

NEW YEAR MIRACLE

*A hush is lingering on crystal hills
Which look unmarred as January's page,
And God, by His almighty power wills
The miracle performed in every age.
We do not see it come, the other go;
Each stays its destined length upon the earth,
And never does a mystic footprint show;
We only sense a new year come to birth.
But He who has ordained each cosmic law,
Is willing to be Confidant and Friend.
It does not matter that I never saw
What happened. When the Lord can always send
A new year for the old, my prayers shall rise
To Him who watches me with Father-eyes!*

Thelma Allinder



What, Begin Again?

By Marion Bontrager

"To begin again," Nicodemus thought out loud to Jesus at their housetop watch party, "is as wild a thought as for me to become an unborn child again! A fellow at my age can't become significantly different!" We think Nicodemus was ignorant for being a religious leader. But how many Sunday-school teachers, song leaders, and ministers will approach the new year saying within, "I'm not making any resolutions or commitments. I know that I can't be changed and keep them. I don't see frustrating myself all the time."

Some Christians may have too much idealism for themselves. Others don't have enough. But high or low ideals are not the real issue. Jesus is the ideal for every Christian. The real question is, "Do I believe that the Spirit of God can change me, and am I willing to be changed?"

Ever Being Changed

I become a changed person when I believe that God can change me, and I yield my will to God so that He can do it. Sanctification is the process of Jesus expressing Himself more fully in me (restoring the image of God). Sanctification might be expressed simply as "becoming more like Jesus." In conversion, God wins the battle in my heart. Satan is sent reeling in defeat, but there are still "mopping up" operations to be done in my life, taking small guerrilla hideouts of evil in me that I'm not even aware of now. Conversion and sanctification may be compared to the taking of the Promised Land in the Old Testament. The writer says that they "took" the land, but later we read that there were still many pockets of resistance that appeared. "Growing to be like Jesus" is the process of claiming areas of resistance in my life for God. To experience this, I must believe that God is greater than this thing in my life that needs changing.

Our Housetops

Modern day Nick Miller says, according to the deterministic understandings of man, "I'm just a product of my environment and the vicious cycle of cause and effect goes around so fast that I can't get off. Sorry, Jesus, according to my view of man and myself you just can't change me."

One of the jolting experiences of many middle-aged couples is that they suddenly become aware that their marriage will probably never be much different. This is the way life is going to be. The tendency is for a kind of fatalism to set in. Hope is gone. When hope is gone, what is life?

You're Being Loved!

Let's tune in on the housetop watch party again. Nic is

speaking, "Jesus, you know that I can't be changed. I can't change myself, let alone anyone else changing me. My wife told me a long time ago that no one could ever change me! The world has conditioned me to 'accept the things I cannot change, have courage to change the things I can, and the wisdom to know the one from the other.' And I'm pessimistic by nature—honest, you might say."

Jesus responds, "Ah, but that wisdom is the key to the view of yourself and others, Nicodemus. God loves you. And more than you realize. When you understand about God's loving power, you will know more about this wisdom."

"But Jesus," protests Nic, "don't you know about the nature of things? The things of life just can't be destroyed, maybe forgiven, but not really done away with. Why, I can't begin life again. It's impossible. Don't you know, Jesus, that according to Hebrew understandings every word I ever spoke is still alive and flying around in the air doing whatever the word was to do, bless or curse? I can't stop what has been put into motion. My past can't be gotten rid of. Much more, I can't make myself really different now. There's no hope for the future."

Any Hope-ful Good News?

A young mother wringing her hands says, "How did I ever get myself into this mess? There's no hope for me. Life is ruined. There's no hope for making things better, and if I get a divorce, society and the church will 'kill' me wherever they find me because they know I have sinned. Gen. 4:14. My kids will live with the stigma, 'I come from a broken home.' " The pastor, with more degrees than faith, thinks quietly to God as he pulls out of the driveway, "That is hopeless, God, either way she moves. I know that you're great, God, but I doubt if you can do anything there, even if she were willing."

No Hope

"You're great, God. But when your marvelous general attributes of omnipotence, sovereignty, and omnipresence are to become specific in a saving, healing, or changing situation, then I wonder. I wouldn't say that you are dead, at least not in Sunday-school class, but for changing me this new year, you might as well be."

A father with drinking problems says pessimistically, "You've got faith. That's great. Some have it; some don't. I can't change. I don't have faith; so I'm one of the unfortunate ones in life."

"No hope!"

The torturing cry that will ring down the chambers of hell is "No hope." Most people without Christ live on a vague sense that sometime in the future things will be taken care of. They refuse to face the reality of life and

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death. He is the optimistic happy pagan who isn't anti-religious, but just doesn't have time to be bothered with it now.

The pessimist who says that there is no hope for him is actually saying that he has thought hard about himself and the meaning of life and death. He is honest, but still lost. No hope of change. The cry of hell is already heard in our neighborhoods and at work. Hell will only intensify that cry and make it permanent. "Any good news for me in the new year, Christian?"

Jesus is the good news of hope. He bears the power to make NEW.

Hopeless Christians

Pagan, pessimistic Paul is not the only hopeless person. Too many Christians have no hope of ever changing, of progressing in sanctification, of becoming like Christ. Most of these hopeless Christians have no joy in the Christian life because they sense no need of growth. "But how can I have joy when I have to look at my need? I get so depressed whenever I discover that I'm not what my mental image of myself is." But when I expose my sickness in the warmth of the Great Physician's powerful love, I discover healing. The shock of seeing my broken resolutions, broken vows and failures, gives way to the joy of living when I see Jesus' reaction. Unshocked, Jesus changes me with a mixture of power and the balm of love. Since He isn't shocked and depressed about my ugliness, I'm not either.

He forgives me for my broken resolutions; so I can forgive myself too.

He believes that I can be changed; so I do too.

He has hope for me; so I do too.

But this Jesus hope is known only to those who think that they need growth or further redeeming. They have faced themselves in exposure to Jesus. This hope comes by experience, not intellectual formulation. The Spirit wants to give to us joy, the excitement and anticipation of change. He can when we see our need and really want to be changed. That is what Jesus meant when He said, "Blessed [happy] are those who hunger and thirst for righteousness, for they shall be satisfied."

Hope—God's Moving Van

A second group of hopeless Christians are those who sense their need but do not believe that they can be changed, like Nicodemus. The hope of God's inbreaking power does not lighten their eyes. The light of hope has gone out for some because they stubbornly refuse to be changed after being honest. Others may so devalue themselves that they feel they aren't worth changing. Still others have a large concept of psychological dynamics, but a small view of the God who created these dynamics and who can change persons either by supernatural or supernatural action. These hopeless Christians have too small a God.

When I allow mechanistic and deterministic concepts of man to possess me, the hope of conversion and sanctification leaves my eyes and I have no hope for myself or

to offer to others. The Christian's hope is that there can be a new year in life and that there can be new life in the year, come what may. I need that power that can move me from what I am to what I ought to be. It is one thing to analyze and be analyzed as to what I am and why. But it is yet a more difficult thing to offer hope to "get moving" to become what God intends.

This hope that I can be changed is not an unrealistic dishonest appraisal of the present. It is not a fanciful dreaming of the future. Mature Christian joy is found in the person who has some understanding (formal or informal) of the behavioral sciences, who sees things realistically, but knows a God who can change his own yielded will against all odds. Large minds need a large God and God is plenty big enough when He is allowed the freedom to work.

The Christian's hope is the peak upon which we stand straining our eyes to see the shape of the horizon in the misty dawning of a new year. Some will stand unsurely with misty eyes from alcohol fearing to see the new year because they fear the unknown without the Spirit's presence.

Christian hope is built upon forgiveness. If I know the forgiveness of God, I can bear to look at the past, present, and future realistically, making no excuses for the shocking and embarrassing sins in my life.

Any Experiences of Forgiveness?

Some Christians have not experienced God's changing power for so long that they don't believe God can do it. Others are in churches where the baptismal crank is methodically turned for those "within" the church, but with little evidence of God's powers. They have forgotten the God who can really forgive and change. A healthy experience of God's forgiveness gives us hope to make the same resolutions that were broken last year. The forgiveness of God enables me to have Jesus as my sanctification resolution without going stark insane of frustration and defeat in the coming year.

Maturity is built on forgiveness. A child becomes mature when he forgives his parents and assumes responsibility for himself. Can we forgive those who sinned against us this past year and face the new year without excuses? In the warmth of God's forgiveness we don't need the cover up coats of excuses and deterministic theories. The growing, happy, and courageous Christian is the one who has learned to deal correctly with failure and sin.

Is There Resurrection?

Nicodemus on the housetop said, "I can't start life over again." God asked Ezekiel, "Son of man, can these bones live?" Contemporary Nick says, "I can't be changed in this area of my life. Now, I'm not saying God is not alive and greater than 'all my sin,' but, well, ah. . . I know He can forgive, but changing me is a different thing. I'm a unique individual. No thanks, I don't want to make any commitments—resolutions—because I know that I'll just break them anyway. I just won't be any different." Jesus said, "I am the resurrection and the life."

If You Missed It

Leadership training workshops are being conducted in many areas of the church. Most of them are helping congregational leaders to get ready to teach the new leadership training course, *Learning to Know the Bible*, by David Schroeder. I am at this time preparing to help in a workshop myself. It is an immensely worthwhile study purely from the viewpoint of personal enrichment. Schroeder's lucid writing style, coupled with his careful organization of well-documented facts, concepts, and all sorts of helpful background material, makes the study of *Learning to Know the Bible* an authentic experience in exactly what the title of the book suggests.

I did not intend to make a commercial of the above paragraph, but since it turned out that way, let me take the matter a bit further. Perhaps the testimony of Paul Shank is no exaggeration. He said, "This book will make a greater difference in my Sunday-school teaching and personal Bible study than any other book I have ever read." Especially for the people who have not had the benefit of formal training in theology a course like *Learning to Know the Bible* will indeed be profitable. For persons who have considerable background in theological studies this course provides a concise and current summary of much that they have learned.

Imagine the difference it will make in the life of hundreds of congregations when the leaders who participated in workshops themselves teach groups of teachers and others in congregations. Imagine the multiplication of these teaching resources as each of these teachers does a better job of teaching his class.

But suppose you missed it. Suppose your conference Christian education cabinet did not plan a workshop in your area. Perhaps you were not aware of how much difference a study like *Learning to Know the Bible* could make to you personally and as a resource for teaching. Or if you are being asked to teach the course in your congregation, where can you go for help?

It's time for another commercial.

Laurelville Mennonite Church Center is planning a crack workshop on *Learning to Know the Bible*. Resource person—the author of the book. Dr. David Schroeder. Date and time—Jan. 20-22, beginning on Friday evening at 8:00 p.m. and ending with dinner on Sunday. The cost—\$15-\$20 depending on the sleeping accommodations you choose. You will need to register by Jan. 16.

The value—a firsthand experience in learning to know the Bible with a man who wrote a book on the subject.

—Arnold W. Cressman.

My Prayer

O God,
We (you and I) stand together
At the beginning
Of this new year.
I want to tell you
How much I praise you
For your presence.
I have learned just enough
About you
To know that
I do not want to go
One step without you.
Please take my hand.
Hold it tight.
And, if I pull
A different direction
From yours,
Would you squeeze my hand
A little harder—
Even if it hurts?
For down deep
My desire is to do
Your will
Above anything else
This new year.

Amen.



Mannheim, Ontario

The first organized church work by the Mennonites was begun about 1832. The first building erected about 1839 was a log structure. A stone building replaced the log one in 1853. The present church was built in 1908 and enlarged in 1923. Early records show that preaching services were first held every four weeks. Sunday school was conducted as early as 1874. The present membership is 112. Several of the present members represent the fifth and sixth generations of continuous membership in certain families. Donald Wenger is the present pastor.

Penetration and Identification

There is a fearful, yet refreshing change developing throughout the Christian Church in our time. A change toward a "world awareness" such as has not been seen in many generations. An awareness that "we the church" are somehow related to, a part of, and responsible for the "out there" world and community in a way not acknowledged in years past.

Where this "new" awareness of our responsibility to that part of society called the masses, the nonsaved world, will take us has not become clear yet. All that seems to be certain at this point in history is that we are in the midst of ferment, both in the church and in what we call the nonchurch community.

As I view it, one of the primary causes for this ferment grows out of the past "exclusiveness" of the church. True, we have always looked at our world with a desire to see people respond to the grace of God, but chiefly we have done so from behind the walls of the church; a position from which we could hardly be heard by the community outside, from which we were too far removed.

Behind these solid walls the church has been able to feel quite comfortable in her own chosen position of exclusion from the evils in our world, and from this position to shout out to the world to "come and get it."

We have become accustomed to speak of ourselves as a community, a *koinonia* which we define as having very "spiritual" exclusions. By this means we automatically exclude all those who are outside the born-again brotherhood and likewise the "less spiritual" within the brotherhood. This may be important for the purpose of experiencing the more ecstatically spiritual environment, but danger is also present when we fail to identify with the community outside this narrowly prescribed circle.

The prophets of old, while speaking of the evils of their community, also identified themselves as a part of that evil community. Isaiah spoke very dramatically in this vein when he said, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips."

Another prophet prayed, "I and my father's house have sinned." The Jerusalem church, when they turned their eyes inward upon themselves, were scattered through persecution.

My purpose here is not to call for the intensification of preaching campaigns throughout our communities. Rather, that we find ways to properly identify with people within our geographical communities. I should like to refer to only two areas of concern:

First, there is a sense in which we are all identified with our communities: as neighbors, business or professional people, employers, employees and fellow employees. As such, however, we are constantly in danger of being swal-

lowed by our communities and losing our identity as Christians.

How does this come about? When we fail to use opportunities to tell of our relation to Christ? Not necessarily. It is possible to speak up for Christ and still not be heard. One loses his Christian identity most readily when he sympathizes with or is passive about all the selfish demands of unethical practices of the evil community of which he is a part. It is specifically at this point that Christians become lost in the community and lose their voice as a person who is reconciled to God.

Second, the very community which has the potential for swallowing up the Christian also provides the opportunity for the kind of witness which will influence the community. This calls for the Christian to be clear on issues of right and wrong, and be ready to speak up on these issues. The difficulty lies in the problem that Christians too often are not clear, with a sharp conviction, on issues of right and wrong in the first instance, and frequently are not ready to speak up in the second instance. What God can do with dedicated and sensitive Christians can be illustrated with the following incident:

A business organization found in its midst a Christian with strong convictions of moral and ethical practices to be followed. He frequently raised his voice on issues within the organization. At the time of his death the secretary of the organization communicated with the widow to inform her how much his influence was appreciated in bringing about changes which strengthened the honor and integrity of the organization. Similar illustrations could be found in the professional, labor, and civic areas of our communities. If this were to become the normal rather than the exception for Christians who are geographically and vocationally identified with their communities, there is no doubt that the church would have again found its voice.

It is my hope that we will be putting forth intensive effort toward having all the Christian people of our congregations to become properly identified with our communities, a Christian identification in a basically non-Christian community. The growth and influence of our congregations will be determined by the depth of our commitment to Christ and the extent as well as the tone of our identification with our communities.—John E. Gingerich, in *The Echo*.

Our Best Service

"Slowly we are learning that if missions are not to bypass the church, they must constantly check all their activities against the actual growth of the churches. No single method of working is necessarily right in every case. As Bishop Newbigin says, 'Service must never be substituted for evangelism.' The most precious service Christians can render to their non-Christian neighbors and friends is the establishment and multiplication of churches."—Canon Alan Neech, Overseas Secretary of the Bible Churchman's Missionary Society (Anglican), London, England.

Broadcasts Support Church in Russia

By James Fairfield

"Do you think the Russian people are happy?"

"Only sometimes. Some places. We put on a good front here in Moscow, but it is mostly a show for the West.

"Too many of our people are deeply sad. And don't know why!" Two young men in Red Square in Moscow, talking confidently to Nick Leonovitch, Russian missionary broadcaster from Trans World Radio, Monaco.

Were they simply putting on a "bad front" for the West? Perhaps, "yet I was surprised at their openness," said Leonovitch. "Maybe they felt safe to talk like this after finding out who we were. Nevertheless, what they said matches some of our own observations of the people. And we saw a new vitality among Christians in Russia. . . ."

Nick Leonovitch met with Mennonite Broadcasts' Russian program staff in Harrisonburg, Va., recently. He told of his visit to Russia with two other Trans World Radio staff members, Earl Poysti and Norman Olson. They met with Christians in Kiev, Volgograd, and Moscow.

Why the new vitality among Christians? "Things are happening religiously," Leonovitch said, describing the services in the Moscow Baptist Church. "At three o'clock people began coming into the church. This was on a Thursday. By five the auditorium was packed, and the service didn't start until six.

"Every church service lasts over two hours. With three sermons. The sermons are solid Gospel messages, but there is no invitation for commitment. This is forbidden. . . .

"We were told that broadcasts like Mennonite Broadcasts' 'Voice of a Friend' fill a great void here—because on the air we are able to ask for personal decision. We heard again and again how the radio broadcasts brought people to Christ."

The confidence and vitality of Russian Christians are real facts. "Christianity is not dying out in the Soviet Union," Leonovitch stated. "In each city where we stayed, we met young people who are on fire for the Lord." The men were told there are more young people attending services now in Russia than there have been for years.

In a letter to "Voice of a Friend" speaker Ivan Magal, a Russian listener tells of a nearby congregation with "many young people and a good choir.

"Locally," he reports, "the work for the Lord is slowly moving ahead. We celebrated baptism Aug. 31, with eleven being baptized here, and seven more in another local congregation."

Of the broadcasts' help, he tells of hearing both Ivan

and Vasil Magal, brothers who speak on "Voice of a Friend." "So far I have no radio, but I go to the home of an unbeliever, and together we listen attentively to the Gospel message."

In March the Protestant Press Service (references to news reports in this article are taken from the news translation service of "Religion in Communist Dominated Areas," International Affairs Commission of the National Council of Churches, New York) in East Berlin published a report of vigorous life in the Methodist churches of the Estonian Soviet Socialist Republic. One congregation listed an increase of 59 new members during the year. A Kuum, Methodist superintendent, says in his report, "It is gratifying that there have been revivals in nearly all congregations."

Satellite Influences

In Yugoslavia, most progressive of communist satellites, religious freedom has moved to the point of dialogue between Marxists and Christians. N. Tertulian, the Marxist editor of the influential *Literary Gazette* of Bucharest, said in a recent article, "The progressive influence of Marxist positions in contemporary philosophical consciousness cannot be separated from frank, loyal, and comprehensive dialogue with the most varied currents of thought which are now agitating the contemporary spiritual world."

What is he saying? He seems to suggest that Marxists should be willing to learn and to grow from exposure to religious thought. This is not an unusual suggestion evidently, even in Russia. A recent article in a Ukrainian atheist monthly, *Man and World* (until 1965 called *The Militant Atheist*), protests against such dialogue, and in so doing admits that at least some communists are open to discussion.

Elsewhere in the satellites, Presbyterians in Czechoslovakia



Nick Leonovitch of Trans World Radio at map of Russia showing cities from which mail is being received from Russian radio listeners.

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report a new congregation in Prague, bringing the country's total to 272 congregations and approximately 300 mission stations.

Lutherans in Communist East Germany recently sent a gift of 3,000 Bibles to Lutheran congregations in the Socialist Republic of Rumania.

And in Communist Poland, the strength of the Roman Catholic Church has grown from 7,257 churches and chapels before the war to over 13,200 with a remarkable increase in social and political influence.

Public Protest

In Russia earlier this year, an unprecedented protest to the government against harassment of the Orthodox Church has received wide publicity. The public protest by Orthodox priests N. I. Eshliman and G. P. Yakunin was sent to the chairman of the Presidium of the Supreme Soviet of the U.S.S.R., N. V. Podgorny.

Basing their charges on constitutional "principles of socialist law and Soviet legislation," the two young priests protested:

1. The illegal registration of the clergy as a means of interference in their placement for service.
2. The illegal campaign to close churches and to liquidate religious societies.
3. The illegal registration of baptisms and other rites (exposing these names to government pressure).
4. Illegal restrictions on practicing religion.
5. Violating the principle of freedom of conscience in respect to children and their teaching. The Soviet decree on the Separation of Church and State permits all citizens to "privately teach and study religion."
6. Violation of principle of "separation of church and state" through administrative interference in the finances of the church.
7. Illegal limitations on the number of members of a religious society (there must be at least twenty).

The priests have since been removed from their positions by Patriarch Alexie of Moscow because of this protest. However, the vitality of their challenge remains a continuing witness to the new vigor in the church in Russia.

Anti-Religion

But "all is not roses" in Russia—there remains constant, aggressive anti-religious activity in official circles. Marxist ideologists are taking a new approach by beginning to move away from open persecution and crude propaganda against Christians to a more subtle presentation of atheistic humanism.

In *Science and Life*, Marxist V. Gardavsky points out that, rather than simply creating a religious vacuum, Marxist atheism must create positive values from "all that is humanly positive and valuable."

Yet heavy-handed tactics continue. A letter from a broadcast listener in Russia gives a picture of how overt pressure works in practical fact. Her children were publicly rebuked by the director of their school for attending church meetings. The children were made to feel religion to be ridiculous in the light of socialist advances. The



Ivan Magal and Vasil Magal, co-speakers on Mennonite Broadcasts' Russian program, "Voice of a Friend."

father has succumbed to public pressure and has withdrawn the children from all Christian activities.

Another recent incident involves the imprisonment of six Baptist leaders following the baptism May 2 of 40 young Soviet Christians in the Don River. The men were convicted also of operating a Sunday school illegally and of printing religious tracts. While such activities are forbidden, increasing pressure from evangelical groups continues to test the anti-religious situation. Many of these congregations are not aligning with the officially recognized Baptist Church, and have become known as the "persecuted church," for obvious reasons. Yet their numbers and influence are growing.

How does this Marxist vs. Christian struggle influence the common people? A "citizens poll" in Communist Czechoslovakia on what was termed "the contest with Christianity" revealed that while 19 percent of those polled thought militant action against religion was necessary, 58 percent were indifferent, and 23 percent thought religion actually ought to be propagated!

As a Russian on the street told Nick Leonovitch of Trans World Radio, "If there is no God, why is our government taking such pains to force anti-religion upon us?"

Anti-religion cannot satisfy the deepest longings of the human heart. A letter from a broadcast listener in Russia to H.L.K.X., Korea, pointed up the basic questions of many: "Today I heard your station in the Russian language. You speak of faith and believing in God. . . .

"Can we in this age of atoms, physics, and space travel believe in religion? I trust you will answer my question (on the air), for I will wait for it."

Mennonite Broadcasts' "Voice of a Friend" is one of the Russian broadcasts used by H.L.K.X., the missionary station of the Evangelical Alliance Mission. The program is also used on Russian broadcast time blocks by HCJB, Quito, Ecuador; Far East Broadcasting Company in Manila, and Trans World Radio, Monaco.

Trans World releases about five hours of Russian programs a week, a number of these produced by their own

staff. Each day the Russian broadcast block starts with a five-minute Bible reading, read slowly and deliberately, in case listeners without Bibles want to copy it down. TWR averages about 15 letters a week from listeners in Russia.

"Many isolated believers in Russia look to radio for Christian nurture and encouragement," says Gordon Shantz, Mennonite Broadcasts' Russian program director. "In their hostile environment, they are limited in evangelism. Gospel broadcasts are a public proclamation the authorities find almost impossible to curtail."

"Voice of a Friend" combines the Bible teaching ministry of Vasil Magal with the medical-scientific witness of his brother, Ivan Magal. Sharing in an evangel to over 200 million people, their work is of strategic importance today.



Vasil Magal, co-speaker, discusses broadcast plans with Gordon Shantz, Russian director.

Happy New Year!

By Roger L. Richer

How many times have you cheerfully wished someone "Happy New Year"? What did you honestly mean by this expression? What is happiness? Where is happiness?

Macartney grapples with this latter question and suggests where happiness is not found. Happiness is not found in unbelief. Voltaire was an infidel of the most pronounced type. He wrote: "I wish I had never been born." Happiness is not found in pleasure. Lord Byron lived a life of pleasure, if anyone did. He wrote: "The worm, the canker, and the grief are mine alone." Happiness is not found in money. Jay Gould, the American millionaire, had plenty of that. While dying, he said: "I suppose I am the most miserable man on earth." Happiness is not found in possession and fame. Lord Beaconsfield enjoyed more than his share of both, but he wrote: "Youth is a mistake, manhood a struggle, old age a regret." Happiness is not found in military glory. Alexander the Great conquered the known world of his time and then wept in his tent saying, "There are no more worlds to conquer."

Where then is happiness found? Happiness is in the heart, not in the circumstances. It is not what is *around* us, but what and who is *in* us. It is not what we *have*, but what we *are* that makes us really happy.

Happiness and success are often equated. Everyone wants to be a success, for people remember a winner and forget a loser. The Christian has a right to want to be happy, successful, and prosperous if he wants it all for the glory of God. God wants you to be magnificent and not mediocre; extraordinary and not ordinary.

The secrets to your success in 1967 are found in Phil. 3:13, 14: "Brethren, I count not myself to have apprehended:

but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Forget the Forgiven Past

While it is true that you may profit from previous mistakes and failures, Paul suggests that you are to "[forget] those things which are behind." If the past is forgiven, it should be forgotten. This was likely a difficult lesson for Paul himself, especially after he had intensely persecuted many Christians. He needed to forget John Mark's past immaturity. David needed to forget his past with Bathsheba. The penitent thief on the cross needed to forget the past and look toward the promised glorious future. Peter had to forget the past denial of his Lord and press on for the prize. If these needed to forget the forgiven past, you also need to.

In "forgetting those things which are behind," Paul was likely referring to the Grecian races. One running to secure the prize would not stop to look behind him to see how much ground he had covered or who of his competitors had fallen or lingered in the way. Rather, he would keep his eye steadily on the prize and strain every nerve to obtain it. If his attention were diverted even for a moment, it would hinder him and perhaps keep him from winning the crown.

Don't allow your mind to be diverted by anything, not even by the contemplation of the past. Looking backward you see everything to dishearten you: your unfaithfulness, coldness, dullness, and little zeal. Looking forward you see everything to cheer you: a crown of victory, the joys of heaven, and the encouraging Saviour.

There is another sense in which you are to forget the

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past. Forget your successes. Looking only at your achievements tends to make you self-complacent and self-satisfied. No task achieved or deed performed should be used as an excuse for relaxation in the future. It takes determination and substitution to forget the past, but they are essential to victory.

Face the Future

"[Reach] forth unto those things which are before." Reach out for the things in front, like the runner who fixes his eyes on the goal. Face the future by looking to the crown of glory and heaven itself with your Redeemer. Face the future by lying for eternity, not simply for time. The poet reminds us, "Only what's done for Christ will last." Use your time for the things that outlast time. Charles Kettering aptly wrote, "My interest is in the future because I'm going to spend the rest of my life there." Face the future with all of its potential. Michelangelo saw a block of marble which the owner said was of no value, but Michelangelo retorted, "It is valuable to me. There is an angel in it and I must set it free." Face the future by being visionary! Reach out for the things in front!

Focus on the Present

Press toward the mark for the prize, like the racer going hard for the tape. Not yesterday nor tomorrow, but *now* is the golden hour and your golden opportunity.

Daniel focused on the present by resolving not to defile himself. As a boy, he was carried into captivity and placed in training to become one of the king's counselors. His studies and food were prescribed by the king, which meant that he was required to eat pork and drink wine. Since these were forbidden by the Lord, he vowed not to eat pork and drink wine even when away from home. His holy life made him a great man in the kingdom.

David focused on the present by resolving to read the Bible and adopt it as a standard for life. The Bible is like a level to straighten out our lives. When a builder finds a piece of lumber that is not straight, he doesn't throw away the level, but straightens the piece of lumber. So when our lives do not measure up to the Bible, we are not to throw the Bible away, but to straighten up our lives. The Bible may also be likened to a photograph which shows you what you really are. Make your focus on the present a Bible-focus.

In Psalm 116:2 David resolved to pray as long as he lived. Focus on the present by praying many momentary prayers throughout the day. When you open your eyes in the morning, ask God to open the eyes of your understanding. When dressing, ask Him to clothe you with His righteousness. When washing, thank Him for washing your sins away. When eating cereal, ask Him to make you fresh and crisp for Him. When working, ask Him for strength equal to your tasks. When meditating, ask Him for witnessing wisdom.

Focus on the present through prayer-fervency. Someone has said, "It is not the arithmetic of prayer which counts

most—how many prayers we pray. It is not the rhetoric of prayer—how eloquent these prayers are. It is not the geometry of prayer—how long they are. It is not the music of prayer—how sweet the voice is. It is not the method of prayer—how orderly the prayers are. But the thing that counts in prayer is fervency," James proclaims, "The effectual fervent prayer of a righteous man availeth much."

Paul focused on the present by resolving to win souls for Christ. He said, "I am debtor [to all men]. . . . I am made all things to all men, that I might by all means save some." Have you focused on the present by resolving to win someone for Christ in 1967? When all the days of this year have passed into the tomb of time, will you be able to say, "I've remembered some of the last words of Christ while He was here on earth and have helped someone to find Christ as Saviour and Lord"? Become happy. Focus on the present by actively witnessing to the power of the risen Christ. Through faith, link your nothingness to His almightiness.

The discoverer and first man to sail around the southernmost tip of Africa named it the *Cape of Storms* in honor of the fierce battering the seas had given his frail craft. But a wiser man from a more advantageous perspective called it the *Cape of Good Hope*. So it is that to some 1967 will be a *Cape of Storms*, but to you who forget the forgiven past, face the future, and focus on the present with the perpetual presence of the risen Christ, 1967 will be a *Cape of Good Hope*.

Stewardship Facts

Earthly goods are given to be used, not that we might heap up riches. In the wilderness God gave Israel the manna every day, and they had no need to worry about food and drink. Indeed, if they kept any of the manna over until the next day, it went bad. In the same way, the disciple must receive his portion from God every day. If he stores it up as a permanent possession, he spoils not only the gift, but himself as well, for he sets his heart on his accumulated wealth, and makes it a barrier between himself and God. Where our treasure is, there is our trust, our security, our consolation, and our God.

But where are we to draw the line between legitimate use and unlawful accumulation? Let us reverse the word of Jesus and our question is answered: "Where thy heart is, there shall thy treasure be also." Our treasure may of course be small and inconspicuous, but its size is immaterial; it all depends on the heart, on ourselves. And if we ask how we are to know where our hearts are, the answer is just as simple—everything which hinders us from loving God above all things and acts as a barrier between ourselves and our obedience to Jesus is our treasure, and the place where our heart is.—Dietrich Bonhöffer.

* * *

We can put our harvests into barns, but if we put our hearts into our barns, we shall lose them.—Ralph W. Sockman.

Long Life and 1967

By Glenn Asquith

"It is quite possible that the first immortal man is now living in our world!" Startled by these words of a speaker at an interdenominational meeting, the audience waited for the lecturer to explain that, of course, he did not mean "immortal" in the usual sense. But the scientist was quite in earnest. As he developed his theme, many of the listeners agreed as to the possibility of a human organism functioning forever.

The basis for the hope that man could escape death depended upon: new "wonder" drugs, plastic and metal substitute organs and arteries, controlled environment, established rhythms of activity and rest, chemical manipulation of emotions, individually tailored diets. And, most astounding of all, the plan for freezing a man or woman suffering from an incurable disease and keeping him or her in that suspended state until a cure for the ailment was discovered.

Is it likely that some child is among us who will profit by the accelerating progress of research and live forever? Is Methuselah soon to be classed among the "unfortunates" who died young? There is evidence that medical men are looking in this direction. Recently, a statement was issued by the International Congress of Gerontology in a more conservative vein: within fifteen or twenty years a life span of one hundred years will not be thought of as unusual at all.

Without doubt, this concentrated effort to prolong life in the physical state—with an ultimate goal of permanent existence—raises some serious questions for Christians. They may well ask, "What is life? What is the purpose of life? Is there authenticity of life dependent upon artificially controlled bodily functions? Is death a curse or a reward? What is everlasting life in the plan of God?" As a new year is dawning, these queries take on added significance.

What Is Life?

On the very threshold of 1967 to inquire, "What is life?" brings to mind all the weary strugglings of philosophers who have grappled with this problem of defining something that cannot be defined.

We have a clue for our thinking found in the New Testament: "life is more than. . . ." Jesus pointed out to

His disciples that life was more than the three essentials which we learned of in school: food, shelter, and clothing.

And yet, as we hang a new calendar on the wall, we know well that many among us have not gone beyond the ancients in downgrading life until it is no more than the fuel that keeps the fire burning. "When do we eat?" is heard constantly. A pastor's wife was boasting that stores were eager to extend her credit when they heard where she lived—a "good address." And clothing is not to keep the sun or winter wind from injuring the body—it must "do something" for the wearer. Where is life in all of this?

If resolutions are not too old-fashioned, perhaps we could find profit in some sort of intention to reassess that precious gift from God which we call life. Granted that food, shelter, and clothing must be had, there is no reason to believe that the greater part of our time should be given to the search for ever greater perfection and luxury in these incidentals. Life is not made better by eating the choicest foods, living in suburban mansions, and wearing clothes designed by world-famous dressmakers or tailors.

Since life goes beyond the necessities which keep us breathing in and breathing out, what shall we do about it? We remember that Mary and Martha were singled out as examples of life direction. Martha was worried about the food and lodging for her guests, but Mary chose the better part. She endeavored to relate her life to the source of life. Many have conjectured concerning that "better part," but it may have been simply a utilization of a rare opportunity to let life be fed by more than meat or drink.

What, then, can life be this year? If nothing more, life can be treasured as something far more precious than three meals a day, a roof over the head, and several changes of clothing. For some mysterious reason, the body is a vehicle for life, but life is not physical. Life can and should be a stewardship under God.

The Purpose of Life

And this leads to the second question, "What is the purpose of life?" It is an awesome thing to look at the statistics for this country only and note how many who were alive at the beginning of 1966 are no longer with us. Why are we here to face the problems of war in Vietnam, the increasing bitterness of racial strife, economic unrest, drug addiction, rebellion and immorality among our

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youth? What is the purpose of our life today?

By way of illustration, a young man was in a hospital some years ago, and his doctor said that he had had an internal condition that would have caused death within twelve hours had not acute appendicitis called for an immediate operation which, in turn, disclosed the more serious condition. The patient's pastor called and heard the story. His reaction was vigorous and direct: "Young man, it is clear that God has something for you to do, and you had better find out what it is!" Since we are alive to usher in 1967, another resolution could be a determined effort to find out what God has for each of us to do separately or together in this world of turmoil.

If it is of any comfort to us, problems call for solutions. And solutions do not happen of themselves; they are brought about through the lives of men and women. Slavery was one of the nastiest problems ever to face our country, and it had so many ramifications that wise men despaired of finding an answer. But, through the life of Abraham Lincoln, a solution was found. And Lincoln becomes an example of how purpose is come upon. After much trial and error, and failure, Lincoln came to the place and at the time of his purpose for living. Through the years he had applied himself to gaining knowledge and building character; when his time came, he was ready.

As our task this year, possibly we can do no more than to make of ourselves the best possible persons within our limitations. A trust in God will bring the purpose to light. In fact, our resolution to find the purpose will be fulfilled in making ready for the event. In the Old Testament there is a command something like this: "Prepare yourselves, for tomorrow the Lord will do wonders among you."

So far we have been looking at some convictions prior to dealing with the possibility of extremely long life. There is no avoiding the achievements and hopes of medical science. As we view ourselves and our world today, what do we think of the authenticity of a life dependent upon the body's being kept going by artificial means? A walk through a nursing home or a geriatric ward of a hospital where aged people are undergoing the agonies of treatment and surgery in order to live three or five years longer will raise doubts that the efforts are worthwhile. Life and purpose must be closely related or breathing in and breathing out is meaningless.

For instance, if Columbus had had available modern science to keep him alive until the age of two hundred years, what other world was there for him to discover? If the new drugs that curb tuberculosis had been developed in the days of John Keats, and if that poet's life had been extended by fifty years, could he have written anything to surpass or outlive what he did during his few years of purpose?

A resolution to think deeply and critically of the implications of life artificially extended will be for the good of our souls. We may be called upon to decide how far to yield ourselves to treatment and how far to subject others

to experimentation this year. A reexamination of the Biblical statement of man's life as threescore years and ten, or fourscore years for the strong, may explain the kinks that are developing in the new discoveries.

We have learned that "germs" are developing immunity to the new wonder drugs, that the human body eventually rebels against the transplanted organs and repair parts, that side effects of treatment and medication are becoming just as serious as the first illness. We know, too, that unless our surplus population can be sent to the moon or other places in outer space, this world cannot bear the increase of its inhabitants kept alive by scientific means. The other alternative would be to keep births down to the death rate. Who would prefer to live so long that a new life could not come into the world because of the space taken up?

A Curse or Reward

Another angle to this knotty consideration leads to the next question on our list, "Is death a curse or a reward?" Off hand, it would seem that we think death to be a curse when we make such titanic efforts to push it back by days, weeks, years, decades, and, possibly, by centuries! A resolution to face the fact of death in the light of God's will may be the most rewarding pursuit of 1967. We may be able to see death as the prize of our having fulfilled the purpose of our lives, ushered into by, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord." Referring again to Lincoln, the work that he did has been magnified and multiplied by his having died before having to enter the arena of politics to clear up the bitter differences of Reconstruction days. John Kennedy's death has left us an ennobling legend of youthful indignation against wrong which might have been nullified had he lived to be a querulous "elder statesman."

Our study of death, however, will show that death is good only when it comes after the purpose or part of the purpose of the life. Suicide brought about by violent means, or by the slower but nonetheless sure way of neglect of health rules, recklessness, dissipation, intemperance, or sinful living, defeats life's purpose and thwarts God's will.

What is everlasting life in the plan of God? First of all, we can say that it has nothing to do with physical longevity. It is a gift of God to everyone who relates his life to the life of God—"this is eternal life, that they know thee the only true God." A resolution in this way is that we seek to understand that life never ends with a heartbeat or a worn-out artery—life is unbeatable to a man or woman of faith.

As activists of the twentieth century, resolutions have come to mean "doing" things. Every day, I resolve to do this and that and the other. The suggestions in this article change the pace—the resolutions are to think, to study, to seek, and to be.

What is long life in 1967? How long do we want to live in this world? How well and courageously will we live out our natural lives until it is God's plan to translate us by reward into the new world of joy and peace?

To Do or Not to Do

By Nelson E. Kauffman

Many of us know what we are against, but we do not know what we are for. To know and be the former is sometimes comparatively easy and often noisy. To live and be the latter, positively and with good reason, is comparatively difficult and often very costly.

In the Negro slum ghetto of St. Louis, we asked ourselves, "What is the evangel?" and "What does it mean to evangelize people who live in houses with ceiling down for several years, stool clogged, windows poor, alley cluttered?" "What is the good news for people whose income is ADC, who know no father, who can't read a letter telling them that eye glasses are available?" "Does Christ offer salvation from sin, of which there is plenty?" "Does He do nothing about poverty, oppression, and deprivation, of which there is as much, if not more?"

An older church member, a widow whose home was being foreclosed, believed "evangel" meant forgiveness and answered prayer. She moved out to a high-rise apartment. In her new apartment she died in the summer heat and was not found for several days (more than three, like Lazarus). Leaving some prayers behind in her home, she wrote in them, "O Lord, send somebody to my house. I am so lonesome!"

Church members bought the house from her so that she would have a few hundred dollars, rather than have the landlord through his agent take her house and all her equity. But how many of us who are against "marches" would invest some of our money to care for such a person?

It is quite simple and easy to offer middle-class WASP (White Anglo-Saxon Protestant) salvation now and heaven in the future through Jesus Christ. WASP's have the best of the present and in addition the best of the future is available. It is a far different matter, however, to have WASP's enter the ghetto and offer a mansion in heaven, but give no help with living conditions, food, clothing, and education for children now.

What should the young girl or woman do whose only hope of an income is having illegitimate children in order to receive aid for dependent children? Who cares? The income of her home was never enough for the bare necessities. She had only poor schooling, fewer books than other pupils, no father to encourage her, nor a mother who had time or ability to counsel her!

A St. Louis widow pointing across the street said, "That woman there has nine children. The ceiling has been

down for two years. She is paying last winter's gas bill so the gas will not be turned off from her cookstove. She had a truckload of wood dumped in the backyard for winter fuel. The house cannot be heated because the wind goes through windows and doors. She does what she can, but it is both illegal and a fire hazard."

This woman says that the church must do something to help. She feels we can help best not by giving the nine-child mother relief money, but by developing a conscience at city hall to correct housing code violations by landlords and city inspectors. She says several WASP's must move into the area. City hall will listen when a team of Negro and white persons meet the urban power structures.

Church people should buy a few houses in the neighborhood, repair them, and give some hope and stability to the community. There are people who own homes there and want to stay. Their life earnings are in their homes. The power structures of the city decide to blight and ruin an area, force people from their homes, take their property, and then sell it to the city or to industry at a fantastic profit. Who feels with them and cares?

We may seem to evangelize such people by saying, "Believe the Gospel, and then it will be easier for you to live without being able to get insurance for your property; to have your home taken from you; or to live without hot water, with rats, cracks, roaches, broken steps, doors, and windows. Be happy to pay a high rent. Your brothers and sisters in Christ say, 'Believe the Gospel; be warmed and filled!'"

The woman pleading with us to buy several houses, to become a part of the community and help change these conditions, said, "We will not need to 'march' if some of our white brothers can go with us to city hall to ask for help in improving our community."

The mayor came to the community at the request of Hubert Swartzentruber. He walked through an alley full of debris, past empty lots full of weeds and old cars. He also saw how nice some property owners kept their properties. He saw some of the 185 houses in shambles that should be torn down. He promised to do something to enforce the code, but—

What will really be done remains to be seen. His political position is very tenuous. He needs friends. Should we be friends of people who help the oppressed?

What does it mean to evangelize the people of this area? What did Jesus do? His "march" into Jerusalem rocked the power structures of His day, as did His cleansing of the temple. He said He came to preach deliverance to

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the captives, to open the eyes of the blind, and to set at liberty those who are bound. He healed the lepers, opened blind eyes, fed the hungry, etc.

Will we oppose what others do to relieve the oppressed? Will we also identify ourselves with those churches which move out, fleeing the inner city and its need? Or will we, like Jesus, go to our "own blood-of-Christ brothers," to those who suffer shamefully, while rich WASP's go

(merrily and happily and comfortably?) to heaven? We cannot do everything. We do not have great sums to underwrite great programs. But we can and must do something more than be against "marching," which is the last thing many want to do, but which is often the only thing left for them to try.

Let us pray about it, talk about it, consult with each other about it, but by all means *do* something constructive about it, and do it *now*!

Way to Renewal

By Roy S. Koch

One congregation was sure it needed no such fancy article as spiritual renewal. The members looked at their congregational life and judged it OK. They felt they had "everything" and had "need of nothing." Others might need renewal but not they!

But Jesus looked at the same congregation and sighed, "You have no eyes to see that you are wretched, pitiable, poverty-stricken, blind and naked" (Rev. 3:17, Phillips).

How does one accomplish spiritual renewal in a congregation that feels no need of it? Indeed, what is renewal? How does it come? What program can be originate or copy to bring it about?

Some religious terms quickly become fads. We are in danger of latching on to them so that we will be considered "in the know," "relevant," and "on the ball." Many of these fads are of questionable value, but the term "spiritual renewal" is a good one. The experience of renewal, even if the term is not used, is the heart concern of the Old Testament prophets and the New Testament apostles. Spiritual leaders today, and authors of best-seller books, are crying out for renewal in the laity and ministry alike.

"To develop a higher level of Christian commitment, sharpen vision, revival, and practical expressions of the lordship of Jesus Christ" is how one group of responsible Christian leaders defined this renewal. The executive committee of the Ohio and Eastern Conference appointed a spiritual renewal committee and gave them this charge. But is any committee able to do that which is the prerogative of God? All the committee can hope to do is to cultivate the soil so that God's seed of renewal can grow and flourish.

How can we tell when renewal has come to a Christian or a congregation? When God's divine wind blows freshness into a heart, there are straws that tell us something is happening. When there is new vitality in personal devotions, be sure the wind is blowing. When there is a brighter radiation of the Spirit of Christ and a more aggressive witness and evangelism, chalk up another plus

for renewal. When personal talents and treasures become available to God and His church and a greater spirit of love, forbearance, and forgiveness toward each other is exercised, renewal is more than a trickle; it has become a stream. Yes, it is then a stream of refreshing water whose headwaters are the very throne of God.

Is There a Renewal Formula?

Those who have experienced revival and renewal in their personal lives and in their fellowship point up three essential elements for true renewal. First is an honest facing up to self and a genuine response to Jesus Christ in repentance for sin and personal dedication.

Kyung Chik Han, moderator of the General Assembly of the Presbyterian Church in Korea, reported to the Berlin Congress on Evangelism how revival came to Korea.

"He [God] came to us in Pyongyang that night with the sound of weeping. . . . Man after man would arise, confess his sin, break down and weep, and then throw himself to the floor, beat the floor with his fists in perfect agony of conviction." He continued, "We may have our theories of the desirability or undesirability of public confession of sin. I have had mine, but I know now that when the Spirit of God falls upon guilty souls, there will be confession and no power on earth can stop it" (*Christianity Today*, Nov. 11, 1966).

Do We Need Spiritual Renewal?

Second, there must be regular fellowship with other Christians who have met the Lord Jesus Christ in similar repentance and dedication. Every renewal movement has at its heart its cell group where Christians find strength and stimulation in fellowship with other Christians. This was true in the early church, among the early Anabaptists, in the Methodist revival, in the present revival movement in Tanzania, and in similar experiences here in America.

Finally, renewal is maintained by every revitalized Christian serving his Lord in a place of testimony among the unsaved. The glories of God's grace must be shared in order to keep it fresh. At this point renewal becomes evangelism.

None of the three steps dare be bypassed.

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It Happened at

By Robert J. Baker



I am a public school teacher, trained in the field of science. I have been conditioned to think in terms of cause and effect. If the cap from the half-filled catsup bottle pops ceilingward shortly after it has been taken from the refrigerator, I can correctly attribute it to heat energy. The cold air in the bottle is warmed, the molecular speed increases, the air is expanding, the pressure inside the bottle increasing to the point where the catsup cap is launched. Things don't just happen. I look for the reason or reasons that make for the happenings. Effects have causes. I am 46 years old, sober, conservative, mature.

John Chupp is the route supervisor for a local dairy. He is a solid member of the Belmont Mennonite Church, a clear thinker. He does not jump to conclusions; he does his work carefully, methodically; he does it well. He is the father of seven, a respected member of the Belmont family, a credit to the community and church. He is 55 years old, sober, conservative, mature.

Neither John Chupp nor I suffers from hallucinations. We are not experimenters in LSD. But John and I both believe in the miracle of Howland and Jackson corner, Elkhart, Ind. You may smile sadly at what we say and believe, but we care not. You may call it coincidence; we call it divine intervention. You may call it a fortunate chain of events; we believe it was God at work. You may say that the day of miracles is past; John and I believe that John 14:12 is still in the Bible.

As Christians we are anxious to have the respect of fellow Christians and the world about us. We have no desire to be classified as fanatics. Although there is merit in such desire, it may be binding us, closing our mouths, curbing our testimony. We are so afraid that people will misunderstand. So when the Lord has been especially close to us, when He ministers to us in an unusual manner, we tend to limit the sharing of God's goodness. We fear the raised eyebrow, the shaking head that offers pity but not acceptance. We want so desperately that acceptance that we tend to normalize everything that happens to us in our Christian experience. We make God a very commonplace sort of character. We scale Him down to our size. We fracture Him into convenient tidbits, portions easy to handle, respectable to hand out.

I am glad that John Chupp is not that way. On June 2, 1966, at approximately 10:00 in the morning, John Chupp experienced God's grace in a wonderful and special way. He did not speak in tongues. He did not have a vision. God did not raise him up from a sickbed. But what happened at Howland and Jackson was very real, a very miraculous event.

John's position at the dairy demands that he be familiar with all the delivery routes. When one of the men is sick, John completes his work. On June 2, 1966, he was running one of the routes of an absentee. "Running" is a good word for it. The delivery man is selling time and service. As John says, "He must go-go all the time." As he turned off Orchard Street onto Howland that morning, a strange thing happened. John felt that he should pull over to the curb. He had no delivery to make, yet he was to stop. The feeling was no fly-by-night hunch. It was strong, compelling, demanding. It came without warning; it came with force. The sensation was so strong that John felt he must stop. It was as if he now moved at the order of another. He took a quick glance into the rear view mirror, saw that no car was coming, and pulled the milk truck over to the curb. The traffic light 100 feet ahead at Howland and Jackson turned red. That's where John Chupp should have been, waiting for the green signal, waiting to turn onto Jackson Boulevard. Things were happening so fast, without rhyme, without reason.

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John wondered what it was all about. Nothing made sense, yet John could not shake off the feeling that he was to stop at this spot. He was not to proceed. It was unorthodox, ridiculous; it was no way to peddle milk. Still it must be done like this. Why?

The answer was coming. As he sat there facing the not too distant intersection, a large tractor and semitrailer roared around the corner, coming off Jackson onto Howland. He was coming too fast; he cut too sharply; the semitrailer hit the curbing on the northeast corner, bounced, twisted, and turned over with a crash, wheels spinning madly in the sky. The flatbed of the trailer was loaded with large 12-inch cast-iron water mains. That trailer with its massive load covered the very spot where John Chupp's dairy truck should have been standing. But John Chupp was 100 feet up the street, wondering why he had done this strange thing—pulled over to the curb when he had no milk delivery to make. As the dust cleared, John knew. He thought of what that load of cast-iron water mains would have done to him. Death would have come quickly. John told me later his reaction. When the trembling stopped, he looked up and said, "Thank you, Lord. Now I know why you wanted me to stop here instead of at the corner." The tractor driver was shaken up, but unhurt.

To explain things neatly with hard, cold logic is nice. It is reassuring to man's intellect. But some things defy such an approach. For example, I cannot explain how prayer works. Prayer has no scientific law to support it. It is unnatural. It should not work. But prayer does work. This I know. I cannot explain what happened at Howland and Jackson on June 2, 1966, in any logical, scientific manner. I am not willing to dismiss it as a remarkable coincidence. It was too remarkable. The odds are too staggering for it just to have happened. Why should John Chupp at precisely the right time, at precisely the right spot, sense that he must do the abnormal thing, do it, afterward to find out that such unorthodox action saved his life?

What do I think happened at Howland and Jackson? I think that a very sincere, dedicated, close-to-the-Lord

Christian was about to die. I think that an omniscient, omnipotent, omnipresent God saw this and said, "Not yet, John Chupp, not yet. I still have use for you down below. Pull over, John Chupp; pull over to the curb and stop." After all, if we believe that we can talk to God, is there any reason why we should not believe that God can also speak to us in a variety of ways, under varied circumstances? If such is not true, then there is something fundamentally wrong with our conception of prayer. If I possess the ability to talk to God, doesn't He also have the ability to talk with me? Am I greater than God? Hardly.

And why is there not more of this going on, God speaking in clear and comprehensible tones to man? Listen, there are thousands of radio waves traveling at the speed of light through the atmosphere. I need a receiver to pick them up. The receiver must be tuned to the proper frequency. The static must be eliminated.

You do not have to be a PhD to understand why so seldom anything happens at "Howland and Jackson."

What Is the Sunday Image?

By Samuel A. Jeanes

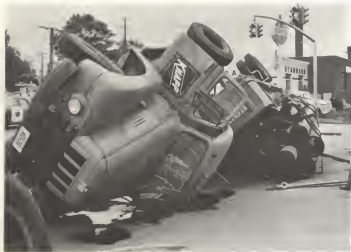
Books have been written and sermons have been preached about the creeping tide of secularism and what it could do to our traditional image of Sunday in America. We are indebted to the Religious News Service for a recent release of the findings of Elmo Roper and Associates who surveyed adults across the nation in an effort to look at the current Sunday image.

The surveyors sought an answer to the question, "Has the tide of secularism changed our traditional image of Sunday as a day of worship at church, for rest and for family life?" The answer is a definite "no."

The report indicates that 56 percent of the people still look forward to Sunday more than any other day of the week. Sunday is popular with about half of the adult population because it has a religious significance.

Those of us who are concerned about church attendance are encouraged by Mr. Roper's findings when he says, "I think we can still describe ourselves as a church-going people." He substantiates his claim by declaring that his survey reveals that slightly more than half of America's adult population will be found in church on an average Sunday. Two thirds of the adult population attend church at least once a month.

Ministers, deacons, stewards, and lay leaders in the church should study this report to see where our concentration of effort needs to be made. The survey indicated that more women attend church than men. Women have 72 percent while men have 63 percent. It is interesting to note that elderly people are not more faith-



10,000 Starved Today

By J. D. Graber

ful than youth, for 65 percent of the people over 50 are church goers while those under 35 years of age are rated at 67 percent.

As many would suspect, the South has the best record of church attendance with 73 percent while the Northeast follows with 68 percent. The Middle West is rated at 65 percent while the Far West is 58 percent.

Roman Catholics have a better church attendance record than Protestants—85 percent compared to 65 percent, while 35 percent of the Jewish population attend religious services at least once a month.

The Roper survey supplied the persons interviewed with a series of adjectives to describe what Sunday means to them. People who went to church faithfully used such adjectives as "happy," "restful," "satisfying," "contented," and "inspirational." People who attended church only occasionally or not at all used such words as "tiring," "lonely," and "monotonous" to describe their Sundays. We might easily conclude that if you want your Sunday to be meaningful and helpful to the total man, you cannot afford not to worship God with His people.

The surveyor after interviewing all of his people drew a profile of the typical American's Sunday, saying, "The chances are 50-50 that he had a special dinner, read a newspaper, but not a magazine or book, watched some television but probably did not go to a movie, did some outdoor exercising and went somewhere in an automobile." Of course, this activity is in addition to his attendance at church.

The survey discounts the prevalence of Sunday golf and fishing, for the researchers claim that only one in ten participates in these.

The American public is still opposed to Sunday politics, Sunday liquor sales, and unessential commercialism on the Lord's day.

It is encouraging to read the conclusion of Mr. Roper's report which says, "Despite the anxiety and tensions, the confusion and complexities of modern life, there exists in the nation a deep and sound reservoir of people whose lives are grounded in the things that count."

The people who were interviewed by the surveyors were asked what they thought would happen if Sundays were abolished, if businesses stayed open around the week and people took off random days. Among the answers were these, "There would be a loss of spiritual values . . . religions would die out . . . families would drift apart . . . life would be a mess."

So the traditional image of Sunday has not really changed in America. The key words for Sunday in the vocabulary of the majority of Americans are the three R's—Religion, Relaxation, and Relatives.

Let's not be satisfied with this image as it is. Let's strengthen it by giving God greater loyalty in worship in His house on His day.

* * *

Take an interest in the future; that's where you'll spend the rest of your days.

Conservative estimates tell us that 10,000 people, many of them children, die daily of starvation. This adds up to the appalling figure of three million lives in a year. Earthquakes, floods, landslides, air and sea disasters disturb us a great deal, but death by starvation dwarfs the loss of life in all other tragedies and disasters of our time. Statisticians tell us that in ten years a billion people may die of hunger. They are predicting the worst famine ever known to the human race.

Our staggering food surpluses are dwindling rapidly. This year we have been able to send to India a million tons of wheat per month. Next year this kind of help will be impossible. After 33 years of curbing farm production, we must now set out to produce as much as we can. Fifty million children in over fifty countries have been receiving milk in free school lunches. Our stocks are now depleted and government and relief agencies have been forced to buy dried milk in the open market in order to maintain the most critically needed feeding programs.

Population is expanding more rapidly than food production. There are 65 million more mouths to feed every year, and most of them are in countries already short of food. World population has been growing twice as fast as food production. In 1800 the population of the world was about one billion. By 1930, 130 years later, the population figure reached two billion. It took a mere 33 years more to reach the present 3.25 billion, and, at the present rate, this figure will double itself by the year 2000, only 34 years away!

India is one of the hunger spots in today's world. A recent magazine writer has said, "A 'doggy bag' of scraps and bones from one of our restaurant tables contains more meat than millions of poor Indian families see in a month. The average man in India eats about one percent of the meat enjoyed by the typical American, and about ten percent of the American's fruit and vegetable intake." In Latin America population has increased 17 percent in the last five years while food production has risen only ten percent.

This is an age of rising expectations. People in disadvantaged countries are no longer willing to live like their fathers. They have seen the affluence of the Western countries and they are determined to have their just share of the good things of the earth. When they are hungry and destitute, they become ripe for revolution. The world is in for multiple disorders and violence as the food shortage increases and as the glaring inequalities among peoples persist.

What can the church do? We dare not be unconcerned. We must try to help produce more food, here and abroad. The population explosion needs to be contained. We must give more and more. Let us never ask, "But what is my little bit in the face of so great a need?" Let us give, and Christ will bless and multiply the gift.

CHURCH NEWS

Called to Be Lambs

By Larry Kehler

The Christian is called to be a lamb—not a hawk or a dove—in all life situations, including those of international conflict, Donald R. Jacobs, missionary and sociologist, told an inter-Mennonite consultation in Minneapolis, Minn., Dec. 2-4, 1966.

Basing his Biblical message primarily on the writings of John, especially Revelation, Jacobs pointed out the appropriateness of the lamb as a symbol of the church. Christ's lambliness was John's ideal, and he assumed that all Christ's followers would take this example as their model. Christians are frequently too preoccupied with power symbols, said Jacobs, but often the believer has to be weak so that God's power can be made known. The believer should be lamblike even under pressure and persecution.

The 80 representatives at the consultation had little quarrel with Jacobs' basic interpretation. The symbol of the lamb should, of course, not be used too exclusively. "The obedient servant is also a valid symbol," J. A. Toews suggested. "We are to be good soldiers of Jesus Christ." Some wondered what the lamb symbol means for the twentieth century.

William Klassen added two dimensions to the Scriptural picture of the lamb which are occasionally overlooked: first, the lamb's wrath (Rev. 8) and, second, its function of bearing people's guilt. Elaborating on the second point, Klassen said, "If a public demonstration is a way of bearing the guilt of the people, then it is in the best of prophetic traditions."

Prompted by Vietnam

The consultation called by the MCC Peace Section was occasioned by the war in Vietnam. Some persons and groups in Mennonite churches have protested vigorously to government leaders about U.S. and Canadian involvement in the Vietnamese conflict. Others have had deep reservations about this type of witness, feeling that it violates a principle of separation of church and state.

Individuals with a broad range of viewpoints on the specific issue of Vietnam and on the broader question of the Christian's responsibilities in the arena of international conflict were invited to the consultation. They spoke only for themselves, not as official representatives of their conferences. A summary statement was prepared by a findings committee on behalf

of the consultation participants, but it will have no official status.

Issues and Options

John H. Yoder, in a presentation entitled "Issues and Options," pointed out that although the Mennonite and Brethren in Christ churches may have a common conviction about nonresistance, they are not necessarily drawing closer together in their understanding of this teaching. Differences are arising, for example, because of the various associations which these groups have outside the Mennonite brotherhood.

"Very often," suggested Yoder, "what trips us up in trying to work together is not the fact that we differ, but mistaken assumptions about where we thought we agreed."

"What do we really mean by nonresistance?" he asked. He then listed five different ways in which this teaching is now being viewed.

1. For some, nonresistance is part of a cherished cultural heritage, along with such features as a particular language, a certain way of cooking, and other folk lore. Nonresistance can't be pressed on other people because they do not have a Mennonite background.

2. Nonresistance is viewed by others as a worthy denominational distinctive, like the mode of baptism. It is an important feature of their own faith, but not one which they feel compelled to urge upon others.

3. Another view holds that nonresistance is an intrinsic part of the Gospel, "without which the Gospel is not Gospel."

4. A fourth view is that nonresistance is the touchstone of Christian nonconformity. It is the test of whether a believer is separate from the world or not.

5. A fifth interpretation sees nonresistance as a witness to peace and reconciliation as a way of life for all men—at the neighborhood, national, and world levels—regardless of whether the persons are Christian or not.

It is possible, Yoder said, for one person to subscribe to two or three of these options. Some, however, hold a single view and deny the validity of the others.

How does nonresistance relate to modern government? Yoder listed four options.

1. One view is that there is one morality for the regenerate Christian and another for the world outside the church, especially

for the state. The statesman receives guidance concerning what he must do through some channel other than the church. Christians don't speak to the authorities because authorities have their own way of knowing what they should do. It's wrong for the Christian to kill, but it's right for rulers to kill under certain circumstances.

2. A second interpretation says that there is one clear moral demand for the Christian, but beyond that nothing can be said. Christians can't ask authorities to act like Christians because they have to be Christians to do that. Christians shouldn't waste their time speaking to authorities because it diverts them from their specific task of evangelism. Furthermore, they should remain quiet because they don't really understand the circumstances.

3. There is only one morality—the Christian's—states the third option, but it can't be expected of everyone; so the Christian doesn't expect it of the world. God exercises a providential control over the rebellious world. Christians can, therefore, say something to government. They can't ask the authorities to be Christian, but they can urge them to be more fair and thus move in the direction of the only true good, which is in Christ.

4. A fourth group says there is but one morality for all. Christians can most easily understand and approximate it, but it is expected of all men. The standard of true humanity, which is no different from the will of God, is held before everyone. Everyone is expected to be a real human being.

Discussion

Although no effort was made to arrive at a consensus, it became clear early in the conference that there was general agreement that the church should witness to government. The problem boiled down to two questions: (1) to which issues should the church speak? and (2) how should it communicate its concern?

The findings committee presented the following guidelines for witness to government:

"It is our conviction that a witness should be given when (1) there is a conviction that the Spirit of God is moving us to speak, (2) the issue is in line with our faith interests, (3) it is a vital current issue, (4) it is important enough to use our limited resources of time, money, and personnel, and (5) there is a group gathered which shares a concern."

It stated further, "We need seriously to consider the obligation for giving such a witness out of faithfulness (1) even though it may appear that it will have no effect, (2) even though it may be misunderstood or misinterpreted, (3) even when there may not be complete agreement on the problem, and (4) in spite of the fact that there is danger involved in giving the witness."

Several men were quick to add that legislation is not the hope of the world. A college student expressed disappointment that the consultation wasn't speaking out more clearly to the government and the church about Vietnam. Willard Krabill suggested that Mennonite statements to government are born out of crisis and are too late to be effective.

Other participants spoke of other issues needing witness to government and to the Christian Church, including ourselves.

Weaver—A Director of World Vision

Winston O. Weaver, Mennonite lay leader of Harrisonburg, Va., was elected to the board of directors of World Vision at a recent meeting in Los Angeles, the first director to be elected in some years.



Winston O. Weaver

Bro. Weaver serves also as a vice-president of International Christian Leadership, the group which sponsors the presidential and other prayer breakfasts of leaders throughout the world. In addition to numerous community responsibilities, he serves on the Mennonite Hour and Way to Life board, the Eastern Mennonite College board, and the Mennonite Board of Education executive committee.

Chairman and founder of World Vision, founded in 1950, is Bob Pierce. World Vision is a world relief group which plans to spend \$7 million next year in world evangelism outreach, in pastors' conferences in more than 20 countries, in aiding victims of famine and war, and in caring for more than 22,000 orphans in addition to numerous other mission activities.

Restructure Mission Meeting

A new venture in Mennonite mission meetings is scheduled for June 22-25, 1967, in connection with annual meeting of Mennonite Board of Missions at Hesston, Kans. The newness results from conscious redirection given by the Board's executive committee when it met in September. At that time it was decided that meeting goals be redefined to help local churches in their mission, rather than meet only the administrative needs of the Board.

The committee asked Ernest Bennett to consult with South Central Conference,

where the meeting is to be held, to add conference representation on the planning committee and to hold the planning meeting in the conference.

In line with that request, the enlarged committee met at Hesston, Kans., on Oct. 20 and Nov. 29. Members of the committee are Ernest Bennett, chairman; Chester Slagell, Weatherford, Okla.; Peter Wiebe, Hesston, Kans.; John Otto, Spencer, Okla.; Eugene Herr, Harper, Kans.; James Hershberger, Hesston, Kans.; Vern Miller, Cleveland, Ohio; and Lewis Strite, Harrisonburg, Va.

According to present planning, the primary focus of the June meeting's sessions Thursday evening through Sunday will be on the witness and extension of the local congregation. A large part of both Friday and Saturday—mornings and afternoons—will be intensive workshops. Workshop participants will share insights, experiences, and problems of witness as Christians through our families and our work and in our life in our communities and in our world. Experienced and convinced resource personnel are being asked to provide input for workshops and evening sessions.

To prepare for the meeting, congregations are being urged to decide who from their membership should participate and bring home insights to strengthen their witness. Congregations are also being urged to study the new Roth mission book, *Becoming God's People Today* (Herald Press), and to bring insights, questions, and suggestions for that study to the June meeting in order to make its results most useful.

Details of the program will be released as resource personnel have confirmed their availability to participate.



Glenn Musselman, missionary in Brazil, cuts the ribbon dedication day at Vila Virginia, in Ribeirão Preto, São Paulo, Brazil. Francisco Ferreira, left, serves as lay pastor and manager of the bookstore in the city. Funds to build the church for this new congregation were provided by the Sertãozinho congregation in Brazil with the help of the Brazilian Mennonite church. Sertãozinho forewent its own building plans in order to help the small fellowship in Vila Virginia to build this worship center, which is to become the Sunday-school annex when the sanctuary is completed sometime in the future.

Proposed Changes in Constitution of the Mennonite Publication Board

The following changes are to be acted on at the annual meeting of the Publication Board, March 30 to April 1, 1967, at Elizabethtown, Pa. The changes will bring the constitution in line with present practice as determined by Board action in the recent past.—Publishing Agent.

Article V, Section 2, change to read as follows:

Section 2. *Publishing Committee.* There shall be a Publishing Committee of five members appointed by the Executive Committee and approved by the Board. It shall be responsible to see that the contents of the books and periodicals shall be in harmony with the Bible as it is interpreted by the Mennonite Church.

The Publishing Committee may recognize any regular standing committee of the Mennonite General Conference or any of the general church boards with regard to its responsibility for contents of books and pamphlets. The committee that presents a recommendation for a publication shall be responsible to see that its contents are in harmony with the Bible as it is interpreted by the Mennonite Church. Manuscripts, not recommended by a committee or board but which come in the area of responsibility of the committee or board, may be referred to that committee or board for approval. In both cases the approval shall be in lieu of approval by the Publishing Committee. These committees or boards would include Committee on Peace and Social Concerns, Historical and Research Committee, Church Welfare Committee, Worship Committee, Mennonite Board of Missions and Charities, Mennonite Board of Education, and Mennonite Commission for Christian Education.

Article V, Section 3, change to read as follows:

Section 3. The Publication Board shall recognize the Mennonite Commission for Christian Education as the body responsible for establishing educational policy for the Christian education programs and related literature for the teaching programs of local congregations. The Board also looks to the Commission to serve as a board of counsel and reference for the Curriculum Development and Service Department of the House.

In light of the close working relations and interdependence of the Publication Board and Commission, the Publication Board Executive Committee shall appoint three of the twelve Commission members. These appointments shall be for a term of four years.

Article VI. *Mennonite Publishing House.*

Section 1. The Publication Board shall carry out its work through Mennonite Publishing House, Inc., a Pennsylvania corporation.

Section 2. *Officers.* The administrator of the Mennonite Publishing House shall be the Publishing Agent who is appointed annually by the Executive Committee and approved by the Board.

The Publishing Agent shall appoint the following division heads: Director of Curriculum Development and Service, Executive Editor, Marketing Manager, Personnel Manager and Director of Church and Community Service, Production Manager, and Treasurer and Controller as well as such other administrative personnel as shall be found necessary for the efficient operation of the Mennonite Publishing House. These appointments shall be approved by the Executive Committee. The responsibilities of the division heads shall be defined by the Publishing Agent.

Section 3. *Assistant Publishing Agents.* Delete the entire section.

Section 4. *House Council.* There shall be a House Council, made up of the Publishing Agent, who shall serve as chairman, and the division heads. It shall be the duty of the Council to advise the Publishing Agent in matters of policy affecting the work of various departments of the Mennonite Publishing House, and to perform other duties which the Executive Committee of the Board may specify. The Publishing Agent shall appoint a secretary.

Cycle Through the Rough

A Minnesota Pax man in Bolivia and a Bolivian high-school graduate pedaled 590 miles in late November from the Mennonite colonies in Bolivia to the Mennonite colonies in Paraguay. Leaving on Nov. 15, Daniel Gingerich, Alpha, Minn., and Hartwig Neufeld arrived in Filadelfia, Fernheim Colony, Paraguay, on Monday evening, Nov. 22. Riding lightweight Hercules bicycles with single speed transmissions, they encountered "sand, mud, ruts, sharp stones, mountains, burning deserts, 13 flat tires, and two broken pedals."

After sleeping out one night without fire or firearm, they were startled to see a large tiger crawl out from under a bridge and watch them pedal by. Gingerich has now returned to North America.



School for Ministers

Goshen College Biblical Seminary announces its annual School for Ministers, to be held, D.V., Feb. 7-24, 1967, Tuesday through Friday, for three weeks. Tuition is free, room is \$3.00 per week in private homes, and meals are \$1.00 per day. Among the courses planned are: New Testament Book Study, by Howard H. Charles and S. David Garber; Old Testament Book Study, by Millard Lind; Sermon Building, by Edward Stoltzfus; Biblical Nonresistance Today, by John H. Yoder; and American Mennonite History, by J. C. Wenger. It is also planned that Melvin Gingerich deliver his 1967 Conrad Grebel Lectures on "The Christian and Revolution."

If you plan to attend, please drop a card to J. C. Wenger, c/o the Seminary, and indicate whether you wish a room reserved or whether you will arrange your own housing.



Mennonite Central Committee (Saskatchewan) Executive and MCC Workers

Saskatchewan MCC

Mennonite Central Committee (Saskatchewan, Canada) met Nov. 11 in annual session. Daniel Zehr, Director of MCC (Canada) Peace Section, was guest speaker.

Two major developments of the past year were reported to the delegate body. (1) That the group home for boys (which was given the green light at a special spring meeting of MCC (Sask.) has now become a reality and has been in operation since Oct. 1. Mr. and Mrs. David Gunther, formerly of Swift Current, Sask., are the houseparents. (2) That the Department of Welfare has offered to the Menno Home at Waldheim various types of professional aid with the view of its becoming a pilot project for other similar developments. At the same time, because of the increasing need for such facilities, they urge expansion, the expansion to be financed mainly by a government grant and an N.H.M.C. loan. Upon the Board's recommendation the delegates approved the expansion of the present facilities up to 100-bed capacity. Other business included:

—Approval of the establishment of a

peace booth at one or two locations in 1967.

—A decision to join the Canadian Mennonite Association.

The approval of a study to determine the feasibility of establishing a group home for present male patients at both the Menno Home and the Rosthern Youth Farm who can be habituated through training in order to make them self-sufficient. Since the need is urgent, the delegates authorized the executive to take appropriate action to establish such a home if the study shows it to be feasible.

—A decision to call a part-time Executive Secretary to promote and coordinate the growing work of MCC (Sask.).

—Approval of the recommendation that we continue to study and investigate the possibility of establishing a half-way house.

In the closing moments of the business sessions I. H. Block, the retiring chairman, and A. K. Klassen, longtime treasurer, were both accorded standing votes of thanks for their many years of service.

Elected as chairman of MCC (Sask.) for the coming year was Ron Lofthouse, pastor of the Saskatoon Brethren in Christ Church.

A Russian Funeral

Part V

By Frank C. Peters

(Report of Mennonite Delegation to Soviet Union)

It was obvious that Jacob Zhidkov was a man loved by many. The street leading to the Baptist church was filled with people hoping to find a place in the auditorium. We arrived before 10:00 a.m. and the building was filled to capacity.

The deceased was laid out in an open coffin. He seemed to resemble a statesman at rest.

Some services are longer than others, but this one really crowned them all.

Sixteen brethren spoke in the church service and seven at the graveside. The church service lasted three hours and fourteen minutes and the graveside service an hour and nine minutes.

During the service we noticed a number of things which we felt were significant. One woman had a hymnal which she had copied by hand. Another had whole sections of the New Testament in handwritten form. It made us think of early church days when the Gospel was tradition and only a few handwritten manu-

scripts of parts of the New Testament were extant.

Many districts were represented by the superintendents. There were men from White Russia, Ukraine, Latvia, Estonia, Caucasus, and various districts in Siberia.

We spoke with Superintendent Waschtechuk from Alma Ata before the meeting. This brother was in prison until 1954. He promised to give greetings to our brethren in Alma Ata.

The service was most colorful. Bishop Juvenale of the Orthodox Church of Moscow was present and spoke warm words of praise for Jacob Zhidkov whom he had come to love and respect. He spoke of the high regard in which men of other faiths held this quiet hero of the Russian Baptists.

The choir sang seven numbers. We shall never forget the bass solo brought by a brother from the Ukraine. Not only was it of highest musical quality but it was sung with a depth of feeling as only the Russians can sing.

In the service were mostly women since the men were probably working. We noticed several soldiers present and from their participation we judged that they were Christians.

After the service the people were loaded on six buses and transported to the cemetery some 18 kilometers outside of Moscow. Our party was transported by taxis. We thought that we were warmly dressed but soon found out that we were not tuned to Russian winter weather. On the way to the cemetery we went through a quaint Russian village and we wondered what the villages of the Ukraine must look like.

At the cemetery we again met our brethren from Siberia. We just placed ourselves at the outer edge of the crowd so that we might visit a bit. Many things were discussed and for once we didn't mind the length of the service. The brethren continued to tell us of their services and also related some of their personal experiences. Each brother called this a highlight in his life.

Even though we had not seen the Mennonite churches, the brethren felt that this visit would mean very much for the churches in Asia. The words spoken and the fellowship would be a source of much joy to the brethren. They promised to report everything to the churches at home.

Invite Trainees

Since 1963 it is also possible for American and Canadian young people to go to a European country for a year as a trainee. These young people have the opportunity to learn to know Europe, European family life, the culture of the

Old World and of course the European Mennonites!

How do young American Mennonites feel about their trainee year in Europe?

Mark Janzen writes: "Staying a year in Europe as a trainee is a rewarding experience because one learns to know himself and others much better. One spends most of the days working, perhaps harder than he would at home. Yet it is through this work experience, which is not necessarily always enjoyable, that one learns to know people of another culture as they really are. And, just as important, one learns to speak their language. . . ."

"I was privileged to attend two classes during the summer semester of the 'Hoch Schule.' This association with the German academic scene was definitely a highlight of the year for me. Also, to further my academic interests I was busy doing two independent studies for my history professor at Bethel College. . . ."

Amos Hoover lived with a farmer's family in Friesland, a province in north Holland. He writes: "One year in Akkrum, Friesland, was certainly an enriching, unforgettable experience, especially on a dairy farm. There were always new adventures—such as taking calves down the canal in a boat or rescuing a calf which had unsuccessfully attempted to cross into the next field via a canal. . . ."

Martha Smith lived half a year in a children's home in France. She writes: "My second half year I worked in a physically and mentally retarded children's home in France. Playing the role of mother to seven children three to nine years old was an experience I shall always treasure. It is extremely rewarding to observe these children in their response to love and attention. To hear those first words formed by the lips of a three-year-old who had never been encouraged to speak was a real thrill.

"Having experienced life in two countries, Germany and France, each with her own culture and ideas, has been an education which I will never regret. One must admit it was not always easy, but a worthwhile education is received only when one is willing to exercise patience, perseverance, and hard work. . . ."

Edwin Good worked for a year in a factory which manufactured ingredients that are used in bakeries in Leiden, Holland. He tells: "My work was the highlight of the whole year and I really enjoyed it. We had to package and ship marzipan, nuts, and many other things used in bakeries. Our imports came from America, Germany, India, Hong Kong, and Ceylon, while our exports went to Belgium, Germany, Canada, U.S.A., etc. . . ."

Janice Kauffman spent a year in a Mennonite old people's home in Holland, not far from Deventer. Listen to her evaluation: "Generally the Dutch people seemed to

be difficult, but after acquainting myself with various families and friends, I learned to respect them for their ways of living: their frankness and easiness of life are outstanding and likable characteristics; an enjoyable evening could be spent in conversation over cups of coffee or tea. . . ."

Lois Miller ends her story saying: "Yes, this year has been the most interesting, difficult, exciting, frustrating but certainly the most beneficial year of my life. The friendships created will last a lifetime and many experiences will always remain fond memories. . . ."

The trainees of the 1965-66 group made a trip to Berlin together and visited the Mennonite congregation in East Berlin. Some of them traveled to Spain or saw Paris and Rome. All of them learned to know the European way of living and working; they discovered the rich culture of the Old World.

Trainees who spent their year in Holland got together frequently on weekends. They sang their American hymns and Gospel songs in many Dutch Mennonite churches, which was appreciated very much by the Dutch congregations. These young people gave an important testimony.

The European Intermento trainee committee invites you to come to Germany, Holland, Switzerland, or France to spend a year as a trainee in one of these countries. Write to Emma Schlichting, c/o MCC, Akron, Pa., for information.—John W. Hilverda, chairman, Dutch Intermento Trainee Committee.

An Old Coronary

Seventy-six is not too old for Dr. Harold H. Biggs, Wadsworth, Ohio, to keep on working.

Mennonite Broadcasts' instructor for Home Bible Studies, Moses Slabaugh, recently wrote to Biggs to give him the names of two more prisoners to visit.

Two days later the doctor replied: "I will contact them today, and if they wish, I will continue to do so as long as I am able. I was 76 last month and I'm an old coronary, but I will warn them that if they cease hearing from me, it will not be my fault.

"Yours in His grace,"

Anatol Kirukhantsev, 41-year-old pastor of the Leningrad Baptist Church, died of a heart attack November 26. He was a member of the Soviet Baptist delegations which visited North American Mennonites in 1964 and 1965. He spent two years at Spurgeon's College in London and became pastor of the Leningrad church in 1960. The church has more than 3,000 members.

FIELD NOTES

New members by baptism: One at East Chestnut Street, Lancaster, Pa.; eight at Shore, Shipshewana, Ind.; fifteen at Allensville, Pa.

The new telephone number for Jesse P. Zook, is 794-6231. His address remains the same.

The resignation of Bro. Milton Brackbill as pastor of the Frazer congregation, Paoli, Pa., became effective Dec. 1. His address for the winter months will be 2749 Prospect St., Sarasota, Fla. 33579. Bro. Ralph Malin resumes the responsibility as pastor of the Frazer Church.

The congregations at Roanoke, Ill., and Moorefield, Ont., are new members of the Every-Home-Plan for Gospel Herald.

The Christian and Revolution is the title of the Conrad Grebel Lectures for 1967. They have been written by Melvin Gingerich, executive secretary of the Historical and Research Committee of Mennonite General Conference. These lectures will be given at Harrisonburg, Va., on Jan. 23-30, at Hesston, Kans., on Feb. 5-10, and at Goshen, Ind., on Feb. 14-18. The Conrad Grebel Lectureship Committee, which plans and finances these annual lectures, recently reelected Nelson E. Kaufman as chairman, and chose Carl Kreider to serve as executive secretary. New members of the committee are John A. Lapp and John Drescher.

Change of address: Mrs. Edna Swartzentruber (former missionary to Argentina) from Galt, Ont., to 28 Dale Berry Place, Willowdale, Ont., Canada.

Mr. and Mrs. M. D. Stutzman, Kingman, Alta., and **Mrs. Boyd Stauffer** and **son Milo**, Tofted, Alta., were seriously injured when their car collided with road maintenance equipment near Medicine Hat, Alta., on Dec. 13. They are being treated in the Medicine Hat General Hospital. Remembrance of them

in prayer will be appreciated.

More than 150 delegates from churches of a dozen denominations in Bihar State met at Chandwa, Bihar, India, Oct. 21-26 for a Sunday school training institute.

The institute, sponsored by the Christian education arm of the Evangelical Fellowship of India (CEEFI), was to introduce the new graded Hindi Sunday school materials and Herald Press Bible school courses and to train teachers in their use.

Bihar Mennonite Mission was host. Church workers and missionaries helped. The newly-commissioned Good Books literature van (a new venture of Bihar Mennonites) was on hand with ample supplies of CEEFI and daily vacation Bible school materials and other literature.

Six for a Sample is a new 82-frame, 15-minute filmstrip with taped narration about voluntary service. Paul Kaufman of Orrville, Ohio, taped interviews and photographed in the Southwest, providing much of the material for the filmstrip.



Edna Beiler wrote the script. "Six for a Sample" may be borrowed from Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514.

New address: Carl Beck, Honan 2-chome, 1-17, Suginami-ku, Tokyo, Japan. **Floyd Sieber**, L de la Torre 47Y, Santa Rosa FNDFS, La Pampa, Argentina.

Milton Vogt reported from Bihar, India, on Nov. 22, 1966, that Mennonite Christian Service Fellowship in India had sent them rice and beans purchased by Mennonite Central Committee. They planned to start feeding children under 12 and nursing mothers—150 to 200 persons. CORACS (an interchurch relief agency in India) was sending a carload of rolled wheat for a food for work program.

Plans for a new school of nursing building at Dhamtari, India, are blueprinted. The building may cost \$20,000. The

school is applying to the Indian government for a grant but does not know whether it will be made or not. If the central government were to grant them 50,000 rupees the school would have about one-half the needed amount, including what the General Mission Board has already budgeted for the project.

The need for nurses in hospitals operated by Mennonite Board of Missions is becoming more critical each day. The need is especially great at hospitals in Walsenburg and Rocky Ford, Colo. For more information write to Personnel Office, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514.

Dedication services at the First Mennonite Church, Defiance, Ohio, were conducted late in November. Pastor of the church is Armondo Caltron.

Richard Yordy, Champaign, Ill., is devoting a quarter of his time as secretary for church extension in the Illinois Conference. He visits emerging churches and pastors, and shares in program planning.

Waldemar Driedger, was installed as pastor of the La Paz, Uruguay, church Nov. 20. He also attends classes at the Evangelical Mennonite Seminary in Montevideo.

B. Frank Byler was evangelist for tent meetings in Sauce, Uruguay. Plans are to move the tent to nearby Suarez in January for another series of meetings.

"They Are People" is a 44-minute, 120-frame filmstrip just released by Mennonite Central Committee. God's handiwork and original plan for man are shown in contrast with the suffering and destruction man has brought upon himself. This filmstrip was photographed and written by Norman Wingert.

"They Are People" may be borrowed from Mennonite Board of Missions, Box 370, Elkhart, Ind., 46514 or from MCC, Akron, Pa.

Intermediate students at Juba school, Jamama, Somalia, have begun a monthly paper, "The Equatorial Reporter." The first issue in October was original and neat. Students also wrote and presented their own "concerto." They depicted a determined and successful poor bush boy in securing education and contrasted the failure of a rich city boy who didn't realize the value of education. Community folk attended and the mayor expressed their appreciation in closing comments.

Bertha Beachy, Eastern Board missionary, recently attended a two-week distribution workshop for Christian bookstore operators at Limuru, Kenya. She represented New Africa Booksellers, Mogadiscio, Somalia. Other attendees came from Tanzania, Kenya, Uganda, Zambia and South Africa.

Calendar

Millwood Winter Bible School, Gap, Pa., Jan. 2-13
Michigan Mennonite Ministers' meeting at Bowne, Clarksville, Mich., Jan. 28-29
School for Ministers, Biblical Seminary, Goshen, Ind., Feb. 7-24
Inter-Mennonite School for Ministers, Feb. 7-10
Morning sessions at Hesston College; afternoon sessions at Bethel College
Mennonite Publication Board meeting, Elizabethtown, Pa., March 30 to April 1
Ohio Mennonite Mission Board Annual Meeting, Orrville Mennonite Church, Orrville, Ohio, April 28-30
General Mission Board meeting, Hesston, Kans., June 22-25
Mennonite World Conference, Amsterdam, Holland, July 29-30
Mennonite General Conference, Franconia Conference, Aug. 19-24
Board of Education, Eastern Mennonite College, Harrisonburg, Va., Oct. 20, 21.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

William Robert Miller, in his article, "Pious Jingle Bells and the Coming of Christ" (Dec. 13), gave some provocative thoughts regarding our modern Christmas celebrations. One statement he made is significant: "Christmas is about . . . the incarnation of holy love in human history."

I would, in my definition of Christmas, enlarge upon this: Christmas is far more than Christ's birthday. It is far more than God giving a gift to the world. (Emphasis on this, plus stressing the gift-giving of the Wise Men, has probably been responsible for the profuse gift-giving today.) But Christmas is more than this!

The Bible says that on this day *God became flesh*. Christmas is the time when we commemorate the *day God became flesh* and entered our world to bring light and life—to us!

At hundreds of points in the world's history God could have deserted this mess of a world and moved off to start all over again. But, being God, He could not do this. For desertion of His creation would have acknowledged failure on God's part to do something about the middle Satan caused.

Instead, *He came Down* into the center of the awful chaos and took on the form of man to carry out His plan of redeeming rebellious man.

The shepherds? They were there! The stable? It was His bed! The virgin? She did give birth to the Lord. The Wise Men and the star were part of the picture—later, perhaps, but this part of the story *did happen!*

I read Miller's article several times. We discussed it in our family. True, to many people, Christ is known only as the "cute little Christmas baby."

This article made us think through the real meaning of Christmas. We will give a special gift to Christ again this year. But a new meaning is thrilling our hearts. Our Nativity scene went up, again, too, this time with a large candle to one side near our little angel choir. Over the scene (new this time) are the words:

WE ARE COMMEMORATING
THE DAY
WHEN GOD BECAME FLESH
TO—US!

David Augsburger's article, "Christmas, Who Can Stand It?" was far more to the point, in my opinion, than Miller's. It spoke to my heart loud and clear!—Marie A. Yoder, Goshen, Ind.

I strongly agree with the article by William R. Miller (Dec. 13 issue). Several fellow faculty members and I (Bluffton College) discussed just recently the largely irrelevant images of many of the hymns in the current Mennonite hymnals (the same might be said of other Protestant hymnals). We seem to find a significant number of students who feel that many hymns now in use—not just Christmas hymns—speak a language and a theology that does not communicate in a meaningful way or that implies a rather sentimental Christian faith and Gospel.

I look forward with anticipation to see the new hymnal that is now in the final stages of preparation. It represents a study (and a hymnal as a result of that study) of real need and importance in the Mennonite churches.—Marion D. Schrock, Bluffton, Ohio.

May I accent your Dec. 13 editorial on "Is This Evangelism?" If a man (or a church) sits around for five years criticizing past methods of evangelism and thinking of new methods and words with no problems before he does anything, he will have sat around for five years! How about in-

corporating prayer breakfasts, luncheons, special age and interest group meetings, overnight or day retreats, and ball games followed by a meeting, being incorporated into a week of meetings? A little creativity on man's part never hurt the Holy Spirit!—Marion Bontrager, Bedford Heights, Ohio.

I appreciate the article by Ray Brubaker in the Nov. 8 issue on "Much Needed Modesty." Satan is getting more and more bold with women's styles. A truly modest Christian lady will shun such vulgar styles. It is evident that many mothers don't intend to teach their daughters about modesty or they wouldn't dress them the way they do in the summertime.—Alta Yoder, Shipshewana, Ind.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Buchen, Curvin R. and Lois (Garber), Bird in Hand, Pa., second daughter, Ranita Noelle, Dec. 12, 1966.

Buschert, David and Joyce (Stutzman), Fort Wayne, Ind., second daughter, Jill Christine, Nov. 6, 1966.

Gingrich, Lloyd W. and Rachel (Musser), Saint Thomas, Pa., a daughter, Karen Rae, Dec. 8, 1966.
Glick, John and Mary (Byers), Smoketown, Pa., third child, second son, Kirk Edward, Dec. 10, 1966.
Horst, Glenn and Velma (Strite), Stephens City, Va., third daughter, Dec. 6, 1966.

Jantzi, Clare and Marie (Lebold), London, Ont., second son, Stephen Andrew, Dec. 4, 1966.

Loucks, Orlin and Dora (Beck), Protection, Kans., second son, Mark Allen, Dec. 11, 1966.

Miller, Larry and Jean (Zimmerly), Topeka, Ind., second child, first son, Jeffrey Lee, Dec. 12, 1966.

Miller, Marvin and Mary Alene (Cender), Tokyo, Japan, first child, Amy Lorene, Oct. 5, 1966.

Peifer, Elvin H. and Janet M. (Witmer), Lake land, Fla., first child, Loreen Renea, Dec. 4, 1966.

Riehl, Jesse and Sara Ellen (Troyer), New Holland, Pa., fourth child, second son, Duane Michael, Sept. 14, 1966.

Sensenig, Daniel and Ethel (Schnupp), Harleysville, Pa., first child, Lenna Faye, Dec. 6, 1966.

Yoder, Harvey and Alma Jean (Wert), Broadway, Va., first child, Bradley Kent, Nov. 26, 1966.

Zook, Mervin and Esther (Hosteler), fifth child, second daughter, Mary Louise, Dec. 7, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Basinger—Miller.—Dean Basinger, Wooster (Ohio) cong., and Karen Miller, Smithville, Ohio (Oak Grove cong.), by Lotus Troyer and Sanford Oyer, Dec. 2, 1966.

Bisset—Erb.—Craig David Bisset, Kitchener, Ont., Salvation Army Citadel, and Erna Barbara Erb, Kitchener, Ont., Mapleview (Wellesley) cong., by Captain Gordon W. Brown, Dec. 3, 1966.

Clemmer—Ruth.—Marlin L. Clemmer, Harleysville, Pa., Lansdale cong., and Janet A. Ruth, Barto, Pa., Swamp cong., by Winfield M. Ruth, father of the bride, Dec. 3, 1966.

Destine—Freud.—Ivan L. Destine, Franconia (Pa.) cong., and Lorene B. Freud, Towamencin (Pa.) cong., by Harold M. Fly and James L. Destine, Nov. 5, 1966.

Eash—Moore.—Donald Eash, Fairview (Mich.) cong., and Bonnie Moore, Midland (Mich.) cong., by Ralph Stahl, Nov. 19, 1966.

Ferrence—Knechel.—Herbert Ferrence, Spring Grove, Pa., and Jane Knechel, Perkasia, Pa., by Harold M. Fly and Harry Sellers, Dec. 10, 1966.

Landis—Rice.—Norman R. Landis, Souderton, Pa., and Mary G. Rice, Perkasia, Pa., by Harold M. Fly, Oct. 15, 1966.

Shoenthal—Shetler.—Wayne Shoenthal, Johnstown, Pa., Lutheran Church, and Anita Shetler, Hollisport, Pa., Stahl cong., by Sanford G. Shetler, father of the bride, Oct. 29, 1966.

Stoltzfus—Yoder.—Marvin Stoltzfus, Wellman, Iowa, and Zelda Yoder, Kalona, Iowa, both of East Union cong., by John J. Miller, Dec. 10, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bergey, Laaden B., son of the late Edwin and Mary Bergey, was born in Montgomery Co., Pa., June 5, 1905; died at Phoenixville, Pa., Sept. 1966; aged 61 y. 3 m. 10 d. He was survived by 2 daughters and one son. He was a member of the Towamencin Church. Funeral services were held at the Franconia Church, Sept. 10, with Ellis Mack and Harold Fly officiating.

Hahn, Calvin, son of Joseph and Susan (Wenger) Hahn, was born in St. Joseph Co., Ind., Jan. 25, 1886. He had been in ill health for some time and death was caused by complications. Surviving are one brother (Melvin), one sister (Mrs. Ira Null), a number of nieces and nephews. In the summer of 1965 he was contacted and received into membership of the Holdecker Church. Funeral services were held at the Olive Church, conducted by David Cressman and D. A. Yoder.

Hunsberger, Joseph J., son of J. Martin and Emma (Jones) Hunsberger, was born at Skipack, Pa., June 27, 1890; died at Phoenixville (Pa.) Hospital, Nov. 1, 1966; aged 76 y. 4 m. 4 d. He was married to Mary Guntz, who survives. Also surviving are 4 daughters and one son (Esther—Mrs. Nelson Clemmer, Ruth—Mrs. Peter Shelm, and—Mrs. George Yoder, Joseph M., and Ada—Mrs. Willard A. Geissinger); 3 brothers, 3 sisters, and 26 grandchildren. One brother, one sister, and 2 grandchildren preceded him in death. He was a member of the Providence Church, where funeral services were held Nov. 5, in charge of Jacob Kolb and Jesse Mack.

Keller, Leidy, was born Sept. 29, 1882; died at River View Hospital, Norristown, Pa., Dec. 8, 1966; aged 84 y. 2 m. 9 d. In 1908 he was married to Ella May Ebert, who died in May, 1957. Surviving are 4 children (Margaret, Florence, Dorothy, and John). He was a member of the Line Lexington Church, where funeral services were held Dec. 12, with Erwin Ruth and Floyd Hackman officiating.

Knechel, Kenneth, son of Frank and Kathryn (Heebner) Knechel, was born in Montgomery Co., Pa., May 4, 1904; died suddenly by tractor accident at his home in Millmont, Pa., Nov. 24, 1966; aged 12 y. 6 m. 20 d. He is survived by his parents, 3 sisters, one brother, and his maternal and paternal grandmothers. Funeral services were held at the Towamencin Church, Dec. 4, with Harold Fly, Alvin Frey, and Ellis Mack officiating.

Items and Comments

Lehman, Viola May, daughter of David and Anna (Horst) Long, was born in Franklin Co., Pa., Dec. 5, 1882; died at the home of her son, Roy K., at Shippensburg, Pa., Nov. 26, 1966; aged 83 y., 11 m., 21 d. On Jan. 27, 1907, she was married to Henry S. Lehman, who died June 8, 1956. Surviving are 4 sons (Merle R., Roy K., D. Glen, and Nathan), 3 daughters (Mrs. Chester Martin, Mrs. Roy Ebersole, and Mrs. Elmer Showalter), 2 brothers (Menno and Reuel), one sister (Mrs. Lloyd Ebersole), 30 grandchildren, and 17 great-grandchildren. Two daughters died in infancy. She was a member of the Chambersburg Church, where funeral services were held Nov. 29, with Omar Martin and Harold Hunsicker officiating.

Schumm, Ray Ward, son of Henry and Edna (Schlegel) Schumm, was born at Tavistock, Ont., May 22, 1935; died of pneumonia, Dec. 8, 1966; aged 31 y., 6 m., 14 d. Surviving are his parents, 5 sisters (Ruby—Mrs. Lloyd Wagner, Fern—Mrs. Earl Bender, Joyce—Mrs. Daniel Zehr, Sandra—Mrs. Ralph Swartzentruber, and Ruth), and 5 brothers (Dale, Clarence, Glen, James, and Laird). He was a member of the East Zorra Church, where funeral services were held Dec. 11, in charge of Newton L. Gingrich.

Sommers, Homer, son of Dan and Dena (Schmucker) Sommers, was born in Howard Co., Ind., May 20, 1891; died in Miami Co., Ind., Dec. 5, 1966; aged 75 y., 6 m., 15 d. On March 23, 1912, he was married to Amelia Helmutz, who died April 2, 1964. Surviving are 8 daughters (Erma—Mrs. Melvin Hochstetler, Sylvia—Mrs. Ora Miller, Martha—Mrs. Joe Swietzer, Leona—Mrs. Milphert King, Bernice—Mrs. Verdon Ganger, Pauline—Mrs. Mark Horner, Alice—Mrs. Eugene Horner, and Anna Ruth—Mrs. Henry Slabach), one son (Dan), one brother (Moses), one sister (Mattie—Mrs. Will Yoder), one foster sister (Mrs. Wayne Sizelove), 19 grandchildren, and 12 great-grandchildren. He was a member of the Howard-Miami Church, where funeral services were held Dec. 8, with H. D. Horner, pastor and Anson Horner officiating; interment in Mast Cemetery.

Springer, Jacob C., son of John B. and Elizabeth (Kuntze) Springer, was born at Stuttgart, Ark., Jan. 12, 1896; died at Dettweiler Hospital, Wauseon, Ohio, Dec. 5, 1966; aged 70 y., 10 m., 23 d. On Sept. 18, 1921, he was married to Ida Sommers, who survives. Also surviving are 2 sons (Carl and Paul), one daughter (Elmora—Mrs. Marlin Conrad), one brother (Samuel), and 2 sisters (Mrs. Ellen Kennel and Susie—Mrs. Alvin Oswald). He was a member of the Zion Church, where funeral services were held Dec. 8, with Ellis Croyle and P. L. Frey officiating; interment in Pettisville Cemetery.

Steiner, Moses S., son of Ulrich and Barbara (Schumaker) Steiner, was born at Morrison, Ill., Oct. 24, 1890; died at the Ausable Valley Nursing Home, Nov. 27, 1966; aged 86 y., 1 m., 3 d. In the spring of 1907 he moved to Fairview, Mich., where in 1920 he was ordained to serve as a minister at the Fairview Church, and where he served until his death. Surviving are 8 nephews and 8 nieces. His 2 sisters and 6 brothers preceded him in death. Funeral services were held Nov. 30, with Harvey Handrich officiating.

Wert, Minnie A., daughter of the late William and Mary Sieber, was born in Juniata Co., Pa., Oct. 27, 1879; died at the home of her daughter, Martha, in Westover, Md., Aug. 28, 1966; aged 86 y., 10 m., 1 d. On Jan. 17, 1901, she was married to Joseph Wert, who died Sept. 8, 1965. Surviving are 5 sons and 5 daughters (Titus, Daniel, William, Joseph, Lydia—Mrs. Blanchard Patterson, Mary—Mrs. Robert Miller, Phoebe—Mrs. Clarence Malin, John, Martha—Mrs. Amos King, and Naomi—Mrs. John Stover), 45 grandchildren, 55 great-grandchildren, one great-great grandchild, and one brother (the late George Wert, a member of Dohner's Church. Funeral services were held at the Lost Creek Church, Juniata Co., Pa., Aug. 31, with Aaron Shank, Sidney Gingrich, and Donald Lauer officiating).

Counselors of troubled people are becoming increasingly disenchanted with Sigmund Freud and classical psychoanalysis, a University of Illinois research psychologist said recently in Minneapolis.

At an "integrity therapy" institute he led at the Park Avenue Methodist Church in Minneapolis, Dr. O. Herbert Mowrer presented research evidence which he claimed shows that Freud's assumptions were "unsound."

The research shows, Dr. Mowrer said, that the neurotic individual is not over-trained, inhibited, or too moral as the Freudian assumptions held, but rather that he is under-socialized, immature, and often dishonest in his behavior.

The Freudian point of view is so pervasive and entrenched that it yields slowly, but "there is a shaking of the foundations and a lot of questioning and reexamination going on," Dr. Mowrer reported in an interview.

In his approach, Dr. Mowrer stresses integrity—that is, "we think people get into trouble because they claim they are one kind of person and they are really something else."

"Integrity therapy" rejects the claim that an overly harsh conscience is the root of people's troubles.

"Instead, we think of a healthy, active vital conscience as the best friend any man or woman ever had," Dr. Mowrer explained. "When our conscience lets us know that it is 'angry' with us for making us feel 'bad,' it is simply telling us that we are doing (or have done) something we regard as unworthy."

"It is notifying us that we had better make corrections in our present behavior or amend for our past behavior—or else."

* * *

With notable gains in membership and stewardship, and completion of a missionary hospital in New Guinea, the Church of the Nazarene, with world offices in Kansas City, Mo., had an outstanding year in 1966.

The church had a net gain of 7,774 members in 1966, an increase of 2.19 percent, to bring the national membership to 363,585. This was the largest gain in the last three years.

Nazarenes in churches overseas increased to a total of 69,132 to push the world membership total to 432,717. This was more than double the church membership 20 years ago, which stood at 215,000 in 1946.

* * *

The National Association of Evangelicals has designated April, 1967, to April, 1968, as a year of special evangelism effort and has urged all evangelicals "to join us in the major thrust."

Dr. Arthur M. Climenhaga, NAE executive director, said the association "will develop special programs through seminars, conventions, and interevangelical endeavors in focal areas of the U.S."

"Workshops and training programs," he added, "will center on a theology of evangelism and strategies for penetration into all our world."

Dr. Climenhaga said the emphasis was aimed at helping to implement the call issued by the World Congress on Evangelism for evangelical unity in proclamation of the Gospel. Held in Berlin, Oct. 26 to Nov. 4, the Congress was sponsored by *Christianity Today*.

* * *

Some 2,000 Dutch Roman Catholic priests responded "yes" in replying to a circular asking if they favored abolish-

SUMMER BIBLE SCHOOL SUPERINTENDENT WORKSHOP

There will be an SBS Superintendent Workshop at the Laurelville Mennonite Church Center, Route 1, Mount Pleasant, Pa. 15666, February 3-5, 1967. The workshop will begin Friday evening at 7:30 p.m. and end Sunday noon.

THE WORKSHOP WILL COVER FOUR AREAS.

1. The Forward Look in Summer Bible School
2. Staff Recruitment
3. Practical Problems
4. The Place of Summer Bible School in the Total Teaching Ministry.

The registration fee of \$16.00 per person includes meals and lodging. The workshop is open to the first 100 superintendents and assistants who register. Reservations should be sent to Laurelville Mennonite Church Center, Route 1, Mount Pleasant, Pa. 15666, or phone (412) 423-2056. Your pastor has a registration form.

ing clerical celibacy. This was reported by the Dutch Radio which said the circular was distributed by a "voluntary committee" of some 50 priests. Some priests queried said they were not opposed to celibacy, but felt there should be no compulsion for priests to remain unmarried.

The National Conference of Catholic Bishops voted overwhelmingly in Washington, D.C., to dispense American Catholics from the rule of abstinence.

Thus it is no longer mandatory for members of the American church to observe "meatless" days on Fridays and other days of abstinence, most of them in the penitential season of Lent and Advent and on the eves of great feast days. However, U.S. Catholics will still be obliged to abstain from eating meat on Ash Wednesday and Good Friday.

Episcopal Bishop Donald H. V. Hallock of Milwaukee said that retired Bishop James A. Pike had a "very breezy and flip" way of approaching theology. Bishop Hallock made the comment in his column, "From the Bishop's Desk," in the *Milwaukee Churchman*, official publication of the diocese.

"Bishop Pike," he said, "has many great gifts and certainly a keen mind, but he is not a top-flight theologian. With his legal background he should have stuck to canon law and he could have made a great contribution."

A question on religious preference will not appear in the 1970 census, A. Ross Eckler, director of the Bureau of the Census, has decided.

Mr. Eckler said that his decision to follow past precedent was made because "a substantial number of persons again expressed an extremely strong belief that asking such a question would infringe upon the traditional separation of church and state."

Leaders of the Methodist and Evangelical United Brethren churches expressed confidence that votes for merger taken by general conferences of the two denominations will be ratified by the regional organizations of the churches.

Merger of the two churches would bring into being the largest U.S. denomination, with slightly more than eleven million members. At the conferences in Chicago, the constitution and the enabling act for the proposed United Methodist Church were approved by a 95 percent vote of the Methodist delegation and by 75 percent of the EUB delegates.

Annual conferences of the two bodies must ratify the conference action in order to bring the united church into existence in 1968.

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JOHN M. DRESCHER, Editor

Boyd Nelson, Contributing Editor

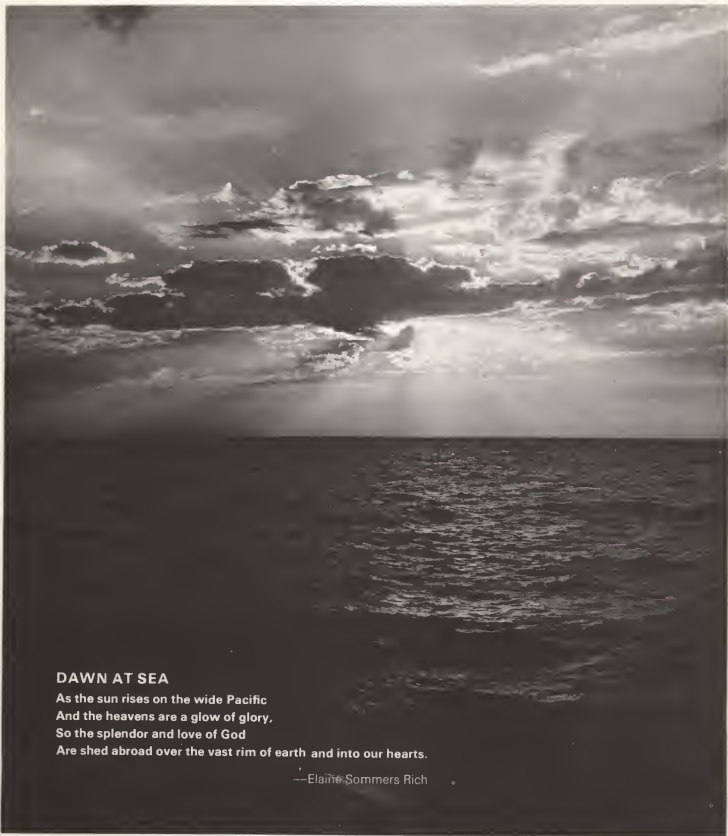
J. C. Wenger, Ellrose D. Zook, Consulting Editors

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Tuesday, January 10, 1967

Volume LX, Number 2



DAWN AT SEA

As the sun rises on the wide Pacific
And the heavens are a glow of glory,
So the splendor and love of God
Are shed abroad over the vast rim of earth and into our hearts.

—Elaine Sommers Rich

Nigeria, the Nation

By George Weber

Along with many other people, we are quite disappointed with the turn of events here in Nigeria this last year. Nigeria had been billed as the nation most likely to succeed of all the newly independent African nations. The situation is still not hopeless nor is it as bad as it is in some countries, but the events of the year will undoubtedly retard further progress greatly. They indicate just how serious are the problems which need to be overcome.

Federalism

One problem plaguing Nigeria is its federalism. At independence the country had three major regions (corresponding to our Canadian provinces): the North, which is larger in size than the other two combined and has a larger population than any other region; the West, which was later divided into two—the West and the Mid-West; and the East, where we are located. Regional governments were given extensive powers; they had more power than have our provinces, especially in taxation.

Some Nigerians blame the British for leaving them with a constitution which gave these unequal regions these "excessive" powers, but the formation of these regions had its cause in a basic problem of Nigeria—tribalism. There are four main tribes in Nigeria and a few dozen minor ones. At the end of the nineteenth century, before the British took over the administration of the area they called Nigeria, there was no unity throughout Nigeria. There was no consistent unity or peace within any of the main tribal areas. Although the British imposed law and order throughout Nigeria, the pre-British tribal and clan loyalties and antagonisms remained. The British system of indirect rule allowed and even fostered these tribal and clan loyalties. Most Nigerians then appreciated this British attitude. Now some are wishing that the British had deliberately destroyed the tribal and local structure as the French did in their African colonies.

The predominant tribes in the Northern Region are the Hausa and the Fulani. In the West the Yoruba are predominant, and in the East the Igbo (or Ibo). To further complicate things there is the difference in religion. The North is predominantly Muslim, and the South is predominantly Christian.

Political development subsequent to independence led directly to the present crisis. In Canada we realize that to be a federal political party capable of forming a government which will hold our nation together, the party must have support from both English and French Canada, from both East and West, and from both

rural and urban communities. The support from both English and French Canada is especially crucial. Here in Nigeria, a truly federal party should have the support of the two dominant religious groups, but no such political parties have developed yet. This is not surprising, for the development of such parties is not an easy matter (although wrecking them can be relatively fast and simple, as some Canadian politicians have been trying to prove).

Development of Parties

In Nigeria political parties developed along tribal and regional lines. If two cooperated, they could rule the country with the third region "odd man out." The East and North apparently cooperated the first few years after independence. The last few years the North and West have been cooperating. The result has been that one important area of the country has always been dissatisfied.

Just as we arrived in Nigeria in 1965 there was an election in the Western Region. We refused to believe the daily "Rape of Democracy" headlines which appeared in the Eastern newspaper, *The Nigerian Outlook*, but we later realized that much of what was reported was actually true. It seems that the party in power in the West was allied with the North, controlling the federal government. They could not afford to lose the election. If they did, the parties' cooperative control of the federal government would collapse. This is exactly what the East was hoping for. It now seems quite certain that the ruling party did lose the election, if the votes had been counted. As it was, they simply declared themselves reelected. In the succeeding months in the West there were demonstrations and riots by people and punitive action by government. This was clearly a situation where the federal government, as provided by the constitution, should have stepped in. It didn't because of its dependence on the Western-Northern Regional alliance, and in January the army took over.

Someday the immediate causes which finally precipitated the army intervention will be known. Some say that the Northern leaders were planning to take over direct control of the entire country. Others say the army was tired of being used for political purposes by self-seeking politicians who were rapidly wrecking the nation. At any rate the army leaders who led the intervention were undoubtedly southerners, and probably mostly easterners. The Northern and Western Regions' premiers and the federal Prime Minister were killed in the initial stage. Subsequently all politicians were removed from office, and the country generally said nothing but the worst about the politicians

George Weber is an overseas mission associate teaching at Enuda College, Abiriba, Nigeria. He comes originally from Elmira, Ont., and majored in history at the University of Toronto. This article is an administrative report analyzing sympathetically the national situation in Nigeria.

who only shortly before had been so loudly and publicly acclaimed.

Dilemma of the Politicians

Far be it from me to attempt (or even to wish) to justify the actions of many of the politicians, but a word should be said about the dilemma of the politician, or of anyone in a position of influence or authority in Nigeria today. The root cause of their problem is the tremendous gap between the rich and the poor and the widespread underdevelopment. For example, here at school a qualified teacher's annual salary ranges between 762 pounds (\$2,286) and 1,584 pounds (\$4,752). Laborers who cut the grass around the school compound earn about 50 pounds (\$150) annually. Even at these low wages, there is great competition for these poorly paid jobs. In most instances the only way one can get one of these jobs is by knowing the right people, and/or bribing the hiring official. And often the bribe needed is as high as half a year's salary.

To understand what this has to do with a politician's dilemma, one should also know something of the traditional "extended family." The family here is not a man, his wife, and their children. Here a family includes a much wider group. In Abiriba they tell me a man is more responsible for his sister's children than he is for his own. The significant point about the extended family is that a man is responsible for more people than his wife (or wives) and his children. If he has made good, his circle of responsibility is quite wide indeed. The pressure on a politician to get jobs for his relatives is great. Having done so he experiences pressure to retain office so that his relatives will not be replaced.

Then, too, if these politicians lose the election, their personal fortunes change drastically overnight. Many do not have a business or profession to which they can return, and thus they are reduced from riches to rags. To illustrate this point: we have on our staff the local M.P. (member of parliament). He is not a university graduate; so his teacher's salary is rather low. Supplemented by his salary as M.P., which was twice his salary as teacher, he had a substantial income, however. But all this changed when the military took over and M.P.'s were no longer needed. He has now sold his car and plans to go to university next term.

When the military intervened, the Eastern Region's position of "odd man out" changed to one of ascendancy. The Easterners were happy of course, but just as naturally the Northerners were not at all happy. In May when the military commander, Major-General Ironsi, announced that the intentions of the government were to end the federal system of government in favor of the unitary system, riots broke out in the North. We heard of large numbers of Igbo being killed in the North. Refugees from the North came back "home" to the East. We have just returned from a trip to the North, and missionaries in the North have verified the reports. A few weeks ago, came the last crisis event Aug. 29, 1966. There was a mutiny in the army by

the Northerners, and they, although it has not been officially acknowledged, killed the military commander, who was an Igbo, and many Igbo army officers. As the Igbo military said in a radio broadcast, what basis is left for a unified country? The future indeed looks rather bleak.

New Leadership

A new army officer has now taken control. He is from a small tribe in the "Middle Belt" (the southern part of Northern Nigeria). He has released many political prisoners and has promised an early return to civilian rule. He has indicated that the attempt to change to a unitary form of government will be abandoned and that a form of federalism will be retained. The advice of "natural rulers" and "untainted politicians" is being sought. What will come of this remains to be seen.

Since we live in the East, we are rather interested in the fortunes of the Igbos. Why have the Igbos been singled out in this way these past few months? Retaliation for the January events was directed largely by the Igbos against the Northerners. But there are other more basic reasons. The British, in colonial days, did not officially inaugurate or sponsor mass education in Nigeria. However, they did allow religious groups or other organizations or individuals to sponsor education. In the "Medieval period" Islamic scholarship and education in the Sudan Belt of West Africa (which includes northern Nigeria) was quite advanced for the time, but in the nineteenth century, and even now, education in the North is negligible except for some teaching of the Koran and Arabic. Thus the North has few educated people by "Western" standards who are able to fill positions in today's technological world—the post office, the railway, the road system, etc.

On the other hand, in the South where people are mostly "pagan," Christian missionaries were tolerated and even welcomed. Schools and hospitals provided by mission groups were especially welcomed. Although they are only a small percentage of the total population, the sizable number of Southerners gained a "Western" type education. These were the people then who were equipped to fill the positions which modern technology and techniques have created. Although the North needs the skills of the Southerners, they deeply resent this need and dislike having these "foreigners" living in their midst in relative luxury. The Igbo people are generally considered to be more aggressive and progressive than are the Northerners. They (the Igbos) generally consider themselves to be so, and this doesn't exactly endear them to their countrymen.

This disparity in educational achievement was also quite evident in the army.

Thinking of the attitudes and events in Canada in recent years helps me as a Canadian to be more understanding and sympathetic with Nigeria and the problems facing her people. Although the chance for the best seems to have been lost, let us hope and pray that the worst will be avoided and that a reasonably satisfactory way to progress will be found.

Words, or Deeds?

There is a debate on evangelism going on at the moment. The issue in question is whether or not the Gospel can be divided between word and deed. Can the two be separated? Can we give the "good news" when we have only said the good words? Must word and deed always accompany each other? Are there occasions when the Gospel is preached in deeds without words?

One can quickly recognize the danger in each extreme. On the one hand, there is the danger of all social action, all deed, without ever indicating that Christ can forgive sin. On the other hand, there are those who have so much confidence in words, in preaching, in verbal witnessing, or in handing out tracts, that they have no time for deeds. Some would like to resolve the argument by saying, "Let some be word missionaries and let others be deed men." But such a compromise is an answer that is much too easy. If both the word man and the deed man are working side by side, their work might complement each other. Most often, however, extremes are not found together and since the word man and the deed man are witnessing alone and in their own way, each man's witness is incomplete. Another part of the discussion is whether to expect two conversions or one. The two-conversion idea is that persons are converted to Christ out of the world and then they must be converted to follow Him back into the world as witnesses. The other idea is that salvation and discipleship cannot be separated, for when a man is asked to come to Christ he must be told what following Christ means. He dare not come selfishly, just to be saved, without committing himself to a life of discipleship; and discipleship means more than saying right words. It means being neighbor unto him that fell among any kind of thieves.

All of this has immediate implications for Christian education, for if it is possible to separate word and deed in Christian mission, then we can train some people to say the words effectively and others to be effective deed doers. When put in these terms, we are obviously getting ridiculous. Christ knew no such division. He Himself was the Word made flesh, and that means that God's message is both what Jesus did and what He said. God's message to men was packaged in a person, a whole person, who could not be segmented. His word would have meant little without the ultimate deed which was His death, and that deed would not have spoken without the witness of words like, "Thou art the Christ, the Son of the living God."

We are to help persons become whole persons as Christ was so that both their words and their deeds will speak together.

—Arnold W. Cressman.

*My Father,
Thank you
For the abiding sense
Your Spirit gives
That your presence
Shall go with me.
The journey sometimes is rough
And the lights go out in the sky.
Sometimes death itself
Draws thoughts of dread
And fear.
Yet, when I think of you,
The great "I am"
Of the past, present, and future,
I know again
That no matter
What the future holds
You hold the future.
And that in life or death
I shall know
Your nearness—
But more.*

Amen.



Mountain View, Kalispell, Mont.

In 1903 the Jacob Roth, John Eicher, and Lee Nuschwander families moved to the Creston area near Kalispell, Mont. In 1904 Sunday school was organized and held in homes. A building was constructed and dedicated on Sept. 20, 1913. The congregation was first named Mountain View Amish Mennonite Church. There were 20 charter members. Three of these are still members of the congregation. In 1929 an addition was built to the church and in 1949 it was remodeled. The present building was dedicated in 1964. The present membership is 119 and the pastor is D. D. Brenneman.

The Prayer Amendment

It all started when the Supreme Court of the United States ruled that the Board of Regents of New York state could not write a prayer and cause that prayer to be said in each classroom of all public schools at the beginning of each school day. The court declared that such writing and recitation violates the first amendment to the constitution.

This editor wrote at that time concerning the court action that much more will be said and written regarding the court's decision for a long time to come. This has proved true. There continues to be confusion as to what the decision of the court was. Many persons are convinced that only an amendment to the constitution of the United States can correct the situation. Such an amendment lacked only a few votes passing Congress this year. And likely it will come up again next year. And an amendment would likely create more problems than it would solve.

What is needed is a sober and objective look at what the court really said. Some people cry that the Supreme Court ruled that you cannot pray or read the Bible in public schools. This is just not the case. What did the court say? It said that "the constitutional prohibition against laws respecting an establishment of religion must at least mean that in this country it is no part of the business of government to compose official prayers for any group of the American people to recite as a part of a religious program carried on by government."

So the court did not rule out prayer in schools. The court ruled that it was not the function or place of government to prescribe or write prayers. We agree with this. We would protest if the government should prescribe a Catholic or Confucian prayer for our schools. This action does not prevent teachers from offering prayers in the schoolroom.

If we insist on our kind of prayers and our kind of Scripture in the public schools, are we not asking for special privilege? Are we ready to have the Theosophist, the Black Muslim, the Mormon, and the atheist each take his turn at leading our classroom "devotions"?

The best that could be hoped for if such an amendment is passed would be to construct some universally acceptable and meaningless prayer and to approve for reading some "neutral" passage from the Bible.

Nor has the Supreme Court ruled that the Bible cannot be used in the public school. In fact, the court said the contrary. It said; "One's education is not complete without a study of comparative religion or the history of religion and its relationship to the advancement of civilization. It certainly may be said that the Bible is worthy of study for its literary and historic qualities. Nothing we have said here indicates that such study of the Bible or of religion, unless presented objectively on the part of a secular pro-

gram of education, may not be effected consistent with the First Amendment. But the exercises here do not fall into those categories. They are religious exercises, required by the state in violation of the command of the First Amendment that the government maintain strict neutrality, neither aiding nor opposing religion. . . ."

This seems consistent with our stand on separation of church and state. We desire freedom of religion. We do not want governments, in any way, to tell us what to preach or pray. Hence, we should support the Supreme Court in its decisions that it is not the business of the state to compose official prayers for any group of the American people to recite.—D.

The Silent Billion

Literacy was pointed out to be one of the most significant words for today, according to a number of speakers at the World Congress on Evangelism. More people have learned to read in our generation than ever before. But millions are still waiting to get a chance to "eat letters" and spell words.

Literature is one of the greatest tasks of tomorrow, according to Jan van Capelleveen of Holland. "Those who learn to read will want to read to learn. *What* will they read? Letters on the trash can? Beer bottle labels? The prose of slick advertising? The pornography of the cultural elite that is still fighting the taboos of the Victorian age?"

According to David E. Mason of Syracuse, N.Y., who works with the Laubach Literacy Organization, Protestant evangelism is forgetting one half of the world's adult population, those who can neither read nor write. He called these illiterates "the silent billion."

Mason described communist literacy work, stating that "in a recent year Russia produced 450 percent more book titles than the United States." Castro, he continued, has instigated a literacy program in Cuba.

A Kenya delegate to the Congress asked, "Why is it we haven't a whole session of the World Congress on Evangelism given to discussing these billion people?"

J. P. Mpaayei, secretary of the Bible Society of East Africa, said, "The greatest evangelical need appears to be evangelism through Scripture and other Christian literature in the vernacular. Nothing appeals to Africans more today than knowledge gained through reading whether it be political, educational, or religious. This is the great open door. These awakened people want to learn—their minds are hungry. This is the greatest opportunity we have ever had and we face a race against time."

The thinking of many seemed to be that Christianity is not meeting the challenge of Christian literature in newer nations simply because it is not being produced, while in highly literate countries we fail because much Christian literature is not of the caliber which can compete with the secular press.—D.

The Christian and Obscene Literature

By Nelson W. Martin

Some time ago a young girl walked into a Christian bookstore where I was employed, and asked to buy a copy of *Playboy* magazine. The girl seemed surprised that the store didn't sell it. She looked like a mere teenager, maybe 13 years old, and apparently had no idea that she asked for this sex magazine in a Christian store. As I overheard this conversation, I realized again with disgust the infiltration that obscene literature has made on the life of American society, from adults through teens and even to children.

We are surrounded by all sorts of rotten, lustful, impure books and magazines today. The obscene literature business is a multimillion-dollar smut industry. Presently, at least 200 different titles of paperback books are coming off the press monthly, plus thousands of weekly and monthly filth magazines. These can be purchased almost anywhere. They can be found in grocery stores, drugstores, and restaurants. Many can be bought as cheap as 50¢. They are about as easy to find and purchase as a Coke and cheeseburger.

As we face this temptation of evil literature, we must find our answer and victory in the Word of God, and in our relationship to Jesus Christ. II Tim. 2:22 says, "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." Basically our hearts must be right. We do not become bad because we look at obscene literature. We look at obscene literature because we are bad. It is the same way with a thief. He doesn't become a thief by stealing, but rather he steals because he is a thief. The problem is the heart. Jesus said, "Blessed are the pure in heart." The reward for the pure in heart is to be filled with the Spirit and joy of Christ now, and to have the promise of someday being with God.

Satan can make obscene literature very appealing. We must avoid the scenes of temptations. Guide your steps and your thoughts. The writer of Proverbs may have had obscene literature in mind when he wrote, "My son, attend unto my wisdom. . . . The lips of a strange woman drop as an honeycomb, and her mouth is smoother than oil: but her end is bitter as wormwood, sharp as a twoedged sword. Her feet go down to death; her steps take hold on hell. . . . And why wilt thou . . . be ravished with a strange woman? . . . For the ways of man are before the eyes of the Lord, and he pondereth all his goings."

You may have heard the Gospel song in which a verse says,

"The stories and pictures in most magazines

Now feature new stylings unfit to be seen.

They're placed on the newsstands, where children can buy;

When they go wrong, do we wonder why?"

For many, life is a frustrating experience. One college professor blamed the unrest and sins of people on obscene literature. "Fellows and girls," he said, "wonder if something is wrong with them when their immorality doesn't bring them the thrill and excitement that the novels and magazines so vividly describe it will." And so frustrated youth, using novels and "true love" stories as their guide, go deeper and deeper into sin. They start dancing at age 10, go steady at 13, own fast cars at 16, get married and have children at 18, and then often get divorced at 20. Then many start the vicious cycle all over again.

Few evils of American life provide a threat to our society as much as the flood of obscene literature currently overwhelming us. The smut business is not small. Publishers have large companies, with many workers, modern offices, and well-trained writers. One company alone is known to have spent over \$200,000 for postage on one mailing of catalogs and brochures to their large mailing list. Sex in magazines, on billboards, and in all sorts of advertisements, works. Man says it is a big business. God says it is sin! In the first chapter of Romans, the doom of sinful man is told very vividly. It is easy to see the modern obscene literature publishers, sellers, and readers described here: those whom God has given up to be the playthings of their own foul desires in dishonoring their own bodies. These men deliberately forfeited the truth of God and accepted a lie. God therefore handed them over to disgraceful passions. Since they considered themselves too high and mighty to acknowledge God, He allowed them to become the slaves of their degenerate minds, and to be filled with all sorts of wickedness, rottenness, greed, and hate. Their minds are steeped in envy, murder, and impurity, bringing upon themselves the judgments of Almighty God. This judgment is facing many today.

This is a very dark picture. Satan is destroying the world that we are living in with all sorts of sinful attacks. These attacks are making an appeal not only on sinners, but also on many churchgoers and professing Christians. But in all this muck and filth, we as Christians

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can find one of the greatest and biggest challenges that has ever faced our church. This is the challenge of pure literature. There is a host of challenging, upbuilding literature all around us, if we will take time to read and look at it. Christian magazines and books influence our lives. Good books that portray life as it actually is, with and without Christ, can make us think.

The early church scattered abroad preaching and telling of the good things of God. We must scatter abroad with Christian literature. God's work is not carried on by ministers and church leaders only. It must be carried on by every believer, young or old, talented or untalented. How can we sit idly by when over 50 percent of the people of the world today have never seen a Bible or evangelical literature? This is a tragedy—to realize that for every person there is who has at least heard the Gospel, there is another person who has never even once received the Gospel in any form. One recent convert in a foreign country said, "The missionaries have taught us to read, but the communists have given us the literature." What a sad day when the Christian Church is not sharing the Gospel of Christ through the printed page! This literature transforms lives and nurtures believers.

The opportunities for distributing Christian literature today are boundless. American cities and towns need it just as urgently as any heathen tribe settled in the remotest jungle of South America or Africa. It is indeed shocking to realize that the Bible is no longer the universal best

seller. It was for many, many years, but now the writings of Marx and Lenin are distributed more widely than the writings of Peter and Paul. Millions of copies of obscene, God-denying books and magazines are easily distributed and read worldwide. At the same time, many Christian publishers and bookstores are short-staffed and constantly searching for dedicated personnel to carry on the ministry of Jesus Christ.

God challenges us to have the best things in life. I John 2:15-17 says, "Stop loving this evil world and all that it offers you, for when you love these things you show that you do not really love God; for all these worldly things, these evil desires—the craze for sex, the ambition to buy everything that appeals to you and the pride that comes from wealth and importance—these are not from God. They are from this evil world itself. And this world is fading away, and these evil, forbidden things will go with it, but whoever keeps doing the will of God will remain forever." Are you going to fade and pass away or abide forever? The choice is yours!

**From Living Letters, The Paraphrased Epistles, Tyndale House, Publishers, Wheaton, Ill.*

Christian Experimentation

By James Payne

In science we make many observations. As we ponder in our minds what we have experienced, we are forced to certain conclusions. However, we must prove or disprove these conclusions by many tests or experiments. Finally we are ready with confidence and humility to report our findings.

As Christians we have shied away from any scientific approach to our Christian experiences. Yet, we have been warned not to believe every spirit, but to "try the spirits whether they are of God" (1 John 4:1). The Revised Standard Version, Phillips, and the New English say, "test" them. Paul tells us in 1 Thess. 5:21, "Prove all things." Again "test" is used by some other versions. Different verses tell us to test or examine ourselves and our actions. In Rom. 12:2, Paul emphatically states that we will be able to "prove what is that good, and acceptable, and perfect, will of God."

Sam Shoemaker was so convinced that there was visible proof in the Christian's life that he instituted the "30 Day Experiment." Thousands of persons have found new meaning in life through this simple but realistic procedure.

Christianity is not as otherworldly and unearthly as we have made it appear. There can be concrete evidence of its validity. We must ponder that which we are learning and experiencing in Christ. We must bring meaning and conclusions to our Christian experiences. But let us test our beliefs in the furnace of life to see if they produce the fruits of the Spirit which are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, [and] temperance." Then we can with confidence and respect report our findings to a world torn by political and religious conflict. □



Few evils of American life provide a threat to our society as much as the flood of obscene literature currently overwhelming us.

O Beautiful for Crowded Cities

By Kenneth L. Wilson

When I picture the ideal church, it always comes out looking like the little white spire-topped meetinghouse on a hilltop in eastern Ohio, where my father attended as boy and youth. My paternal grandmother and grandfather, neither of whom I ever knew, lie under the green turf behind the church, and names on the churchyard stones are ones I used to hear mentioned often. I have been to the little church only five times or so during the years, most often at homecomings. Remembering the church, standing on its hilltop and visible when I was yet far distant, quickens my pulse even now.

The last time I was back, the growing village was creeping toward the modest white building. The road in front had become a highway, and the secondary road that cuts off at the side of the churchyard to drop down the west side of the hill already had whittled away at the church property. Sooner or later houses and perhaps apartment buildings will move closer and closer and the roads grow wider and wider. The remote hilltop will no longer be remote and the spire no longer will be a beckoning finger for all who travel up the valley from Irondale and Yellow Creek. The possibility that by then a more adequate building may replace it does not altogether ease my disquiet, nor the fact that if there is anything a church needs it is people—to serve and to be served—and that if the little church survives it will someday be up to its eaves in people.

My trouble, you see, is the same ailment that afflicts and has afflicted American Christendom very nearly to death: so many of us have been and still are little-brown-church-in-the-wildwood or little-white-church-on-the-hill people. But there is a dearth of wildwood these days, and as any demographic study indicates, we haven't seen anything, wildwoodwise, yet. The dear, dead days! Lot's wife today is immobilized by her longing look at the countryside, not the city, and she has whole congregations of companionship—pillars of salt that has lost its savor. I don't want to be in that number, when the saints stand looking back.

How did we get this way? The Cowper Syndrome had something to do with it. In his poem, "The Task," William Cowper wrote, "God made the country, and man made the town," and people fell for it. Much if not practically all of the rest of the poem (it runs to six books with hundreds of lines in each) has been overlooked, but with his town-and-country pronouncement, he achieved epigrammatic immortality. Indicative of the lack of perspicacity in his famous line is his vain hope in Book II: "Oh for a lodge in some vast wilderness,/ Some boundless contiguity of shade,/ Where rumour of oppression and

deceit,/ Of unsuccessful or successful war,/ Might never reach me more." You can hardly join that kind of lodge anymore—though we must keep in mind he was writing in 1785, a good year for wildwood.

In Book IV he remarks, "'Tis pleasant, through the loopholes of retreat,/ To peep at such a world, to see the stir/ Of the great Babel; and not feel the crowd." One can only say of that, "'Tis, indeed." Or more to the point, "'Twould be." But, alas, it can't be done. To feel the stir, you have to be in the crowd, jostled by it, receive its elbows in your ribs. The trouble with bucolic Christendom to date is that it has evidently produced a bigger supply of peeping Thomases than Babelrousters. The adventurous uncommitted yearn to be where the action is, and the action most often is not where the safely committed are most likely to be found. The action has to be where people are, and it stands to reason that the more people, the greater the action and interaction. Whatever the Fall of Man means doctrinally, it does not give anyone or any church license to take to the hills on the Thurburish theological grounds that "people are no good" and that the fewer of them in a given square mile, the better for the saints.

Cowper isn't the only one guilty of the spiritual downgrading of cities. Many of our hymns are rural-oriented, not to mention "America the Beautiful." Spacious skies, amber waves of grain, purple mountains and fruited plain get top billing. "Alabaster cities" receive a passing mention in the final stanza, but, "undimmed by human tears" (there are other kinds?), these cities are only prophetic ones, unrealized and perhaps unrealizable. There is, I submit, a beauty and a glory in the city as it is, tears and all.

The city is where more and more of us are living, and if we are not living there, we are working there. It is the city that is the economic heart of the nation. Though there is more to country than farms, one measure of what is happening is the dropping farm population—down by three million in four years. When the U.S. Census Bureau lumped into "rural" everything possible, the total was only 54 million against an urban population of 125 million. And that was the 1960 figure. Like it or not, we're more and more huddling together for warmth. If we have to find, or reveal, God in the wide open spaces, then God is simply not going to be available to most of us. As one inner-city pastor put it, "If only in the rustling grass we hear Him pass, He's not going to be heard." And if the church is tied to a rustling-grass concept of Christianity, the concrete and asphalt crowd will have to look elsewhere for relevance. They are doing just that.

The metropolis in turn is being swallowed by the mega-

Kenneth L. Wilson is executive editor of *Christian Herald*. This editorial from December, 1966, issue is used by permission.

The Samaritan Has Come

By J. D. Graber

lopolis. You hear such expressions as "Greater Los Angeles" or "Chicagoland," meaning that except for the Rotary Club signs, the visitor can't tell when he's out of the city proper and into a satellite community. The Atlantic seaboard from Boston to Washington, D.C., they tell us, is one big urban sprawl. There's no place for that red line on the graph to go but up.

Meanwhile, back at the church, the rural vote is weighted, just as it has been in so many state legislatures, and when you think of heaven, you probably think of rolling fields and Holstein cows. I'm a Holstein man myself, but for the average American to whom the church had better be finding something to say, milk comes in cardboard cartons, not in cows. We've been building little brown churches in the cities and operating them with the little brown church ideas and with little brown church theology. We've in effect made museums of churches, memorializing in them something that once was and is no more. On that, we've surpassed even the Russians; at least they turned out the congregations before they made their churches into museums.

I confess that I love rural America and that I get a charge out of wide spaces, when I can find them. I personally resent the encroaching shopping center and the mounting school taxes. I'd rather look at a grove of trees than at a rooftop any day of the week, including Sunday. But it's rapidly becoming a luxury for me. And it has been for years a luxury for the churches.

At the same time, I know that country life is not necessarily more devout than city life. The latest Uniform Crime Reports issued by the F.B.I. show 5.1 murders per 100,000 inhabitants for the U.S. as a whole. The general metropolitan murder rate was 5.4 and for certain other cities 3.5. The rural rate was 5.1, which provides a rural passion quotient about as bad as cities generally and much higher than some. There are fewer robberies, assaults, burglaries, etc., in the country than in the city; there are fewer concentrations of unattended valuables.

As for the ravaging of the out-of-doors, the city has no monopoly on this. Among the most distressing slums I have ever seen, the most ramshackle dwellings, littered yards, God-forsaken hopelessness, have been those in the country. Maybe, as the saying goes, they at least have enough to eat; but man, urban or rural, does not live by bread alone.

The cities have their slums, too, but the cities also have their own beauty. The other morning when I was coming to work, the city sparkled in the clean morning sunlight. I inhaled as deeply as I dared, looked up at the tall buildings—they, too, are God's creations—and was glad to be alive. I felt like bursting into "The Holy City," substituting the name of mine for Jerusalem!

Here in the city is where most of us are, and here is where the church must be, in spirit as well as spire. And for all the backward-lookers, Cowper does have this one little grain of encouragement: "Who loves a garden loves a greenhouse too."

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"The priest and the Levite were here, but now the Samaritan has come." A family was in great need. Father was ill and out of work. Mother was burdened down caring for a large family of small children. One day a minister visited them. He read from the Scriptures, admonished them to be faithful, and prayed. Another concerned person came. He too gave spiritual comfort and wished them all God's choicest blessings and admonished them to trust Christ who "supplies all our needs."

Then a Christian neighbor woman came. She looked around and assessed the need. She did not read or pray with the family. She soon left, but returned shortly with a basket of groceries. She stayed on a while to give a helping hand with cleaning, mending, and ironing. When she left, they told her, "The priest and the Levite were here, but we are glad the Samaritan came, too."

"There is a family in our neighborhood that is in need. Their situation is very similar to that of the incident just described." These are the words of a pastor of one of our city churches at the close of a Sunday morning worship service. "Why not be good Samaritans?" he went on. "Let's not be hypocrites in our faith. Let us take up an offering for this family and make our faith practical."

The collection plates were passed. A sizable pile of bills and a rattling of coins were brought forward. The pastor prayed: "God bless this token of our love and concern for the needy. We pray that with this gift the redemptive love of Christ may be revealed." Two members of the church were delegated to take the offering to the needy family.

This is personalized giving. That is why it is so appealing and so satisfying. But what does such an extra or special offering do to our neatly planned budget? "It's irregular and irresponsible," I hear someone say. "You can't have personalized and planned giving at the same time."

Planned giving is useful, effective, and right. There is no virtue in careless managing of our stewardship. But the gravest danger of planned giving is that it may become impersonal. We just write out a check "to support the budget." This is not Christian giving. We must become personally involved in our giving. The budgeted amounts are saturated with people and personal needs. Let's keep thinking and praying ourselves into these needs every time we give, and

When a local or personal or special need arises, let's give out of our heart above and beyond our faith commitment to the budget. Let's be good Samaritans.

Which Symbol?

By Glendon L. Blosser

Symbols are very much a part of our lives. Symbols can speak and express meanings which words often cannot. Religion has made great use of symbols, which help us better understand and remember spiritual realities.

There is one area of life that seemingly demands a valid symbol. That area is the proper relationship of the sexes and purity of marriage. In our present society with its confused and loose morals, sex distinction, personal purity, and fidelity in marriage are being disregarded.

Ever since sin shattered the spiritual unity of the first home the sexes have struggled with a critical balance in their relationships. In the beginning of the human race God clarified the status of each sex, saying to Adam and Eve that the woman's "desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16). This leadership and purity of life has been misused and abused in each generation since. The men, instead of being spiritual leaders, have taken women and made slaves and playthings out of them. By men's weakness and tyranny, women have often been led to step outside of the place God created them for. Also women have wrongly used their beauty and winsome ways to seduce and rule men.

God has created the different sexes to complement each other. The strength and courage of the man needs the tenderness and affection of the woman, and vice versa. When God's order and plan for the sexes are observed, man and woman develop in marriage a relationship that is God-honoring and mutually satisfying. To not observe this order causes a moral morass, and deteriorates the potential for harmonizing the two sexes.

What Symbol?

The question that needs a serious answer is: What symbol can be used to express the safeguard this beautiful relationship God intends for the sexes? Is the wedding ring such a symbol that it can be entrusted with such responsibility? Or is there a symbol set forth by God for this purpose?

In the first place, let us see if the wedding ring is a valid symbol. Many justify the wedding band because its use in ceremonies makes it a religious symbol. To take note of its origin should cause us some concern. *Encyclopaedia Britannica* explains this under its discussion of rings. "The giving of a ring to mark a betrothal was an old Roman custom. The ring was probably a mere pledge, *pignus*, that the contract would be fulfilled. In Pliny's time conservative custom still required a plain ring of

iron, but the gold ring was introduced in the course of the second century. This use of the ring, which was thus of purely secular origin, received ecclesiastical sanction, and formulae of benediction of the ring exist from the eleventh century." The church sanctioned the custom at a time when it was admitting many other pagan customs, and it was not of spiritual origin.

The wedding ring today is a symbol used by the mixed multitude, and it makes no suggestion about the spirituality of the wearer. It simply declares that the act of marriage was once performed. It is worn by those no longer in a state of marriage, and even by those practicing marital infidelity. It is not a valid symbol for Christian marriage since it reveals no distinction between a faithful, virtuous marriage and one in which an adulterous relationship is practiced. It is the world's symbol for marriage, and the world's view of marriage is temporary and conditional.

The Veiling Symbol

Secondly, let us see if God's Word suggests a symbol that is valid for Christians, who desire to show the integrity of marriage and the purity of life. God has spoken to us through the writings of the Apostle Paul about His order for the sexes and their relationships one to another. Christianity has elevated the woman to equality with man—"there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28). This equality of the sexes in Christ is to observe a certain order for wholesomeness and harmony in relationships. The principal Scripture that sets forth God's will in this matter is I Cor. 11:3, "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." This order does not suggest that Christ is inferior to God, neither does it mean that woman is inferior to man, but the relationships explained here are functional—not positional.

The terminology used in the above Scriptures for the two sexes is generic. This is not speaking only of married men and married women, but it is a principle to be observed by all of God's people. It appears that this order was not being observed by all in the churches; hence the explanations about the symbol of the woman's veiling and the dishonor that comes when both the spirit and the symbol are disregarded. If the woman observes God's order, she displays her beauty in subjection, and if the man observes it, he finds his glory in leadership.

When the veiling is worn by Christian women, it is a symbol revealing spiritual dedication to God's divine plan

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for both sexes. The veiling as a symbol speaks for both the man and the woman. The woman uses it to speak of her willingness to accept God's design for her, and it speaks to the man that he should treat that woman according to God's will, and for his leadership to contribute to that divine order.

The veiling has too often been called a prayer covering instead of the Christian woman's head veiling. The explanations concerning the veiling in I Cor. 11:3-16 are illustrated in context of prayer and worship, but in no place is it found that the symbol for God's order is important only in times of worship. The passage does not say whether the praying or prophesying is private or public.

With the wearing of the veiling reduced to only the public worship service, and with hairdos that do not give indications of the natural covering of long hair for women, it is not surprising that there is a grasping for a symbol to tell worldlings they are married. God's symbol is then replaced by the world's symbol—the wedding ring.

Objections Looked At

I am sure many of those who wear the wedding band do not realize what they are doing. They are mocking God and saying His symbol does not speak, and are putting their trust in the world's symbol which speaks only in a limited way to marriage, and not at all concerning the rest of life that needs to be pure and sacred. If the wedding band is so needful for married women for protection, where do the unmarried women get their protection? Or are married women morally weak and so need the symbol more than the unmarried? God's symbol is for both the married and the unmarried.

The veiling is a symbol that speaks to man. Those who deny the ability of the veiling to speak, are often judging it when it is worn with a head of cut hair. Long hair and the veiling complement each other. If one is disregarded, the other is affected. "If a woman is not veiled, let her hair be cut; but if it is disgraceful for a woman to have the hair cut or to be shaved, then let her be veiled" (I Cor. 11:6, Berkeley). Christian women who have worn the veiling consistently with their natural covering of long hair can share many testimonies of where it has been a valid symbol even to the vilest of men.

For a person to say the veiling has no influence is the naïveté of misjudgment. Certainly God would not suggest a symbol to His people that was meaningless and didn't communicate. Even the angels take notice of it. I Cor. 11:10. If the ministry of angels relates to the wearing of this symbol, certainly God will not allow it to be a dead symbol to the world.

Why is it that Christian people will say the wedding band says so much and the veiling says nothing to the world? It is also said that the girls and women should be spiritual enough to go anywhere without needing the veiling, but the same people will not consider that their wives should be spiritual enough to go anywhere with-

out the wedding ring. Also it is argued that the ring is so significant it simply cannot be taken off, but the veiling is insignificant and not really needed. With this kind of reasoning it is no wonder that the Gospel is being watered down and the power and presence of the Holy Spirit is vague to so many in our churches. The children of Israel tried to replace the altar of God with the golden calf, and their misplaced values brought divine punishment.

Some may say that the wedding ring and the veiling are not parallel symbols, and I agree. The veiling speaks to the sacredness and purity of all of life, whereas the ring speaks of only limited significance to marriage. In practice many are making them parallel symbols by the fact that the veiling is put in the pocketbook for next Sunday and the ring comes out for the weekdays. If the wedding ring and the veiling are not parallel symbols in the practice of many, then why is the wearing of the veiling decreasing and the wearing of the ring increasing?

Furthermore, to wear both symbols consistently is to tell God that His symbol does not speak to the sanctity of marriage, and you need to help Him out with a worldly symbol.

Another objection that often arises concerning the wearing of the veiling is: Where is the man's symbol? Man is the aggressive individual of the two sexes, and it is the woman who needs protection. If the woman will use the correct symbol, it will tell man that he is the spiritual leader and that he must treat that woman or girl according to God's design. The ring tells the man that such a woman is married and that is all. The veiling tells the man that such a woman accepts her place and that he is responsible to treat her as such, whether she is his wife, another's wife, or an unmarried girl.

The veil as a symbol of woman's desire to be in her rightful place before men can be found in the historical records of the centuries. Rebekah used the veil as a symbol to show Isaac her willingness to accept him as her spiritual leader and to humbly share her beauty and womanhood according to God's will. Gen. 24:65.

Ruth, an unmarried woman, slept at the feet of her suitor and retained the purity of her life. Is it of no significance that the very next verse (Ruth 3:15) states that she wore a veil? Concerning the significance of the veil, T. W. Davies' article in *Hastings Dictionary of the Bible* states: "No respectable woman in an Eastern village or city goes out without it, and, if she does, she is in danger of being misjudged; indeed, English and American missionaries in Egypt told the present writer that their own wives and daughters when going about find it often best to wear the veil."

Symbols do speak, and that cannot be denied. The real test of a symbol is, Does it say what the Christian wants it to say? As a Christian man or woman, what do you want to tell others about yourself? Just simply that according to civil laws you are married or that all of your life is sacred and that you believe God's plan for the leadership and purity of the sexes is right and needs to be followed?

□

Challenges to Present Missionaries

By Tom Migire

One cannot give critical analysis of the challenges faced by present missionaries (mainly in Africa) without giving some concrete reflection on the past missionaries. The question always arises as to the demarcation between old and new missionaries. For the sake of simplicity, the first group may be put in the same period with the colonial era, while the second group could be placed with the new national governments.

Though I write with experience from Tanzania, the contents here have been or are of the same kind in Africa, with little difference of degree. The old missionary was an explorer. He was given a big send-off by many members of his church and assured of prayers. Many people thought of the problems he was going to face in this dark, hostile, and "sultry" continent.

On his arrival to the continent, he was almost everything he wanted to be—a minister, an administrator, and a counselor to the Africans. His word was the last; he could take or discard African advice without difficulty. To many Africans, he was just another white man representing colonialism at the village level, while the British district officer controlled the whole district.

All the missionaries lived together in their own "ghetto," just as the colonial officers did. However, the old missionary presented the good news of man's salvation. But it took a long time before an African could really differentiate the motives of the colonial officer and the old missionary. In general, the latter contributed a lot to the advancement of Africans; however, it would be insincere to think of this end only. The old missionary had an idea of "all knowing" with the concept that an African was an empty fellow who needed to be filled up with Western perspective which represented Christianity, against those of an African which represent the devil and needed to be plunked out completely if he was to be a good Christian.

African songs, communal family structure of dependency, wedding and funeral ceremonies, as well as many others, were to be avoided by a "good Christian," who was also to move physically from his community which was supposed to be infested by the devil, to a new sanctuary at the mission station. The old missionary had the blessing of his home church and that of colonial officers. He dislocated Africans from their culture with great speed when they were not yet ready to accept Western culture.

This era of the old missionary changed immediately after political independence of the new nations of Africa when the colonial governor was replaced by an indigenous

person. The President and all top government posts down to the district commissioner were "Africanized." This meant that either the missionary was to adapt to the new wave of change or have a one-way ticket to his country. Some missionaries, like many colonial officers, could not accept a position of subordinate to Africans. They left for good.

The other group had a concept of wait-and-see; if they were pushed up, so much the better, but they accepted downward push reluctantly. Political-minded Africans wanted to get rid of both the colonial officers and missionaries, the former for their imperialistic perspective, and the latter because of their closeness to the former. However, there were some missionaries who realized that the new national government wanted their sincere cooperation and help. This is the beginning of the new missionary era.

Unlike the old missionary, the new missionary is working with the African government as well as the independent church with African officers. His role has changed from that of "all knowing" to that of a two-way traffic of sharing. In his country, he is no longer a hero. The Africans want him to use his knowledge and talents in helping them. However, they want to have a bigger say in whatever the missionary is doing.

The missionary does not have the advantage of his predecessor in learning the language because many people are more anxious to learn English than he is to learn their language. Sometimes his advice is needed, but he is not sure whether it is wanted. The missionary "ghetto" has been "invaded" by the Africans who have taken over most administrative jobs of their church. His children have no alternative but to play with African children.

The Africans want the church to continue to reflect Christian witness in a way understandable to the masses and not as a reflection of the Western concept of Christianity. He cannot count on the assurance of an African Area Commissioner (District Officer) who puts the interest of his fellow Africans first and those of others second.

In many cases he works under a less-experienced African and must always remember to give counsel in a proper way lest he be misunderstood for having colonial mentality of his predecessor of domination. Sometimes he works with Africans with higher education than himself. He does not know what to do when the government asks all teachers and students in secondary schools to join in a procession against American involvement in the Congo. The government, of course, expects him to participate fully.

There are national projects of building, schools, roads, etc., in which he is supposed to join the indigenous group

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in the actual mud-mixing and wheelbarrow-pushing if he is to assure the people that he really belongs to them. He is expected to answer questions on American involvement in the Congo, Dominican Republic, and Vietnam. The most important question to the new missionary, of course, is race relation in the United States. "Why do you hate the Negroes?" "Why don't you (Americans) practice real Christian love to the Negroes?"

Above all these challenges, the new missionary presents a new group, ready to adapt to the local standards. He has learned that the United States summer is hotter and more humid than that of the climate around Lake Victoria or Addis Ababa. He knows that he is in Africa because he is needed and wanted there by the African Church which makes decisions as to whether he should return to the United States for good or return to the continent for another term.

In several instances, he is elected to different committees by Africans over African candidates. The government assures him of their full support toward his work as an individual and not as an American. Misunderstanding between United States and an African country is to be left to government and United States diplomats and a missionary is not involved as an American. The fact that his closest neighbor and his boss may be an African helps him to know how to communicate with a person of a different culture. He has learned to like African ways of doing things and respects them, even though he may not agree with them. His relationship toward indigenous people is that of equality and

servanthood to Christ. He works with them and not for them.

He has got used to African "elastic" time and realizes that a committee meeting scheduled to meet at 2:00 p.m. will do fine to meet at 2:15 p.m. or later, or when most members have arrived. When he leaves Africa for furlough, big parties are thrown for him everywhere, and several gifts of African culture and art are given to him and his family. He is given a tumultuous send-off, although it is unfortunate that he does not receive the same welcome at home as his predecessors used to receive.

I believe it will be proper to say that his heart remains in Africa when he brings his body to the United States for furlough to find out that American society continues to be that of individualism in contrast to the communal one he left in Africa. It would be more appropriate for a few new missionaries to take local citizenship and stay in those countries for good.

It is admitted all over Africa that the work done by both old and new missionaries is marvelous, and that advantages derived in their contributions outweigh disadvantages. However, since to many people in Africa, the word "missionary" still stands in the same platform with the word "colonialism," and since colonialism is dead in many parts of Africa, why don't we use a new name? My suggestion for the new name is "Fraternal Brothers," or in short, just say "F.B."

Are You a One-Miler or a Two-Miler?

By Blanche T. Richardson

Two monks were required to do penance for an infraction of the monastic rules. Wearied from labors in the fields the preceding day, they failed to arrive promptly for morning prayer. For this impiety the abbot ordered them to walk all that day with peas in their shoes. One monk limped and groaned with every step, but the other walked with ease, and sang snatches of songs.

The sufferer said to his fellow monk: "Brother, how can you endure the agony of walking on hard peas and still act so happy?"

With a smile the other replied: "I boiled my peas."

The way we meet life and its problems makes all the difference in the world. It is what Jesus meant when He said: "Whosoever shall compel thee to go a mile, go with him twain." This was a statement that was startling enough to make the people turn to each other in amazement, and then look back at the speaker in anger. For this was a sore point with the Jews living in the Roman Empire in those days. For over three hundred years they had been forced to carry for one mile the burden of any

soldier of the legion who stopped them anywhere. To the Jews it was a most hateful, odious, and irksome duty. This fact was well known to Jesus, and yet He boldly said to them: When you have come to the measured end of duty, then, for love's sake, go the second mile.

What Jesus said then applies to us today. Simply to perform the task that we are obliged to do—to do nothing more than our plain duty—is not the fulfillment of this teaching of Jesus.

Two Kinds of Persons

I think that it is safe to say that as a general rule the men and women, boys and girls, of any given community roughly divide into either one-milers or two-milers. In the first of these classes are the Shylocks of the community—those miserable folks who are forever after their rights. They are specialists in the exaction of their pound of flesh, but, like Shylock of old, there comes a day when some modern Portia will reveal to them that not even their rights may be given to them, because they have not tempered justice with mercy.

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And do you think the Shylock is happy? He is like Gasparoni, the Italian bandit, who, it is said, hoped for heaven because he had never committed murder on Sunday. Shylock will soon learn that the only way to get more in this world is to do more. When he realizes that truth, he will have turned the corner onto the road that leads away from selfishness into the highroad of usefulness. He will begin to forget himself and his own personal gain and learn to trust and help his fellowman.

One-Miler Homes

In every community, too, there are one-miler homes; that is to say, homes in which the main business of the day seems to be getting by with the minimum amount of work that must be done. Any overflow of spontaneous love and any volunteering of small acts of kindness are utterly unknown. Such families do only what they must do, and expect a home to spring out of such little exertion. These are people who forget the old Japanese saying that tells us: "There are two kinds of opportunities—those we chance upon and those we create. Either kind may represent the opportunity of a lifetime to any one individual, but we are far more likely to recognize and take advantage of things we create."

It is only human to revolt instinctively at being compelled to do something. But there are certain things everyone must do. How, then, can we make a joy of duty? Jesus' answer still stands today, for the sting of compulsion is gone when we are willing to do twice as much as we are compelled to do.

There is a vast difference between doing your duty grudgingly because you ought to and going at the job with an enthusiastic eagerness. It is because of our unwillingness to go the second mile that we make such desperately hard work of going the first.

It is the unnecessary courtesies, the uncalled-for thoughtfulness, the surprises of kindness, over and above what can be required, that make a second-mile home. The difference lies between a parent and a father; between a housewife and a mother; between a child and a son or daughter. At this home all "musts" are forgotten, religious practices are carried out, and everyone does more than his share. Here human affection is liberal, like the love of the eternal God.

Christianity begins when the sense of privilege in service becomes greater than one's duty to serve. Christians everywhere can testify that it pays rich dividends in happiness and peace of mind to go the second mile, and we should all make the journey often.

For us to be truly Christian means that we must be more eager to serve a man than he is to demand it. We must be willing, nay anxious, to be a two-miler.

* * *

From a fifth-grader's paper: "Russian children go to school six days a week. This can never happen in America because Saturday is the day the teachers wash their hair."

"A Son with the Father"

By Nelson E. Kauffman

On Oct. 23, 1966, at the Englewood Mennonite Church in Chicago, the officers of the Illinois Conference officiated in the ordination of our son, Stanlee Devon, who with his wife Janice (Bender) knelt before the congregation. The ministry of Bro. Leamon Sowell was also officially recognized in the same service. Edwin Stalter, Roy Bucher, and Norman Derstine, officials of the conference, were in charge of the service and they gave me a greatly appreciated invitation as Stanlee's father to preach the ordination sermon. As father and son we have often discussed the Word of the Lord and how to preach it effectively in our time.

This was an occasion to which his mother and I looked forward for thirty-two years, for our children were all dedicated to the Lord before and after they were born. Janice's parents, Mr. and Mrs. Ed Bender of Kalona, Iowa, were also present in the service. Their home nurtured the kind of girl any pastor can be thankful to have as a wife, for she shares so deeply in his call and effectiveness.

There is no place we would rather have our son serve than in an inner-city church, and to share with a pastor in an interracial situation. Bro. and Sister Sowell came to the Mennonite Church from another denomination, and he shares deeply and willingly in the life of Englewood Church as associate pastor, and she as a soloist.

It is a great joy to us as parents to share with many other parents who have one or more sons whom God has called to this high calling. If God is to call more sons into the ministry, they must come from someone's home, possibly yours.

Every congregation should pray out one or more sons to serve Christ as pastor, evangelist, prophet, or teacher.

The response which Stanlee gave after the laying on of hands and prayer of consecration may be an inspiration to other young men looking forward to service in the pastorate.

"I hope that I will always keep God's work secondary in my life. God Himself must be primary!

"It is not my aim to be of service, but to be a servant. A servant does not choose his service.

"I am devoted to a person—Jesus Christ—and to nothing less. Nothing is more important to me than to obey and please my Lord and Master.

"According to Mark 3:14 Jesus ordained the Twelve, first, that they might be with Him (continuously); second, that He might send them forth to preach.

"There is something that fills me with more awe than the combined need of the world and my immense task as a minister, and that is the fact that God has chosen me. Before He asked me to bear fruit, He planted me in Himself. My relationship with God is the most precious thing to me.

"Another precious thing is my relationship with you. Today I am aware of the obvious, that is, that I did not ordain myself. I am deeply indebted and grateful to my wife, my parents, my superiors, and my friends who have had a part in bringing me to this hour by your love, your instruction, your encouragement, and your prayers.

"I count it the highest honor to be chosen to represent Christ in this special way. May I faithfully feed and tend God's flock until the Chief Shepherd appears.

"My wife and I pray that we will be faithful to the enduring Word of God. We are happy to be a part of the Mennonite Church and by God's grace we will spread the Gospel as long as we live."



Francisco Rodriguez with his wife and first child, a son, taken probably a year after his decision to become a Christian.

A Toba Youth Who Sought the Lord

By J. W. Shank

The news has come to us: "Francisco has gone to be with the Lord." My memory goes back more than twenty years—to Feb. 28, 1945, the second year of our work among the Toba Indians of the Argentine Chaco. Francisco came to our house that day, bringing with him four other young men who lived at our central mission station, Nam Cum. Francisco acted as spokesman for the group.

He said: "Our parents are receiving instruction in order to receive baptism as Christians. We also have decided to become Christians. May we also receive instruction?"

Thus our second class of believers began their indoctrination studies. For us it was a most happy surprise to have these young men come in this way. We had, of course, expected that, after the baptism of the four older men and their wives, the younger people naturally would manifest a readiness to unite with our group of followers of Christ. Their voluntary decision was most encouraging to us.

In later months, after baptism, Francisco and two other young men became participants in a small Bible training class which continued in operation for a number of years. The boys had a keen desire to know God's Word and became good students. After a few years they were very helpful in our services. One of them, Nano, was an excellent song leader; Francisco was quite able to give interesting expositions on Scripture passages. He could speak clearly and with spiritual understanding. Before our final departure (in retirement) from Argentina, Francisco was a young married man, the father of several children.

After his marriage, his mother-in-law, who had really encouraged her daughter in the first place to accept him,

upon the objection of a relative, tried to break up the home. But Francisco's pacific nature and his deeds of generosity to his wife's parents finally won them over. It became clear to us that he with his wife and children enjoyed a happy home.

At any time, when we needed help to understand the customs or practices of the Toba people, we could communicate best with Francisco. We also found him to be a very capable helper as a teacher of the Toba children, some of whom were his own small sisters. His patience with the children was admirable. It is a special trait of the Toba people to be kind and patient with children.

Since our retirement from the mission field, it has given us joy to learn that Francisco was useful as a helper in work of translating portions of the Scriptures into the Toba language. How happy we are that he remained faithful to Christ until the time of his death, in his early forties, and that he has left to his children a father's heritage of Christian influence.

We pray that the Lord may raise up others who, like Francisco, will become useful in the task of bringing the Gospel to the Tobas. The testimony of the psalmist was surely the happy testimony of our departed brother:

"O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works" (Psalm 71:17).

Prayer Requests

Pray for the Toba Christians who will be away from home during these months in the cotton harvest, that they may stand true.

Pray that an appropriate campground site may be found for spiritual retreats in the Brazilian church.

Pray for the Bible faculties in our colleges and seminaries, that they may be Spirit-illuminated as they guide their students in their search for Biblical truth.

Pray for congregations who are currently without pastors.

Pray for congregational leaders who are responsible to lead the congregation in finding pastoral leadership. Ask God to lay conviction upon the hearts of young men whom He is calling into the pastoral ministry.

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A Visit to Irkutsk

By Frank C. Peters

Part VI

(Report of Mennonite Delegation
to Soviet Union)

We left Moscow on Tuesday morning accompanied by two Baptist representatives from the Council's headquarters. Since we were scheduled to leave about 10:30 a.m., and the airport is quite a distance from the city, we took care of our formalities early and left by taxi. At the airport we were greeted with the news that all planes for Irkutsk were grounded and we would have to wait for further instructions. From then on, it was a game of patience as one announcement after the other pushed the departure time further into the day and evening. We finally left at 9:15 p.m. for our eastern destination.

The city of Irkutsk, 3,200 miles east of Moscow, is an important center for Siberian life and commerce. Its population is about 400,000 and it boasts a very active program of development. We were especially surprised by the large number of schools and institutes found in this metropolis.

There is a Baptist church in Irkutsk. The superintendent of the district and the local pastor were our hosts. Of course, being hosted in true Russian style meant much eating and we wondered how we would ever live through this "test of consumption level" to which we were being continually put. We liked borscht and all that goes with it but not under such pressure to eat more and more.

We were invited to speak to the congregation on the first night of our visit. The congregation is scattered. Some members come from points about 70 kilometers away. Since this was not a regular meeting, we marveled that so many had come to greet us. The choir was there and every effort was made to make us feel very much wanted.

David P. Neufeld and I spoke in German. Adolf Klauipics translated into Russian. We had been told that there would be a number of Mennonites present. How were we to find them? Everyone looked like a Mennonite to us from where we sat. D. P. Neufeld preached a sermon on discipleship and encouraged the believers to continue in the faith once received. It was obvious that the Word was received with much eagerness.

We must not forget the official greetings by the various church officials. All spoke of this as a unique occasion for which they had often prayed. The unity in Christ

was stressed by all as they made the welcome come to life. The choir sang two special numbers expressing delight over our being there.

The text which the writer used was 1 Cor. 4:1-5. I spoke concerning the importance of faithfulness as stewards of the Gospel. We did feel somewhat embarrassed to be admonishing these brethren in what we knew was an impressive feature of their Christian commitment. They had already displayed what we talked about. During the sermon I used an illustration and in it were a few sentences of Low German. We watched the faces for a response. These must be our people and they were.

The meeting ended with a presentation of gifts. How we wished they would not have done it, but it was impossible to control what was not in our power. We just accepted these things as genuine expressions of their affection and appreciation for our coming. We could not help wondering how we would ever pack these things in our luggage.

After the meeting we were surrounded by our Mennonite friends. Many just had not been able to come because of work responsibilities. There are about fifty members in this congregation who are Mennonites. Of these, about seven were present at the meeting.

Their first question concerned relatives in America. Did we know them? Where do they live? What was rather startling was that we knew a number of those mentioned. This made it so much more meaningful for these people.

For the next morning Intourist had arranged a flight to Bratsk, a new development which promises to become a major power and industrial center. This is a city born in a decade which pulsates with energy and vigor. The Russian brethren and the guide spoke with great pride of that which the government had produced and was planning for the future. We certainly agreed that it was something worthy of note.

This trip and others have convinced us that the Russian people are proud of their country. They feel that they are a strong emerging nation with limitless possibilities. They speak with pride of their achievements and social programs.

Housing is a problem in this country, but the apartment blocks are mushrooming everywhere. The rule provides for 80 flats per building. The rent ranges from 7 to 20

rubles per month with about 3 rubles for light and heat. The wage scale is an interesting one for an American. A medical doctor could earn less than a taxi driver. An average street worker would receive about 100 rubles per month; a medical doctor would receive up to 150 rubles a month. The driver of our bus received 220 rubles, whereas the Intourist guide received 300 rubles. Professors would be paid between 400 and 500 rubles. The technical workers and specialists seemed to be on the top of the financial totem pole. Medical services are free to the public and dental care is very reasonable.

There are few private automobiles, but taxi service is inexpensive when purchased in rubles. Travel in general is very reasonably priced and plane fare covering about 10,000 kilometers costs \$72. We judged it to be about one third of the cost of American travel.

We inquired about savings programs for those who are able to put something away. Five percent of the income is paid in taxes. The rest may be put into a government bank at 4 percent interest. It seems that there is little incentive to save since all workers receive a pension at 60. What engineers and other professional people do is to save up their holidays and days off and enjoy them at some resort area. This, we were told, was a very common practice in Russia. There is almost no possibility to invest money beyond bank arrangements and owning excessive property is forbidden. All this makes for a "live now, worry later" philosophy of life.

Christopher Dock

The annual fall workday at Christopher Dock netted a total of \$4,092.68, which exceeds all previous records in the school's history. The board of trustees designates a portion of the workday proceeds to benefit the operating budget of the school and the remainder is applied to a student council project.

Barbara Nock, senior, has been named a semifinalist in the National Merit Scholarship program. Miss Nock is also the editor of the school newspaper, *The Dockument*.

Christian Life Week was held in October with Bill Detweiler, Kidron, Ohio, as guest speaker.

The board of trustees has appointed a planning committee for a two-hundredth anniversary commemoration of Christopher Dock's death which will be held in 1971. Christopher Dock was the Mennonite Colonial schoolmaster of the Skippack, Montgomery County, who is honored in the name of the Christopher Dock High School.

CHURCH NEWS

Churches Take Stand on Vietnam

By Maynard Shelly

"The average Christian today feels no contradiction between Christian teaching and war," Edwin T. Dahlberg told the delegates to the National Council of Churches of Christ's General Assembly in Miami Beach in December.

The nearly 800 delegates were debating a strong statement on Vietnam. Peace has been placed high on the NCCC's list of goals. Speaking out on the current war is part of the project.

Dahlberg felt that the success of the church's drive for civil rights began in a study of Christian teaching on race. A similar study of the Bible is needed now.

"Until we see this in relation to warfare, I don't think we'll do the job," he said.

He was warmly applauded and the assembly went on to strengthen its pronouncement on Vietnam that called for "widespread debate concerning the complex situation in Vietnam."

It was a long document with more than 3,500 words. Some delegates wanted to stay by a shorter statement adopted by the council's general board in December, 1965.

But Arthur Fleming, president of the University of Oregon and newly elected president of the National Council, put his weight behind the longer resolution.

"When the National Council takes a position on an issue like Vietnam," he said, "it should always try to update an action."

Fleming, a Methodist layman and a former member of Eisenhower's cabinet, said that the council's earlier statement on Vietnam, though critical of the administration position, had "been well received by government."

The new statement on Vietnam was guided through the assembly by Norman J. Baugher, general secretary of the Church of the Brethren and chairman of the council's division of Christian life and mission. He also saw the statement as a "valuable contribution to government leaders."

Vietnam is not a simple issue. "We recognize the complexities of the Vietnam situation," he said. "That's why a statement is necessary."

He called on the National Council to "mount a witness for Vietnam."

And mount it they did. With minor

opposition, the "Appeal to the Churches Concerning Vietnam" was adopted on Dec. 9.

Hoping to stimulate discussion in their churches and in the nation, the delegates called for action by the United Nations.

"We urge," they said, "that the judgment, responsibility, and action of the United Nations be sought by placing the issue of the Vietnam conflict on its agenda."

They also called for another meeting of the Geneva Conference and negotiations with the National Liberation Front. Special emphasis was given to an immediate cease-fire and for the United States to agree to a "phased withdrawal of all its troops and bases from Vietnamese territory."

Criticism of the government policy was pointed. "We question whether U.S. policy does not rely too heavily upon a massive military intervention," said the council's appeal. "We consider that the scale of U.S. military intervention in Vietnam needs constant surveillance and reexamination."

Vice-president Hubert H. Humphrey spoke to the NCCC general assembly between debates on Vietnam. He made no direct mention of the subject in his public address, but in a press conference after his speech the subject came up.

He denied that the administration had been withholding information from the public. "We've been candid about the war in Vietnam," he said; "so candid that this is the reason that some people have been upset."

As an illustration of government candor, he added, "We have said that it wouldn't be easy."

He said that it isn't possible to tell how many planes will be lost. And then with a show of emotion, he said, "Why should we lie to you? It will only destroy us."

He also showed his temper in talking about "peacemakers." He attempted to play down the role of active dissent in the current struggle.

"What the peace groups ought to be talking about is what happens when we are through with our great effort. Have you prepared the way to take money budgeted for the war and apply it to the war on poverty?" he asked.

And then the vice-president showed

how the dissenters disturbed him. "That's what the placard carriers should be doing," he said, "instead of calling the president an assassin and calling the secretary of defense an assassin."

Humphrey spoke about other jobs for the churches. "When it's all over, I think the peace groups should press the government for specific plans for arms control, closing the gap between rich nations and poor, strengthening the UN, building better communities," he said. "Peacemaking means hard work, building block by block like a great cathedral."

And the National Council agenda for peace had more on it than a statement on Vietnam. "Christian Witness in International Affairs" was the title of a proposal presented to the general assembly for its work during the coming years.

Besides Vietnam, the action proposal named world poverty, peace, and race as international problems needing further work.

The program calls for deep dedication from the churches. Said the international affairs committee, "It should be stressed that no effective priority program for peace, no thoroughgoing witness by the churches in international affairs, can be brought into being merely by projecting programs and providing services and coordination. These are sorely needed. The basic ingredient, however, is conviction. Is world peace to be a priority for Christians and churches in the United States? That will depend upon our convictions as to the substance and urgency of the matter."

So in the field of peace, the National Council of Churches is planning big things. It will work hard to build a cathedral. How large will its contribution be?

To make a sizable contribution, it will have to get to work. R. H. Edwin Espy, NCCC general secretary, made an observation on the role of the church in his report.

"The church as a whole has not kept pace with a number of the other forces which are at work," he said. And then he added, "The participation of the churches in the human struggle has been comparatively less active than we sometimes would like to think."—Maynard Shelly is editor of *The Mennonite*.

Chaplains to Meet

The Mennonite Chaplains Association will meet Jan. 24 and 25, 1967, at the Sheraton-Chicago Hotel, Chicago, Ill., in connection with the Association of Mennonite Hospitals and Homes and the American Protestant Hospital Association. Dr. Carroll A. Wise, professor of pastoral psychology and counseling at Garrett Theological Seminary, will address the

group on "The Meaning of Pastoral Care—With Reference to the Free Church Tradition." Dr. Wise, a longtime contributor to the field of pastoral work in seminary and clinical education, has written extensively in the field, including a recent book, *The Meaning of Pastoral Care*. Representatives of the chaplains' group will have opportunity to discuss issues in pastoral care with Dr. Wise following his presentation.

On Wednesday, Jan. 25, chaplains will meet with the Association of Hospitals and Homes at 2:30 p.m. to discuss "Developing Professional Relationships with Physician and Other Disciplines." A panel including William Nofziger, chaplain at Washington County Hospital in Hagerstown, Md.; Edward P. Miner, MD, Elkhart, Ind.; and John P. Oyer, chaplain at Pioneers Memorial Hospital, Rocky Ford, Colo., will lead the discussion. A brief business meeting will follow.

Officers of M.C.A. are: Herman Weaver, Kings View Hospital, Reedley, Calif., president; John Oyer, Pioneers Memorial Hospital, Rocky Ford, Colo., secretary. Program committee members include Myron Ebersole, Lancaster General Hospital, Lancaster, Pa., and Harold Buller, Menonite Hospital, Beatrice, Nebr.

Pioneer Revisits Africa

A pioneer missionary bishop, Elam W. Stauffer, has been invited specially by Tanganyika Mennonite Church to share in ordaining Zedeke M. Kisare, the first national bishop of the church. He will serve as one of the preachers. He worked closely with Bro. Kisare during 30 years of service in Tanzania. For seven years he lived at Shirati, home of Bro. Kisare; even when he was stationed elsewhere, he frequently visited there as bishop.

Kisare was employed by Stauffer among the first workmen building the Shirati station. He was received into church membership by transfer in an early class of believers. For 15 years he served as a teacher and evangelist. In 1938 he was elected one of the first counselors in the Shirati congregation. He was among the leaders who shared in praying through to the outpouring of revival in 1942. In 1950 he was ordained by Stauffer as one of the first national pastors in the Shirati district. Together the two men shared in all the steps leading to the formation of the Tanganyika Mennonite Church.

After the ordination Kisare will escort overseas guests in visiting each major church district. Eight meetings are planned for six days, involving 500 miles of travel. In announcing these meetings, the Tanganyika church executive committee

instructed pastors "to gather the folks from all the village congregations to come to one place to listen to the message, the admonitions and exhortations of our elder, our father in the TMC, Elam Stauffer." Stauffer will preach in each meeting and David N. Thomas, Donald E. Lauver, and Paul N. Kraybill, Eastern Board secretary, will bring greetings and exhortations. At each place church leaders will entertain guests at a reception meal.

En route to Tanzania Stauffer was scheduled to speak to a missionary conference in Somalia from Dec. 27 to 29, and to Somalia believers Dec. 30 to Jan. 1, 1967. In Nairobi from Jan. 6 to 10, he will share in the annual retreat of TAP teachers and Tanzania and Kenya missionaries.

The deputation group will also visit missionaries in Ethiopia and Meserete Kristos congregations and share in the East Africa Study Conference to be held in Dar es Salaam, Feb. 11-14, 1967. En route home he plans to visit the Holy Land, returning home on Feb. 22, 1967.

Study-Service Opportunity

Two Goshen College officials left Nov. 25 to investigate places for the operation of study-service terms outside the United States for college students.

Paul Mininger, president of the college, and Henry D. Weaver, Jr., assistant to the president—program evaluation and planning, will visit cities and other possible centers for study and service in Jamaica, Haiti, Puerto Rico, Colombia, Panama, Costa Rica, Honduras, El Salvador, Guatemala, and Mexico in the next four weeks.

In addition to looking for places where long-range study-service centers could be set up, they will also look for a center where an experimental program could be set up for next summer.

A term in study and service in a setting outside the United States is presently being studied by the college faculty as a possible requirement for students.

Intensive study of the country, including its history, government, economics, literature, religions, social customs, and arts and sciences, would comprise about half of the term.

The students would use the facilities of the country as much as possible, but would not be considered students at any of its universities. They would go to lectures, take part in field trips, take examinations, and live in the homes of national families. A Goshen College faculty member would be in charge of each unit of students.

The other half of the term would be service. For example, students would help in the construction of buildings, roads, or

sanitary facilities; assist in nursery or child care centers, recreation, agricultural, or church programs, or teach English to nationals.

A six-member committee of the Goshen College faculty is studying aspects of the proposed study-service term. On the committee are Atlee Beechey, chairman; Henry D. Weaver, Jr., director of study-service programs; Frances Bontrager, Carl Kreider, Herbert R. Minnich, and Marion Wenger.

The purposes for having students spend an academic term in this way are to help them understand a culture and government not their own, help them learn to live and work effectively with peoples of the world, and help them to meet physical, intellectual, and spiritual needs in another culture.

Same Family Problems Elsewhere

Some of the Heart of Heart mail from outside North America indicates that others have similar problems.

In October, Mrs. Kent Ragsdale of Radio 4 VEH, Cap Haitian, Haiti, W.I., wrote to Heart to Heart about a proposed program in Creole for the Haitian women.

Mrs. Ragsdale wanted Heart to Heart printed talks and permission to use them for ideas and to translate parts of them for broadcast. She said families in Haiti have many of the same basic problems as in North America.

Miss Anne Ediger, on furlough from India, also wrote to Heart to Heart in October, with a similar request. Miss Ediger writes scripts for radio programs produced for Telugu-speaking people in India. One broadcast is aimed at educated Hindu women, from whom there has been good response, some coming to know the Lord.

Miss Ediger said that the talks will be helpful in India, as "our basic needs are the same all over the world."

"In my brief time of furlough," Miss Ediger added, "I have met many women and young girls who are very much in need of the kind of help you are offering through your ministry. All the benefits of this affluent society . . . can never satisfy the needs of the soul."

Ella May Miller, speaker on Heart to Heart, responded: "What we do seems so insignificant in the face of the greatness of the task, but we know God has only asked us to be faithful. And so that is what we want to do."

"Do remember this ministry in prayer. God is able. He is powerful. There is nothing beyond His control and so we believe that He can use this ministry, both in the radio programs and literature, to help bring His truths into many homes even now."

Vietnam: The Clergyman's Dilemma

A call to clergymen for "an education-action mobilization" in Washington, D.C., is being sent out for Jan. 31 and Feb. 1, 1967. The invitation is signed by well-known religious leaders (Protestant, Catholic, and Jewish), including names like John C. Bennett, Fr. Peter Riga, and Rabbi Abraham Heschel. The sponsoring agency is *Clergy and Laymen Concerned About Vietnam—a National Emergency Committee*.

The two-day meeting will include briefings, visits with congressmen, and discussions concerning action in local congregations and communities. There will be a "meal of reconciliation," composed of tea and rice, with an offering for relief in Vietnam. This offering has been designated for a refugee program recently initiated by the Fellowship of Reconciliation.

This gathering is remarkable in several respects. It symbolizes the soul-searching taking place in religious circles today. Though "Clergy and Laymen Concerned About Vietnam" is not a "pacifist" grouping—Reinhold Niebuhr is one of the members—the pacifist/nonpacifist issue seems eclipsed by the larger agony of the moment.

The clergy participating in this gathering do so in personal capacity, though no one pretends that person and office can be totally separated. On this basis it seems appropriate for interested Mennonite leaders to attend and to participate. There will be no involvement by Mennonite agencies as such, though individual members of the peace committees may do so. Address inquiries to *Clergy and Laymen Concerned About Vietnam*, 475 Riverside Drive, New York, N.Y. 10027, Room 560, Attention: Richard Fernandez. Mennonites attending are encouraged to report in advance to the Committee on Peace and Social Concerns, 4102 Brandywine Street, N.W., Washington, D.C. 20016.

Lebanon Hospital Accredited

Lebanon Community Hospital has been granted full three-year accreditation by the Joint Commission on Accreditation of Hospitals, the board of directors learned recently.

The Lebanon hospital is administered for the community by Mennonite Board of Missions, Elkhart, Ind.

In announcing the accreditation, the commission commended the administration for maintaining standards deserving accreditation and for constant efforts to

improve the quality of patient care.

Both the Lebanon Community Hospital Corporation and the medical staff were praised for their part in providing the excellent building and the fine medical care and leadership which made the accreditation possible.

"The standards set up by the commission are those that medical and hospital authorities consider necessary to insure high quality medical care," Gene Kanagy, administrator, said. "They call for application of certain basic principles of organization and administration for efficient patient care, and require that the hospital meet certain standards in its physical facilities."

"Tell Us About Jesus"

"Tell us about Jesus," said the teacher of Islamic religion in the Eastern Board school in Johar, Somalia, to one of the believers in class five one day. The believer did. In a simple and straightforward way, he told what the Lord can do and who He is and the way He reveals God to us.

Many students asked questions which were answered in the same manner and so the discussion continued for most of the period until the teacher stopped the discussion.

After class some students came to the believer saying that their hearts had been "changed" and that they knew this to be the truth. "Changed" does not mean conversion but shifting or changing opinions. Missionaries see this as a definite change in climate.

Working Together For New Life

Jose Medina, Cali, Colombia, first heard Mennonite Broadcasts' Spanish program, *Luz y Verdad*, over HCHB, Quito, Ecuador. He wrote a letter to radio pastor Lester T. Hershey expressing spiritual need. He asked for prayer for the conversion of himself and his family.

Hershey responded, and the *Luz y Verdad* prayer circle began to remember Jose and his family in daily prayer.

Jose wrote again revealing spiritual restlessness and requesting further direction. Lester referred him to the Mennonite Brethren church in his city, and sent a carbon copy of his letter to missionary Herman Buller.

Mennonite Brethren missionary Buller visited Jose, first at his work, and later at home.

Seven months after Jose heard that first *Luz y Verdad* broadcast, Buller reported, "Jose is being prepared for

baptism and has already won one of his brothers to the Lord."

Jose says, "All my faith and hope is in Jesus now . . . in Him I have everything, and I am happy. I wouldn't change places with the richest man in the world. . . ."

New Fellowship in Djakarta

Thirty-two persons gathered together in a private home in Djakarta, Aug. 28, 1966, for their regular fellowship. The message was brought by Pastor Rudjito, former pastor of the Javanese Mennonite Church in Djepara. Another guest was Wilbert Shenk, assistant secretary for overseas missions for Mennonite Board of Missions, Elkhart, Ind. Shenk was visiting Indonesia during his two and one-half month administrative tour of mission locations in Europe, the Near East, and Asia.

In the past 15 years 150 Mennonites from various churches in Central Java have moved to West Java, and many have settled in Djakarta. Many Mennonite students enrolled in universities in this cosmopolitan city. Since there was no Mennonite church in Djakarta until mid-1966, many Mennonites joined other Protestant denominations or were lost to the Mennonite Church.

The lack of a Mennonite witness in the capital city had been a concern of Pastor Herman Tan for five years. Tan, though active in the Muria Mountain area in north central Java, felt he should go to the city and share the Gospel with the rapidly growing population there. He wanted to minister to the many Mennonites who had no place to worship. He was released from his assignment in Muria. In January, 1966, Herman and Jo Tan and their three children moved to Djakarta.

The first regular Mennonite fellowship services in Djakarta were held in July, 1966. God provided students to assist Tan in his preaching and visiting ministry. Services are now held in two places in the city—one a private home in Matraman Raya 10A every Sunday morning and the other a rented church building in Tjikini Raya 61 every second and fourth Sunday afternoon. Average attendance at the morning service is 15-21. Catechism classes are conducted before the regular nine o'clock service. The Sunday afternoon meetings consist of Bible study and discussion, followed by prayer services. They are usually attended by five to ten persons. The group is now studying "The Holy Spirit" at their services—the theme of the 1967 Mennonite World Conference.

The Tans have opportunities to share

the Gospel message with the people in Djakarta in visitation. Tan is a self-supporting pastor and has opportunities to witness at work. Another new avenue of witness is through lectures. Young people of some large Protestant denominations in the city are inviting the Tans to give lectures on "The Holy Spirit." Recently an Indonesian evangelist spoke about the Holy Spirit at a revival service. Since then there is much discussion so that it seems to be a controversial issue among Protestants in Djakarta. During these informal discussion periods they share Biblical truth and interpret, and acquaint young people with, other Bible doctrines that seem to be neglected.

The work in Djakarta is just beginning. The Mennonite brotherhood there has a vision for enlarging the Christian testimony in the city and feels the urgency to evangelize and spread to Mandailing, Sumatra, where a Christian witness needs to be revived.

Gifts from Tan's family and Christian friends partially support the work of the Mennonite Fellowship in Djakarta. The newly formed PIPKA, the Mission Board and Charities of the Muria Synod (Chinese churches), is encouraging their brethren to become involved in the ministry in Djakarta.

The Mennonite Fellowship in Djakarta desires fellowship and sharing with the North American Mennonite Brethren as well. The Council of Mission Board Secretaries (COMBS) is interested in assisting our brethren in Indonesia and is eager to relate to them through fellowship, encouragement, and sharing of resources.

Menonite Brethren Active Overseas

National churches established overseas by Mennonite Brethren Church Missions number 32,152 baptized members.

This growth was reported to the 50th General Conference of Mennonite Brethren Churches by its Board of Missions.

Members are found in 880 locations in 12 countries: Austria, Brazil, Colombia, Congo, Japan, Germany, India, Mexico, Panama, Paraguay, Peru, and along the United States-Mexico border.

Mennonite Brethren churches in the United States and Canada contribute more than \$900,000 annually for overseas missions.

Forty percent of the funds are used in partnership with national churches. Forty-three percent goes to maintain the 224 overseas missionaries, 7.5 percent for administration, 6 percent for missionary travel, and 3.5 percent for other expenditures.

Eastern Mennonite College

More than 100 students volunteered for interviews to explore the possibilities in the Teachers Abroad Program, short-term or regular-term missionary service, and summer and year-round programs in Voluntary Service during Missions and Service Week, Dec. 5-9. Representatives from the Mennonite Central Committee, the Eastern, General, Conservative, and Virginia Mission Boards were on campus to interview students in behalf of their respective agencies.

Donald Jacobs, bishop in the Tanganyika Mennonite Church, spent five weeks on campus in November and December as a visiting instructor. The two concentrated courses, Seminar in Anthropology and Contemporary Missions Seminar, had a total enrollment of 30 students.

Irvin B. Horst, professor of church history, was cited for his scholarship and his contributions to the field of Mennonite history in the chapel period on Dec. 12. John A. Lapp, associate professor of history, and J. P. Jacobszoon from the Netherlands, who is visiting instructor in church history, each gave tributes to their colleague who will be leaving EMC in early January to accept a new position at the University of Amsterdam. He will be professor of Mennonite history, with the only official university professorate in Mennonite history in the world.

The appointment involves three functions: (1) Teaching graduate students in the university and seminary in the field of Anabaptist-Mennonite history and thought. (2) Research and writing; a major block of his time is to be devoted to the publication of primary sources and to the writing of articles and possible books in the field of Anabaptist studies. (3) To be related to the Library and Archives of the Dutch Mennonite Church and to build up its resources (it has the largest collection of sixteenth- and seventeenth-century books and manuscripts pertaining to Mennonites, but needs to be expanded with modern materials).

Bro. Horst received his PhD *cum laude* from the University of Amsterdam. His dissertation subject was: "Anabaptism and the English Reformation to 1558." Other publications are *A Bibliography of Menno Simons* (1962) and *A Ministry of Goodwill, A Short Account of Mennonite Relief* (1950). He also has written various articles pertaining to Mennonite history and thought.

In 1954-55 he was a graduate student at the Institute of Historical Research of the University of London. He received his MA from the University of Pennsylvania,

his BA from Goshen College, and a ThB from Eastern Mennonite College.

For the past eleven years Bro. Horst was on the faculty at Eastern Mennonite College. Previous to his teaching experience he had served in Holland under the Mennonite Central Committee for ten years, four years of which he served as director.

Nursing Seminar in Haiti

Next June 9 to July 31 the Goshen College Division of Nursing will conduct a nursing seminar in Haiti, with emphasis on maternal-child health and public health nursing.

The seminar is designed to help registered nurses and recent graduates to apply nursing practice in an underdeveloped country and to learn about the health problems of that country, and at the same time, to cooperate in team efforts to reduce those problems.

The center for the seminar will be Hospital Albert Schweitzer, where there are Mennonite Central Committee personnel on the staff, both at the hospital and in community development projects.

The seminar will consist of lectures and discussions on Haitian culture, geography, economics, current health problems, and medical and nursing practice. Students will be assigned to clinical practice in hospital wards and clinics and take part in public health activities in surrounding communities.

Visits to Cap Haitien, Grande Riviere du Nord Hospital, Sister Jones Rehabilitation Center, the Citadelle, Port-au-Prince, and other points of interest will be arranged. A four-day stop in Puerto Rico on the return trip will also help broaden the student's perspective on health problems in the Caribbean.

Required reading will be assigned, papers assigned, and examinations given. The program will be under the leadership of Goshen College faculty members, but local physicians, nurses, and other experts will give some lectures.

Hospital Albert Schweitzer was founded in 1956 by Dr. and Mrs. W. Larimer Mellon. Dr. Mellon, inspired by Dr. Albert Schweitzer, gave up his ranch in Arizona, entered Tulane Medical School, and upon graduation, looked for a place in need both medically and economically.

Dr. and Mrs. Mellon decided on the Artibonite Valley in Haiti where they built a one-story building with two large main wards and an outpatient department. It is well equipped and has x-ray, laboratory, and pharmacy facilities.

The public health department of the hospital is currently being developed by a

new staff member who was educated at the Harvard School of Public Health. The inspiration and dedication of Dr. Mellon and his staff pervades the entire medical unit and helps to give hope to persons in desperate need.

Six hours of upper level college credit is available to those who successfully complete the seminar. The approximate fee, including tuition, room, board, and transportation to and from Goshen College, is \$600. No foreign language is required, but French will be helpful.

More information and application blanks are available from Orpah B. Mosemann, Director of the Division of Nursing, Goshen College, Goshen, Ind., 46526. Enrollment is limited; applications must be received by March 1, 1967.

Sunday School Institute at Chandwa (India)

More than 150 delegates from churches of a dozen denominations in Bihar State met at Chandwa, Bihar, India, Oct. 21-26, for a Sunday-school training institute.

The institute, sponsored by the Christian education arm of the Evangelical Fellowship of India (CEEFI), was to introduce the new graded Hindi Sunday-school materials and Herald Press Bible school courses, and to train teachers in their use.

Bihar Mennonite Mission was host. Church workers and missionaries helped. Mats, rugs, and lamps were lent by persons from all the Mennonite congregations. Every available tent was pressed into service.

Cooking was done in large, borrowed utensils over trench stoves in an outdoor kitchen under Esther Kniss's direction.

There were sectional meetings on using flannelgraph and other audio-visual aids and on teaching different age-groups. Miriam (Mrs. John) Beachy, who adapted one of the Sunday-school courses, was the teacher of one of these sections. Bible studies, worship periods, workshops, film-strips, and discussions held the delegates' attention. Evangelistic messages of George Lukas were effective. A number of the delegates testified that the Spirit of God had spoken to them calling them to a deeper, personal commitment and a more effective ministry.

The newly commissioned Good Books literature van (a new venture of Bihar Mennonites) was on hand with ample supplies of CEEFI and daily vacation Bible school materials and other literature. CEEFI materials were offered at an introductory discount rate and a good amount was sold. The CEEFI course is greatly superior to any other Sunday-school materials available in India.—Paul G. Kniss.

FIELD NOTES

New members by baptism: Fifteen at Poole, Ont.; two at Longenecker, Winesburg, Ohio; six at Lyon Street, Hannibal, Mo.; two at Miller, S. Dak.

Change of address: John H. Driver, from Hesston, Kans., to Colonel Raiz 930, Montevideo, Uruguay, S.A.

George R. Brunk, Harrisonburg, Va., will be one of the speakers in the Ministers' Conference at Messiah College, Grantham, Pa., Feb. 6, 7.

The Kishacoquillas Valley Bible School will be held at the Locust Grove Church, Belleville, Pa., Jan. 16 to Feb. 3.

David Augsburg, Mennonite Hour speaker, and The Mennonite Hour men's quartet shared in a Good News City-wide Crusade at the 2,000-seat Municipal City Auditorium in Sarasota, Fla., Jan. 6-8.

Hospital officials have announced that the Lebanon, Oreg., Community Hospital has met the requirements for participation as an extended care facility under the Medicare program. Approval has been received from the Department of Health, Education, and Welfare. The hospital is administered by the Mennonite Board of Missions, Elkhart, Ind.

As a result of listener suggestions six new stations are now carrying Heart to Heart free of charge. These are: WIBW-FM, Topeka, Kans.; WBFG-FM, Detroit, Mich.; WMPC, Lapeer, Mich.; KXDN, Seattle, Wash.; WISR, Butler, Pa.; WQVA, Quantico, Va.

In its first season, "The Search," Mennonite Hour's 20-minute full-color film, has been shown in more than 200 congregations. Through the true-life

story of a Jamaican family, "The Search" tells how broadcasting reaches people with the Gospel—and helps to build the local church. Order from either Mennonite Broadcasts, Harrisonburg, Va. 22801, or Mennonite Board of Missions, Box 370, Elkhart, Ind. 45614. Order four to six weeks in advance of showing.

Jacob and Arvilla Flisher have assumed responsibility for the Way to Life office in Dhamtari, India, replacing the John Friesens who are home for furlough.

Volunteers in a new type program at National Institutes of Health (NIH) in Bethesda, Md., will have opportunity to study as well as serve.

In January, Mennonite Central Committee hopes to send up to ten volunteers to NIH where they will serve for four to six months before transferring to other voluntary service projects.

Readers Say

Submissions to Readers Say column should come on printed articles and be limited to approximately 200 words.

We are inspired by the articles in the Dec. 13 issue of *Gospel Herald* by two young ladies—Caroline Nebel and Nelda Rhodes. They were such well-written articles and so much good common sense. Perhaps it may take young people to work the world and the church out of the present world crisis and the dilemma which we older ones have created.—Ed. Wittrig, Albany, Oreg.

Several days ago while sitting in my living room I saw a large jet coming in from the West. On my way to church this morning I saw a repeat performance. Both of these were returning with wounded soldiers from Vietnam and were stopping at Elmendorf Air Force Base in Anchorage, Alaska, to refuel. They then continued on to the east coast with their "damaged cargo."

Last year I had the "privilege" of working at the same hospital where a group of I-W men were also working. They were fulfilling their obligation of two years of service to their country. Their work as orderlies in the hospital was their substitution for being sent to Vietnam. "Pushing stretchers" took the place of "passing ammunition." An eight-hour workday and a forty-hour week took the place of twenty-four hours a day in a foxhole in a humid, mosquito-infested jungle. Occasional comments about their religious objector position took the place of bullets from enemy guns. Questioning the order of a superior, all too frequently, took the place of blind obedience to the commanding officer.

I wonder how the soldiers in those jets would feel if they knew how some men were serving

Calendar

Millwood Winter Bible School, Cap. Pa., Jan. 2-13
Michigan Mennonite Ministers meeting at Bowne, Clarksville, Mich., Jan. 26-28.
School for Ministers, Biblical Seminary, Goshen, Ind., Feb. 7-24.
Inter-Mennonite School for Ministers, Feb. 7-10.
Morning sessions at Hesston College; afternoon sessions at Bethel College.
Mennonite Publication Board meeting, Elizabethtown, Pa., March 30 to April 1.
Ohio Mennonite Mission Board Annual Meeting, Orrville Mennonite Church, Orrville, Ohio, April 28-30.
General Mission Board meeting, Hesston, Kans., June 22-25.
Mennonite World Conference, Amsterdam, Holland, July 23-30.
Mennonite General Conference, Franconia Conference, Aug. 19-24.
Board of Education, Eastern Mennonite College, Harrisonburg, Va., Oct. 2, 1967.

their "Vietnam time." How should we feel? The I-W and VS programs have many good merits and many of those serving are doing so in all sincerity. However, can we honestly say that our alternate service is truly alternate? Are we not taking the easy way out in most instances? Why should we as Christians do less than the non-Christian or those who feel Christ's calling to be different than our own? Shouldn't we make much more of a personal sacrifice than we are currently doing? If we don't soon do more, I'm afraid our neighbors and government will soon wonder if we really believe what we say we do. Maybe they will require more of us then. Wouldn't it be better to do it ourselves?—David M. Lraman, MD, Anchorage, Alaska.

Thank you for the excellent editorials and articles in the *Gospel Herald*. I especially appreciated "Christmas, Who Can Stand It?" by Augsburg. What really moves me to write this busy season is your report on "World Congress on Evangelism." That meeting was tremendous! My copy is all marked up with arrows and stars and underlined, and comments such as *Thank God!* It is an answer to prayer. May our loving Father, who gave us Christmas, send us true revival before Christ come to take His church.—Mrs. John Chupp, Elkhart, Ind.

The *Gospel Herald* issue of Dec. 6 deserves a special note of appreciation. We old-timers find it difficult and sometimes almost absurd to try to understand and go along with much of the high-sounding stuff currently being published in many church periodicals, on educational trends and requirements, and ecumenical dangers to name a few samples. But when an issue comes along to give publicity to matters we hold dear—the Bible and the promotion of its message—we have to concede that "not all is lost" but there may still be hope for the betterment of the world!

I heartily agree with the critic who said recently that any paper worthy of the name *Gospel Herald* should have in every issue at least enough Gospel to enable a lost soul to find the way of salvation. Unfortunately, we tend to leave that message to special publications like *The Way* and leave our discrepancy-a-glaring—Roy E. Hartzler, Wellman, Iowa.

I read with deep interest of the World Congress on Evangelism held in Berlin. I am grateful that Mennonites are finding increasing ways of fellowship and dialogue with fellow evangelical Christians. Your accounts in the two recent issues were very informative. It seems ironic to me, however, that this conference should be initiated by American evangelicals at the very time our national policy for butchery in Vietnam and the increase of it, leans so heavily on American evangelical influence. In vain I searched your article for the kind of reservation I felt this should elicit from you. You did mention one protest group. An item in "Items and Comments" stated that about 250 Protestant clergymen from parts of West Germany held a silent march with banners reading, "Whoever morally supports the Vietnam war betrays the Gospel." I thank God that we had representatives on the inside. But in spite of the fact that I have never marched to make public my beliefs, I could not help feeling some kinship to those on vigil without—Titus Bender, Meridian, Miss.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Anders, Earl N. and Elaine (Lewis), Elroy, Pa., second son, Barry Joel, Dec. 16, 1966.

Bender, Mr. and Mrs. Kenneth R., Stratford, Ont., second son, Richard Brent, born May 14, 1964; received for adoption, Dec. 3, 1966.

Frey, Noah and Florence (Brubacher), Waterloo, Ont., second child, first daughter, Sharon Elizabeth, adopted at age 5 months.

Gingrich, Willis and Lorraine (Major), Petersburg, Ont., fourth child, third son, Leonard Michael, Oct. 11, 1966.

Godshall, Clyde and Eileen (Alderfer), Frederick, Pa., fourth child, second daughter, Janette, Nov. 27, 1966.

Good, John W. and Phoebe (Widders), Lancaster, Pa., first child, Lori Ann, Nov. 22, 1966.

Hochstetler, Lloyd and Katie (Nisley), Converse, Ind., third daughter, Nancy Kay, Nov. 29, 1966.

Litwiller, Wayne and Janice (Moser), Hopedale, Ill., first child, Jenny Elizabeth, Dec. 10, 1966.

Martin, Kenneth G. and Mary Jane (Landis), Lebanon, Pa., fifth living child, fourth daughter, Gloria Jane, Dec. 14, 1966.

Meyers, Paul and Arlene (Schultz), Kitchener, Ont., a daughter, Paula Joan, Nov. 8, 1966.

Miller, Dr. Albert and Marilyn (Steffen), Baltimore, Md., second child, first daughter, Jan-Stephanie, Nov. 30, 1966.

Morrison, Alex and Kathryn (Reesor), Fort Stewart, Ont., first child, Jonathan Neil, Oct. 30, 1966.

Moser, Wilbur and Sharon (Lyndaker), Castorland, N.Y., third child, first daughter, Leanne Kay, Dec. 13, 1966.

Schmitt, Carl and Carole (Cash), Galt, Ont., first child, Deborah Louise, Oct. 11, 1966.

Snider, Willard and Marlene (Schmitt), Breslau, Ont., first child, Steven Mark, Nov. 22, 1966.

Tomlinson, David and Grace (Snyder), Galt, Ont., second daughter, Joanne Marie, Oct. 25, 1966.

Troyer, Delon and Ida (Hosteler), Sarasota, Fla., fifth child, third son, Karl Wade, Dec. 13, 1966.

Witmer, Murray and Karen (Armitage), Kitchener, Ont., third child, second son, Jeffrey Murray, Nov. 2, 1966.

Yoder, Henry and Freda, Ronks, Pa., fourth son, Dwight Wendell, Oct. 25, 1966.

Zehr, Alvin, Jr. and Irene (Roese), Croghan, N.Y., third child, second daughter, Denise Rose, Dec. 4, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Beachy—Mayer.—Sanford Allen Beachy, Alden (N.Y.), Cong., and Marilyn Fay Mayer, Sarasota, Fla., Tuttle Avenue Cong., by David P. Beachy, father of the groom, April 9, 1966.

Detwiler—Roth.—Glenford Ray Detwiler, Iowa City, Iowa, Hesston (Kans.) Cong., and Patsy Joanne Roth, Tofield, Alta., Salem Cong., by

Harold R. Boettger, Nov. 25, 1966.

Frey—Kuhns.—Eugene R. Frey and Hazel Marie Kuhns, both of Chambersburg (Pa.) Cong., by Amos E. Martin, Dec. 18, 1966.

Greaser—Weber.—Samuel Z. Greaser and Fannie Weber, both of Harleysville, Pa., Salford Cong., by Ellis L. Mack, Nov. 26, 1966.

Holmes—Ruby.—Jack Holmes, Kitchener, Ont., and Carol Ruby, Kitchener, First Mennonite Cong., by Robert N. Johnson, Nov. 5, 1966.

Lichty—MacIntosh.—Gordon Lichty, Kitchener, Ont., First Mennonite Cong., and Linda Gail MacIntosh, Kitchener, Lutheran Church, Oct. 7, 1966.

Martin—Snider.—Kenneth Martin, Kitchener, Ont., and Mary Jean Snider, Kitchener, First Mennonite Cong., by Robert N. Johnson, Oct. 1, 1966.

Mellinger—Miller.—A. Clair Mellinger, Ephrata, Pa., Hinkleton Cong., and Mammie Miller, Corfu, N.Y., Alden Cong., by David P. Beachy, June 11, 1966.

Ruby—Bender.—Isaac Ruby, Tavistock, Ont., East Zorra Cong., and Mary Ann Bender, New Hamburg, Ont., Hillcrest Cong., by Henry Yantzi, Dec. 1, 1966.

Schrock—Gerig.—Daniel Paul Schrock, Goshen, Ind., Oak Grove (Ohio) Cong., and Elaine Kay Gerig, Wayland, Iowa, Sugar Creek Cong., by Vernon S. Gerig, Dec. 17, 1966.

Sundheimer—Stutzman.—Clyde Sundheimer, Millersburg, Ohio, Ridge Cong., and Mary Stutzman, Benton, Ohio, Martin's Creek Cong., by Roman Stutzman, Nov. 24, 1966.

Swartzendruber—Cusler.—Kenneth Swartzendruber, Kalona, Iowa, Wellman Cong., and Audrey Cusler, Midland (Mich.) Cong., by Ralph Stahly, Nov. 5, 1966.

Yoder—Shawalter.—Gordon Dale Yoder, Harrisonburg, Va., West Union (Iowa) Cong., and Norma May Shawalter, Dayton, Va., Bank Cong., by Lloyd S. Horst, Dec. 9, 1966.

Yoder—Yoder.—Merle Yoder, Lone Tree, Iowa, Iowa Valley Cong., and Leah Anne Yoder, Shipshewana, Ind., Forks Cong., by Henry M. Yoder, father of the groom, Dec. 17, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bergey, Howard M., son of Frank and Katie (Moyer) Bergey, was born in Franconia Twp., Pa., Feb. 7, 1892; died at Eastern Mennonite Convalescent Home, Hatfield, Pa., Dec. 13, 1966; aged 74 y. 10 m. 6 d. He was married to Sadie A. Derstine, who died Feb. 1, 1960. Surviving are 4 children (Roy D., Harley D., Bernice—Mrs. Clayton Landis, and Floyd D.), 17 grandchildren, 5 great-grandchildren, 2 brothers (Harry and Willard), and 2 sisters (Mrs. Wilmer Souder and Mrs. Roland Derstine). Two sons preceded him in death. He was a member of the Franconia Church, where funeral services were held Dec. 17, with Leroy Godshall, Curtis Bergey, and John Moyer officiating.

Campbell, Annie W., daughter of Christian H. and Barbara Anne (Warfel) Hess, was born in Conestoga Twp. Pa., March 16, 1889; died at her home near Willow Street, Pa., Nov. 13, 1966; aged 77 y. 7 m. 27 d. On Nov. 23, 1911,

Items and Comments

she was married to Martin F. Campbell, who survives. Also surviving are 7 children (Rhoda H.—Mrs. David S. Wenger, Lyndon, Anna Mae, Paul H., John E., M. Raymond, and Mabel I. Pickel), 10 grandchildren, 3 great-grandchildren, and 2 sisters (Cora—Mrs. Frank Martin and Barbara—Mrs. Harvey Mack). She was a member of the Byerland Church, where funeral services were held Nov. 16, with David Thomas, James Hess, and Wilbur Lentz officiating.

Garber, Elizabeth H., daughter of Aaron H. and Catherine (Dombach) Herr, was born in Lancaster Co., Pa., March 5, 1876; died Dec. 3, 1966; aged 90 y. 8 m. 28 d. She was married to Paris H. Garber, who preceded her in death. Surviving are 3 sons (Raymond H., Elmer H., and John H.), one daughter (Mrs. Kathryn Smith), one sister (Mrs. Harry Musser), 11 grandchildren, and 27 great-grandchildren. She was a member of the Chestnut Hill Church. Funeral services were held Dec. 17, in charge of Jacob Charles and Landis Sangrey; interment in Habacker's Cemetery.

Hunsberger, Mary, daughter of Mr. and Mrs. Daniel Rosenberger, was born at Hatfield, Pa., Nov. 26, 1877; died at Rockhill Mennonite Home, Dec. 8, 1966; aged 89 y. 12 d. She was married to Levi H. Hunsberger, who survives. Also surviving are 3 children (Betty—Mrs. Weston Hartzel, Daniel, and Erwin), 9 grandchildren, 24 great-grandchildren, one brother (Jacob), and one sister (Mrs. Eva DeTurk). She was a member of the Franconia Church, where funeral services were held Dec. 12, with Leroy Godshall and Curtis Bergey officiating.

Landis, Mary L., daughter of Jacob E. and Anna (Longenecker) Landis, was born in Conoy Twp., Pa., May 25, 1893; died in Lancaster (Pa.) General Hospital, Nov. 6, 1966; aged 73 y. 5 m. 11 d. Surviving are one sister (Margaret L.) and one half brother (Jacob L.). Two half brothers, 2 sisters, and 2 brothers preceded her in death. She was a member of the Mt. Joy Church. Funeral services were held at Good's Church, Nov. 8, with Henry Frank and Martin Kraybill officiating.

Miller, Roy, son of Daniel and Elizabeth (Yoder) Miller, was born in McPherson Co., Kans., April 13, 1889; died Dec. 9, 1966; aged 77 y. 7 m. 26 d. On Dec. 6, 1917, he was married to Margaret Kauffman, who died in 1956. On Oct. 6, 1958, he was married to Anna Mae (Litviller) Stutzman, who survives. Also surviving are 2 sons (Waldo E. and Wilmer), 3 daughters (Pauline —Mrs. Wallace Swartzendruber, Verna—Mrs. Ralph Detwiler, and Elizabeth—Mrs. Harlan Hersberger), 2 stepdaughters (Gladys—Mrs. Carl Rodgers and Eldora—Mrs. Fred Wood), 27 grandchildren, 17 stepgrandchildren, 6 great-grandchildren, one sister (Nora—Mrs. Roy Troyer), and one brother (Sam). He was a member of the Wellman Church, where funeral services were held Dec. 11, with Gideon G. Yoder and George S. Miller officiating. Additional services were held at West Liberty Church, Windom, Kans., Dec. 13, with Gideon G. Yoder and Waldo E. Miller officiating.

Yoder, Channin Marie, daughter of Hobert and Lois (Yoder) Yoder, was born in Iowa City, Iowa, Nov. 28, 1906; died of congenital heart disease, Dec. 17, 1966; aged 20 days. Surviving are her parents, one sister (Elizabeth Rae), her maternal grandparents (Mr. and Mrs. C. P. Yoder), and paternal grandparents (Mr. and Mrs. Ray A. Yoder). Graveside services were held at the Lower Deer Creek Cemetery, Kalona, Iowa.

Doubts about the spiritual values of the merger of the Evangelical United Brethren and Methodist churches were expressed at the annual meeting of the Methodist Council of Evangelism in Nashville.

Bishop Gerald Kennedy of Los Angeles, president of the Methodist Board of Evangelism, told 300 evangelism leaders from across the nation that while he hoped he was wrong, he doubted that the union would "do a single thing for either one of us in spiritual rebirth."

Earlier, the plan to form a new "United Methodist Church" from the 10,000,000-member Methodist Church and the 750,000-member Evangelical United Brethren Church was castigated editorially in the Methodist Board of Missions publication, *World Outlook*. The magazine said the merger plan reflected "denomination triumphalism" rather than true union and renewal.

Carl McIntire, archeritic of the National Council of Churches, the Russian Orthodox Church, the Roman Catholic Church, the pacifist Brethren and Mennonites, ecumenism, civil rights, and most any other movement with views running counter to his own, issued an appeal in Harrisburg, Pa., earlier this year. This appeal did not go unheeded.

The widely heard radio preacher challenged anyone to debate him on the issue of the National Council of Churches, against which he has waged a relentless war on his 20th Century Reformation Hour and also through his newspaper, *The Christian Beacon*.

In good faith, Samuel Youse, a Lutheran layman and Ephrata radio station manager, responded to the challenge. He recruited Gabriel Fackre of Lancaster Theological Seminary, Wallace Fisher of Trinity Lutheran Church, Lancaster, and C. Wayne Zunkel, Church of the Brethren pastor, Harrisburg, and president of the city's Council of Churches, to debate with Mr. McIntire and any two others of his own choosing.

The program, intended for a "full and free airing of the vital issues by people of a variety of views," was to be scheduled at a time selected by Mr. McIntire, over WSGA's "Live Mike" series.

Last spring Mr. McIntire indicated he was too involved to appear with a group, though he would be willing to come and give "a personal reply to the matters at issue."

In the months following, Mr. Youse kept the invitation open and continued to press Mr. McIntire. He set up two hours of prime radio time for the encounter. Finally, Mr. McIntire responded that, although he would gladly appear alone, "because of pressing duties" he had no

time for the full and frank discussion offered.

First Church of the Brethren, Harrisburg, in reporting the outcome, headlined its newsletter item, "Calling McIntire's Bluff." Added Pastor Zunkel:

"The church has many faults. It is made up of imperfect human beings. But the answer to its ills is not to stand aside and condemn it. The answer is for each of us to give ourselves to help make it the institution Christ intended."

A 24-year-old member of the Jehovah's Witnesses was sentenced by a court-martial to a prison term of four years and eleven months for refusing to bear arms when conscripted for military service in Greece. Had he been sentenced to five years or more, Elias Dimas would have been exempt from further military obligation. Under the existing sentence, he will be drafted again when he completes his prison term. The young conscientious objector has already served a three-year jail term for refusal to bear arms when first called to military service.

Sixty ancient timber-built churches and chapels in various Soviet villages will be transported to an open-air museum of Russian architecture being expanded on the island of Kizhi on Lake Onega. There they will be rebuilt, complete with their ancient icons and with all the images in their proper place, the Moscow Radio reported.

It said the 22-cupola wooden Church of the Transfiguration—which reaches the height of a 12-story building and was built without a single nail—is already in place in the museum and attracting many foreign visitors.

There is a legend, the Russian station said, that when the church was completed on its original site the carpenter who built it declared that "there was never a church like it and there never will be again" and promptly cast his tools into a lake.

Last summer the Friendship Church, Bedford Heights, Ohio, exercised the right to object to a tavern locating within 500 feet of the church as provided for by law. After the pastor appealed to both the city council and the state liquor control board to no avail, the church circulated a petition and had the local option placed on the ballot in the two precincts. At the November elections, the two precincts went dry on "hard liquor—over 3.2%," thus keeping the tavern from the community. The church building was used as the voting place for the two precincts.

L'Osservatore Romano, Vatican City newspaper, sharply criticized the use of

Christmas trees and other Yuletide decorations, which, it said, do not truly reflect the spiritual significance of the Nativity.

It charged that in many Italian homes the tree was becoming more important than traditional Nativity scenes.

Declaring that Christmas trees are a North European tradition, the paper said, "It is vain for us to try to imitate a ritual act by people more closely bound to nature than we are."

Americans are three times as concerned with security on earth as with their seat in heaven. Proof of this—says James M. Dawson, economist for Cleveland's National City Bank—is found in contributions made to church and charity and money put into savings. For every \$1.00 we give to church, charity, and education, we put \$2.80 into savings.

And for every \$1.00 in contributions we spend \$2.33 on liquor and tobacco, \$2.86 on recreation, and \$5.45 on national defense.

Figures from the American Association of Fund Raising show that overall contributions will total around \$12,500,000,000 this year.

"This is almost double the total of ten years ago," Mr. Dawson notes, "and yet it is only 1.7 percent of our gross national product. Individuals probably are accounting for 10 billion dollars of the total, but it represents only 1.7 percent of personal income."

A chairman of the interreligious Clergy Concerned About Vietnam group declared in Brooklyn, N.Y., that a "credibility gap . . . has cushioned the impact of religious criticism of the Vietnam war."

The Reverend John Neuhaus, a Lutheran Church-Missouri Synod pastor, declared in a sermon to his congregation:

"It is true that the administration's slippery statements and misleading explanations about the tragedy in Vietnam have created a public cynicism which is both disgraceful and dangerous in a democracy. But it is equally true that we in the religious communities have attempted to cover our tracks of moral cowardice with pious generalities about peace."

Mr. Neuhaus said that in such statements as those issued by the National Council of Churches and the National Conference of Catholic Bishops "the criticism from the churches is no doubt sincere, but feelings of moral outrage are cloaked in mild reprimand and condemnation of the barbarities of the Vietnam war is expressed in terms of safe generalities."

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The Redirected Life

End of the Juju

By Edwin I. Weaver

What happened to the old Nigerian chief is exactly what happens in our American culture in the life of a believer who does not go all the way. He makes a partial commitment of his life to God but holds back or fails to gain victory over part of his sins. In the end the old sins again take over.

The old man had burned his juju once before, had become a Christian, was baptized, and became a member of the Qua Iboe Church, one of the oldest mission churches.

But, he said, the juju (all kinds of idols and objects and places of worship of ancestral and evil spirits) came back again and began to trouble him; so he had to worship them to try to satisfy them.

In our culture we don't talk so much about these powers as evil spirits, but what else are they? The African is not far from the truth. He has real insight.

The juju had come back and gained control. Now he is an old man. He wants to destroy the juju completely and give his life to God before it is too late.

He insists that I come 50 miles to his home and take charge of the burning ceremony. I hardly have time, but knowing what this means to him I consent. We meet at the newly built mud-walled, mat-roofed church near his house. This is a new church in Ikot Inyang where we have just started working.

The service is much like any at home for a backslider being restored to the fellowship. We want to be sure that he goes all the way with the Lord this time. All are convinced that he does. He makes his confession of sin and faith in God. He kneels on the earthen floor. We pray with him, and we ask God's help and blessing as he again enters the new life in Christ.

After the service we go to his home. In all his houses, members and neighbors and a few leaders of nearby churches begin the search for juju, both hidden and open. They pile things high to burn.

Before entering the main juju house at the rear of the home occupied by the old man, one of the leaders offers a prayer for God's protection. The fear of the power of evil spirits is real to the African. Some pray audibly as they work at breaking down the juju house, destroying it from top to bottom.

Any burnable materials are carried to the pile, which is shortly set on fire. Metal images and articles of magic which cannot burn are also thrown on the fire. After everything is finished, one would never have known that

a juju house had stood at the place a few minutes before.

At the conclusion of the burning we gathered again for final prayers of thanksgiving and dedication.

Trujillo Intersection

By Irene Snaveley and Mahlon M. Hess

Don Emeterio had lost his job when a banana company folded up. The field of beans he had planted produced only parched stalks. One meal a day was hardly sufficient to keep the children content and well. Could he take off time for Bible study? He provided all he could for the family and went to the Trujillo, Honduras, Bible Institute, being constantly in prayer on their behalf. He returned home thrilled with the new truths he had learned and better prepared for serving as elder in the church in Colonia.

Ernestina came to the two-week Bible Institute at Trujillo because she wished to know more of Christ, though she was ridiculed by a brother and some Catholic cousins. A few years ago she attended faithfully the services in the Roman Church; she had acted the part of Christ's mother in the Holy Week processions. Later her mother found the Saviour and introduced Him to Ernestina. She is eager to return to the Institute for more study, but first will finish her primary education. She serves as clinic helper in Sava, and also teaches the primary children every Sunday morning.

Before his conversion, Don Alberto always carried a dagger, a loaded pistol, and a well-sharpened machete, ready to challenge anyone. When the opposition party came to power in government, he also changed his loyalties so that he could continue to carry his prized weap-



Trujillo Church

ons. The spirit of challenging others has not changed, but now he wields the sword of the Spirit. When his neighbors plotted a way to chase the evangelicals from their town, he valiantly joined the prayer band in San Esteban. He is eager to know more of the Word. With his wife near to delivery of their fourth child, he supplied sufficient firewood, hired a maid, arranged for a midwife, committed his family to the Almighty, and joined the Bible Institute to learn more of the Word.

Don Juan has continuously found it a problem to support his family. His eight children have frequently felt the pains of an empty stomach; their half-clothed bodies have suffered from cold and dampness. In earlier years he had studied the Bible, but with a view to arguing with the evangelicals. Now his contributions and stimulating questions in Bible Institute class spark the response of the other students. Under his leadership the Sunday school in La Ceiba is growing in attendance and vitality.

Dilcia needed special permission to miss the last two weeks of public school in order to attend the Institute. Her teacher agreed, and promised to keep her final tests until her return. She hoped to be home before the first day of examinations, but the Lord permitted rain and winds that delayed her return flight for five days. Her school friends mocked her for spending two weeks in a Bible Institute. How could a 19-year-old girl possibly expect to understand a book that was written to be interpreted by the educated? In her free time she often sat and meditated with the open Bible on her knees. Her face shone with His radiance as she witnessed of Him. Her grades were the best in the class, and she hopes to return in January for the six-month study course.

Don Eudoro, the oldest member of the student group, was one of the most dedicated. Drink dominated his life for most of his 52 years. Now he rejoices that his family, though very poor, have more than when he accompanied all the dances with his guitar. As a result of his testimony, his wife, children, mother-in-law, and other members of his family have yielded to Christ. As an elder in the church, who attended the Trujillo Institute, he senses the need for further study. He would like to return.

When Don Santos accepted the Lord, he needed to visit the courthouse and have a legal wedding. His desire to understand more of God motivated him to try to learn to read and write. For a father of 30 years, this was a strenuous job. Many times his calloused hands did not coordinate in forming the letters. Now, after five months of being able to read and write, he begged to attend the Institute. His eagerness to learn was not quenched, though he faltered in reading, and the outlines were copied letter by letter. He spent his free time rereading and rewriting the lessons. Don Santos feels responsible for the small group of believers who live in Palmichal and he returned to them ready to share the illumination he had received.

Altogether there were 18 Bible Institute students in Trujillo in October. Four years ago not one had yet acknowledged Christ as Lord; all of them are now walking in their "first love."

Courses studied were introduction to the Bible, personal evangelism, I John, the Sunday school, and music. Classes met twice a day, and each person shared in some of the manual tasks. Weekends were for witness: trips to other villages, distribution of literature, street meetings, and services for prisoners.

Each student paid an entrance fee and his own transportation. They came by foot, train, truck, boat, and plane (these latter persons were helped by the church).

The Institute period was too short to share and to understand all the conflicts and struggles experienced by the group. Now they have returned home to the 12 congregations where they serve, eager to share what they have learned.

Is Jesus Different?

By Ruth Shenk

The printed hymn sheets and 20 new pairs of slippers for newcomers to our special evangelistic meetings in Shibecha (Hokkaido, Japan) were soon put to use, but people kept on coming.

Each meeting lasted from 6:30 to 9:00 p.m. The first 30 minutes we learned hymns and sang together. Following prayer we listened to a simple, profound message by Takio Tanase, pastor of the Kushiro church.

Mothers with small children strapped on their backs left them to take care of their families, but many people stayed. We put our chairs in a circle to face each other in free discussion. Two Christians gave testimonies.

Bro. Ueda, now over 80 years old, said, "I have a problem giving a testimony in five minutes after having been a Christian for so many years. But I decided to think about what I would say if I had only five minutes more to live." So he told young people about his faith in God who means more to him than anything else.

Kamijo-san, a pleasant young lady who works in the hospital office, gave her testimony. She had decided to become a Christian exactly one year before and was baptized later. One knew from her humble, radiant spirit that the joy and peace permeated her life.

Students talked more freely than their elders. One young man asked, "What about life after death? Do you mean there is something beyond the present life?"

A high-school student said, "I've never really thought about God. I thought a person was just kept after death in a state of sleep and his body gradually dissolved in the earth. But tonight I was made to think about God."

A middle school boy came out with, "It doesn't seem to me that Jesus is any different from any other human being. After all, can't any of us say we are sent by God and have special work to do? There are other men who have given teachings just as good as Jesus'."

The message raised the questions, but this two-way communication was a significant part of the meeting as Christians listened and testified. □

Less Sentimentality More Reality

Last fall at the Mennonite Commission for Christian Education meeting it became extremely clear that much more must be done in leadership training. As the various MCCE secretaries gave their reports, the need for trained leaders was pointed to again and again. It was noted, for example, that the future of the summer Bible school program hangs heavily on whether or not trained teachers will be available in the years ahead. Similar concerns were expressed by persons reporting on needs in other program areas.

As the urgency for redoubling efforts in the training of leaders became apparent, MCCE passed a motion to call a consultation on the problem. This meeting is being held in Elkhart, Ind., on Jan. 21. The purpose of the meeting will be to explore new ways of attacking the task for comprehensive leadership training in the local congregation.

Now we do have a leadership training program and a very good one I think. The four courses—Learning to Lead, Learning to Teach, Learning to Understand People, and Learning to Know the Bible—that have been released to date have been and are being used very extensively across the church. The two additional courses yet to be released promise to be equally helpful.

But something more is needed. One of the problems is that the Sunday-school mentality has spilled over into other Christian education settings. By Sunday-school mentality I mean the generally held concept that any untrained person, provided he has enough dedication, can teach. I mean also the idea that volunteers do this teaching for free and on marginal time. Now dedication is a great thing, volunteerism is to be commended, and the giving of many extra hours of one's time to the church is a sacrifice to be appreciated. We can all get sentimental about this. But let the bouquets be placed on the altar of reality and let me ask, Are we really willing to let good, dedicated, nice but untrained persons continue to be in charge of nearly every available setting where formal Christian education can go on?

While the secular school system has insisted on higher and higher standards for their teachers, we in the churches have defended volunteerism and the use of untrained teachers. Look what we do to the teacher. We force him to a double handicap. He must teach without training and his class preparation must be done in the time he can salvage after working full time at something else.

Let us not depreciate the past when the untrained volunteer was adequate. Let us neither be satisfied to stay there.—Arnold W. Cressman.

*O God,
I cannot fathom
Your love for me,
But I thank you
That it is everlasting.
I can only confess
That the source of my love
For you
Is your love for me,
And that, when I wander
Your love
Always prepares the way
For my sad return
In repentance.
Forgive my wandering ways
And lead me
To that larger love
Shown in your
Giving all for me.*

Amen



Valparaiso Church, Indiana

On Nov. 13, 1966, a new church fellowship, the Valparaiso Mennonite Church, Valparaiso, Ind., held their first worship service. This fellowship came into being as an expansion program of the Hopewell Mennonite Church at Kouts, Ind. A church building was purchased for services in Valparaiso from the Reformed Mennonite Church and is located at the corner of Napoleon and Willow streets.

Approximately twenty-two Mennonite families have indicated their intention of worshipping in the Valparaiso church. These families, which account for approximately fifty church members, formerly attended the Kouts congregation. Sunday-school attendance for the first service was 87. Samuel S. Miller and John F. Murray are serving the congregation until arrangements can be made for a regular pastor.

God's Wigglers

We can get caught in the swirl of a kind of hyperactivity in our home and community life, church work, or daily work. If we get caught in one area, we likely will get caught in the others as well. Sometimes parents become annoyed at the wiggling and running around of the children. We, too, can become God's wigglers if we are not careful and thoughtful.

This hyperactivity comes from various sources. We lack in patience and understanding. We have many anxieties. There is so much good to be done. So many people need help. We must keep up with the times, the thinking and experiences of our day. Time slips through our fingers like our money. We fear too much doing the wrong.

Someone has said if we do not resolve these problems in the proper manner, we may soon be in need of psychiatric counsel. He has said rightly. Another has said that those who are always in a big hurry usually are not going anywhere. That is, our progress is cyclical in nature rather than forward in maturity and growth.

Henry Lyte wrote about one hundred years ago in his song, "Abide with Me," "Change and decay in all around I see; O Thou who changest not, abide with me." What did Henry Lyte mean by "change and decay"? Is all our activity and changing decay? Or can they also result in growth? Or are change and decay inseparable?

I wonder if Henry Lyte thought about Jesus and the grain of wheat. The grain of wheat falls into the ground, decays, and dies only to burst forth with new life and more fresh grains of wheat. A grain of wheat can also fall into the ground, decay, die, and not grow. That is the end.

Decay and death are unpleasant in idea and experience. But in our ceaseless activity there must always be an element of decay in putting off the old and an element of growth in putting on the new. It's hard to give up the old and it's threatening to try the new.

But too much activity will mean too much decay and not enough growth. The seed is sown too thick. Or we don't take care where we sow it. Achievement doesn't come as we expected. Our patience is gone, and we are lost in the cycle of activity with little growth and progress.

Someone has cynically remarked that God is the only unemployed person in the church. Before Saul was king, the prophet Samuel said, "Stand thou still a while, that I may shew thee the word of God." But King Saul was not the kind of man to "stand . . . still a while." He also soon forgot the words of Samuel as well as God's Word.

The prophet Elijah, too, had to wait on the Lord. While standing protected in the cave, a great storm went by causing rocks to crash and tumble. That was all wind! Next the earthquake caused the earth to tremble and shake. That was all activity and motion! Then came the fire with its burning and smoke. That was all heat!

Finally came the still small voice. That was the word of the Lord.

In our hyperactivity and rapid change today, one can really lose the voice of God in the noisy commotion. Non-activity of the Holy Spirit results. Unity cannot be achieved. People face jealousies, divisiveness, confusion, and sensualities.

To be patient and wait not only are unpopular but irritate us still further. It is a perplexing spiritual exercise; one that seems so unnecessary. Even to think of it makes us impatient, anxious, and sometimes quarrelsome. But let's look at the brighter and more positive side.

Isaiah says: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Paradoxically waiting does not produce inactivity but a kind of supernatural activity. The psalmist also says: "Wait on the Lord: be of good courage, and he shall strengthen thine heart." In Hebrews we have, "Run with patience the race." How can we run and still be patient? But let's not lose God by the way in our rapid progress or leave Him so far behind that He cannot keep up.

We feel we won't amount to anything in this world unless we are constantly doing something. A verse in the Epistle of James helps us here: "A Christian who doesn't amount to much in this world should be glad, for he is great in the Lord's sight." It hurts inside to read something like this. Jesus did not think it a waste of time to give His time, talent, and effort to helping the common and poor people.

One of the many concrete evidences of overactivity is the constant rattle of words in the various media, conversation, and public addresses. We need to do less talking and more listening. We have ears to hear but we don't hear what is being said. We hear the noises of the words, but we don't hear the meanings that come from deep inside. It's too hard to listen; it takes too much patience and requires too much thought. It's only when we are using words that we think we are doing something worthwhile. Sometimes I think unbelievers have learned much more than we have about the benefits and techniques of patient listening. The words of the psalmist now come to us, "Be still, and know." Knowledge, wisdom, and common sense come from listening, not talking.

For the Christian, patience comes from trouble. It is a peculiar and unsuspected source. God will let times come for every Christian and every group of Christians when He will provide the occasion for "standing still," for "listening," for teaching them to "possess their souls in patience." The change will seem at first like "decay," a waste of time, an experience of little worth, and an undesirable waiting. But from it can come new growth, new fruit, and a new reality in our relationship with Christ our Lord. This is the time of testing when we will or will not pass the grade.—Z.

*From Living Letters, by Kenneth N. Taylor. Tyndale House, Publishers, Wheaton, Ill.

The War Within

By Lionel A. Whiston

Outwardly I was a hardworking, successful pastor, conscientiously toiling for parishioners and community. Inside, I was torn and frustrated. After ten years in a New England city church, I would come to the end of the day dissatisfied, wondering how many more calls I should have made that afternoon; angry because the plans I had presented at the evening meeting had been strongly opposed, and finally adopted in a woefully emasculated form; unhappy because last Sunday's sermon left much to be desired.

I was torn between loyalties to home and church, to family and parish. Appointments, conferences, and meetings kept me occupied night after night. Once when he was ten years old my son filled out and signed an information card from the church pew, checking the square opposite the line "desire a pastoral call"! My wife alternately complained of loneliness and showed me extra love because she saw my crowded program and sympathized with my tension and often-depleted spirit.

My Inner and Outer Images

Deeper still was the heartache caused by the variance between my inner self and the image I presented to the world. And though the church—the institutional church—grew and prospered, very few people were significantly affected. After ten years of my ministry, the church officials seemed just as difficult to understand, and exhibited the same traits as when I had first come. And indeed, my own life had not changed.

"Lee, you remind me of what Jesus must have been like—always loving and caring for others," someone said, and it went to my heart like a dagger. I loved praise, but I knew how unworthy I was of such an estimation. There were areas of pride, ambition, lust, resentment in me that no one knew anything about. What had made me the kind of man I was?

My parents separated when I was ten years old. So uncommon and so disgraceful was a broken home in England in those days that my schoolmates jeered and threw stones and mud at me. I bore the hurt alone. Above all I longed for my father's love and approval, for I had chosen to live with him. I studied hard and brought home report cards that might have five A's and one B. "How is it that you got that B?" my father would say. He wanted to spur me on to perfection, but it was painful to me that I could never win his complete approval.

My constant striving for perfection was in time transferred from my father to God, and from my teens into my thirties I tried desperately to please my heavenly Father by hard work and self-effort.

Courtship and marriage brought happiness, but I never really opened my heart to my wife, or to anyone else. Inwardly I was a coward, fearful of significant encounters. Instead, I kept up the pattern of trying to please people.

Because my thoughts were not verbalized, they turned inward and became daydreams that gave me satisfaction in times of frustration. I fancied myself the captain of a ball team, making the winning touchdown or hitting the grand slam home run. My romantic fantasies knew no bounds.

Civil Wars

Civil war raged within me. I prayed for victory, only to fall periodically, especially after a time of exhausting service to others, such as after Christmas or Easter when I was spiritually depleted. Then I would run to my fantasy world for relief, only to find myself more hopeless and unhappy than before.

I would kneel behind the pulpit as early as five o'clock on a Sunday morning, pleading with God to make me worthy to preach. Thus the struggle went on for a score of years, taking its toll and resulting in ulcers and four nervous breakdowns.

Eventually I reached the end of the road. I was desperately afraid that my thought patterns had permanently enslaved me. At my lowest moment I happened to be watching the tide flow into one of the inlets on the coast of Maine, and as I turned to God in prayer the thought flashed through my mind, "You poor fool, you are taking a pail, running to the Point, filling it from the sea, running miles inland, emptying it, running back, filling it again, running and emptying it again. Why don't you stop, and let me bring in the tide?"

In that moment I saw that all my life I had been striving to meet standards of perfection through my own efforts, seeking by hard work to bring in the kingdom of God. Now, as I saw the bankruptcy of this position, I said, "God, I have made a mess of my life. I turn it over to you and I will do anything you want me to do."

Afterward, my first thought was that I should reveal myself to my wife. It took six weeks to muster the courage to do this, for I feared she would be disappointed in "the real me" and would never forgive me. But when I at last told her of my years of deep loneliness, of my fears, lust, cowardice, and resentment, her reaction was to ask, "How can I change so that it will be easier for you to talk freely with me?"

We entered into a new relationship. To my bewildered amazement, she could love the "me" behind my facade. And with this new love from my wife came a corresponding love from God. Telling another human being about my-

self had melted my pride, and I felt known and loved, forgiven and restored to fellowship both with God and with my wife.

I was learning to accept myself as God had accepted me, and consequently I was willing to be known by my fellowmen. More and more I was free to allow people to see me as a garden variety of sinner.

The Difference

Soon after the encounter with my life, I was at a ministers' meeting. Someone commented, "Lee, you look happy." "I am," I said. He asked why, and I replied, "Do you really want to know?"

He hesitated a moment, then said, "Yes." I told him what had happened, and finally he said, "You are telling my story." In a moment we were praying together. Three weeks later I met him again, and his radiant smile testified to a similar miracle in his life.

I began to make restitution—sending checks to people from whom I had stolen, apologizing to my college dean for cheating, asking forgiveness from friends for lies and unkindnesses. To some of my church officers I apologized for bigotry and autocratic ways, for appointing committees "loaded" in favor of my plans and ideas.

A new joy developed among us, and people began to be different. Stubbornness gave way to the kind of love Paul describes in I Cor. 13. Prayer groups, quest groups, and retreats came into being.

Everything was not smooth sailing, of course. In my enthusiasm I made many mistakes giving people the impression that I had achieved an experience which *they* needed. Some fellow ministers whispered that my exuberance would "soon pass," or that it was too bad that Lee had "gone religious." But others listened hungrily to what had happened, and some joined me in the exciting quest.

Previously I had felt that the coming of God's kingdom was dependent on my hard work. But now I saw that this was God's world and He was running it. As someone has put it, "I resigned from being general manager of the universe." My only responsibility was to do God's will for me moment by moment.

My life took on a leisurely fullness. I did less, but less was more! My preaching and pastoral work had been marked by pressure to interest people in social action, to get people converted and quickened in the way of Christ. But now my emphasis changed: I began to proclaim God's love, and to show God at work in the world. It was not my job to change people, but to bear witness—from the Bible, from history, from current events, and from my own heart—to the work and grace of God.

Still on the Trail

Lee Whiston had stepped off the pedestal. My people knew me now as a sinner who was willing to be honest about himself, to be forgiven constantly, and to live in deep fellowship with his parishioners.

It is thirty-three years since I began this new way of life, and I am still learning. I am on the trail, but still have far to go. The excitement is in the journey, not the arrival.

A few months ago someone surprised me with the question, "Are you a different kind of person than you used to be?" My reply was, "No, I'm still a fellow who wants to be praised, who wants to resent and to withdraw from encounter." But in this I am different: day by day I tell my wife and my Christian friends what kind of person I am. I call on God and on people for help. Day by day God gives victory and forgiveness. The amazing miracle is how much and how often He uses me—and this is always in accordance with my willingness to put my faith in Him and Him alone, and to be obedient, implicitly and immediately. I am only a channel. God is the power, and to Him belongs the praise. —From *Mennonite Brethren Herald*.

Deacons in the Dust

When Johann Sebastian Bach was invited by King Frederick the Great to Sanssouci Palace in Potsdam, he desired upon his arrival to first of all freshen himself. The king commanded, however, that the church musician be brought from the coach directly into the palace.

Some members of the court smiled when they saw the dust-covered musician, but with one rebuking glance the king chided their cheap contempt. Zinzendorf said, "Nothing is more beautiful than a dusty warrior." The literal meaning of the word "deacon" as it appears so often in the New Testament is "going through the dust." What a befitting declaration and what an appropriate objective for the diversified tasks of God's servants both in the past and today!

Christ was not ashamed to become our most lowly Brother, a healing Companion of our misery. "As a companion of the same misery" (Luther) and as erring and endeavoring members of Christ, we may help one another and encourage one another in the way of faith.

As servants of God our first concern should be for the man in the dust of physical and spiritual need. Such concern downward is the mark of nobility in servants of God. It is God's favorite direction. Woe to us if the neglected and outcast in our midst do not feel themselves to be valued! Deaconry respects the most lowly individual as a worthy candidate for eternal life.

Father Bodelschwingh (a Protestant) once received a visit from a government minister at Bethel. Unconcerned he took this important visitor by the arm and conducted him on a tour. Suddenly Bodelschwingh recognized one of his brethren on the opposite side of the street. Hurrying to him he threw his arms around him.

After talking to him briefly Father Bodelschwingh returned to the government minister and tried again to take him by the arm. "Mr. Pastor," said the startled minister, "do you know for sure that this strange man has no lice?" Thereupon Bodelschwingh replied, "Mr. Minister, one louse from the coat of this brother is worth more in God's eyes than the medal on your chest." True servants of God are willing to be covered with the dust of their labors for the Lord.—Paul Deitenbeck, Germany.

Why I'm a Minister

By S. L. Morgan

I've been a minister 60 years, a Baptist pastor about 40 of them. I've never doubted that God called me. Nor have I ever doubted that my mother was the greatest human force God used in preparing me for the call. She wasn't aware of her part in the call till I told her after I heard the call and after I entered seminary. She never even mentioned to me her wish nor her prayer for me to be a minister. She wanted the call, if it came, to be wholly the call of God. (I now think she was wrong in this—extreme, to say the least.)

But her wish had leaked to me—that, before I was born, she had knelt daily by a great tree in the nearby forest, praying that, if it pleased God, the child to be born might be a boy, and that God would call him to preach.

Really it was my utter faith in her godliness and earnestness that caused me completely to feel that no other vocation could compare with the ministry as a means of doing good. I think my last day in school tipped the scale in favor of the ministry. The teacher was a young man able and gay. He yielded to the clamor of the teeners to turn commencement into a dance. My mother had the old Puritan idea that dancing is a sin; and I believed she was always right. I went home and told her, "Our commencement is to be a dance; I think it's wrong, but what can a teenager do?"

She said strongly, "Why don't you get up in school tomorrow and say, 'I think dancing is wrong,' and ask the privilege of reading a passage from the Bible in place of commencement?"

With no doubt that she was always right, I did that very thing. I got up in school and said, "Mr. Colvin, I think dancing is wrong, and I can't even come to commencement tomorrow, if it is to be dancing." And I asked to read a passage from the Bible as my part in commencement. He assented, and I read a short passage; and that was that.

But it didn't end there. Thirty years passed, and I was a minister, and my brother was a minister and pastor of a church some miles from the scene of my former school and the dance. In the church were many lovely people. One day a splendid deacon and his lovely wife took me to their home for supper. We sat down to table, they and four teenage children, I at one end of the table, the lovely wife opposite me at the other end. I said grace, and then the strangest thing was said.

The lovely wife sat bolt upright and looked intently into my face, all at the table silent and motionless.

She began, "Mr. Morgan, before we eat, I want to thank you for a very brave act you did 30 years ago in

the Haley School the day before commencement. You got up, a small Bible in hand, and said, 'Mr. Colvin, I can't come to commencement tomorrow since it is to be a dance. For I think dancing is wrong; instead of coming, I ask to read, in place of it, a passage from the Bible.'

"He assented, and in a deathly stillness you read a passage. That brave act in a teenager impressed me deeply at the time, and in all the 30 years since the memory of your courage has been a great force in making me the earnest Christian wife and mother and churchwoman I've been. And I thank you for it after 30 years."

In spite of her dead earnestness I actually laughed. And I said, "Mabel, I hadn't recognized you, but I remember you well as the loveliest little girl in school—and as a niece of General Field of the Confederate army in the Civil War.

"But surely you are mistaken about my asking to read the Bible in school in place of commencement. I don't have the faintest memory of such an act, and can't believe I was ever so pious."

But she stoutly declared she had told exactly what happened. And here was a woman of high caliber, a wife, mother, and leading churchwoman, holding up supper to say with great force that I, a teenage boy, had been a great force in making her a force in home and church and community by one brave act.

And my memory of it had faded out long ago. But I couldn't get away from it and her own earnestness about it. I went to bed with the matter weighing on me, unable to sleep for it. Slowly, very slowly, faint details of the incident began to come into focus. At last I felt forced to believe this fine woman had told just what happened, her life and her home and family changed by what I had done, and had long since forgotten.

And the lesson forces itself on me: It simply pays in the long run to do the right thing, though the heavens fall.

* * *

As It Is Done Today

One day, so an Arab legend goes, Satan presented himself to a man and said, "You are about to die. I can save you under any one of these three ways: kill your servant, beat your wife, or drink this wine."

"Let me think," replied the man. "To kill my faithful servant is impossible; to mistreat my wife is ridiculous. I'll drink the wine."

The man drank the wine, and, becoming intoxicated, beat his wife and killed his servant who attempted to defend her.

Stewardship at Death

By Wayne Clemens

Death is an unexpected jolt for those who survive. It is a onetime experience for those who do not. It is usually unexpected, never fully planned for, and always an important event. Death is usually feared, hopefully avoided, and talked about in hushed tones.

Ministers and morticians take care of the spiritual and the physical. But lawyers, close relatives, and the government become involved in the finances.

To my knowledge, the Bible does not speak about wills. Nor does it speak about estate and inheritance taxes. This lack of direct information does not necessarily suggest that one should die without making provision for those who survive.

On the contrary, the attitudes encouraged by Biblical example and admonition suggest that one should attempt to help in a directive way those who survive and for whom a feeling of responsibility is felt. The primary and most active way of making these provisions is by a will.

The information needed to write a will is basic and easily available. The question I usually ask my clients is the following: If all of your assets were cash, how would you dispose of your property if you would die tomorrow? After this question is answered, then I am interested in knowing about unique assets which the individual may have. Special provision may need to be made because of the uniqueness of a particular asset. An individual may wish to see a family Bible transferred from generation to generation. Another individual may wish to provide for the continuation of a particular business enterprise.

After formulating the dispositive provisions (the provisions providing for the distribution of the assets), the administrative provisions of a will should be discussed by the lawyer and his client. Included in the administrative provisions is the selection of a person to carry out the wishes as expressed by the will. He is often known as the executor. You may wish to appoint a person to hold money for minor children or for the life of a particular individual. This appointed person is called a trustee. His obligations are very much like the obligations of the executor, but are longer term in nature.

The administrative provision should also include items designed to lessen the expense of carrying out the wishes expressed in the will. The laws provide for close court supervision in many cases, unless a will permits an executor or trustee to act without the close court supervision. Thus, where a will is written appointing people

in whom the writer of the will has confidence, the expense of close court supervision may be unnecessary.

After the lawyer takes this basic information, he proceeds to put into clear, precise, and unambiguous language the directions of the person whose will he is writing. The law does not require a will to be "lawyer written," though this is wise. The process of writing a will must be learned. Completeness, preciseness, and thoroughness are the bench marks of a good will. An amateur will maker is bound to make mistakes which frequently result in family misunderstandings and occasionally result in litigation. Consequently, unhappiness and anxiety are the fruits of the inept efforts of an untrained will writer. Inevitably a lawyer is involved at some stage of the proceedings. Why not have him involved at the very beginning, when the will is drawn?

After a will is drawn according to the proper requirements, it is signed, witnessed, and dated. Only at this point is the will a legal document.

A will should be reviewed annually. Concerns existing one year may be lessened in another. A child who formerly needed special consideration now has regained health and can be treated like the other children. Health may deteriorate, requiring special emphasis for a particular loved one.

Normally, however, a will once written will not be changed for many years. The relatives, the family, and others whom the will writer wishes to benefit normally do not fall out of favor. The mere fact that the asset structure may change is almost irrelevant. The will acts on the assets owned at the time of death, and interim change and exchange of assets does not affect the provisions of a well-drawn will.

There are times when a will should be changed. Interests differ at different life ages. A young couple with a number of very young children will have the strongest interest in providing for the development of the helpless infants. Years later these helpless infants grow to be young adults who do not need the special care that parents provide for infants. At this point, a will might be rewritten to include the church in a material way. Some people give a flat percentage of their estate to the church, others give a specific dollar bequest, and still others include the church as one of their children.

The mechanics of a will are basic. The objectives of the will are what make it the will of a Christian. The will is the last document of a life. It disposes of life's accumulated possessions. It is the final document, the written spokesman of a life. □

Wayne Clemens is a lawyer from Souderton, Pa.

Communist Government Publishes "Bible"

By Gerald Studer

On Aug. 11, the Russian government printing office, specializing in the publication of political and sociological material, released a 456-page compendium of Old Testament stories from the Creation to the Apocrypha. Long lines of people waited to buy the book and Henry Shapiro, Moscow correspondent for United Press International, reported that the press run of 100,000 copies was sold out within a few minutes! He further predicted that the volume will become a collector's item. The book is handsomely illustrated with pictures of artifacts uncovered by archaeological digs plus many reproductions of famous religious paintings and sculptures by such Renaissance masters as Raphael, Michelangelo, Botticelli, and Rembrandt.

The book has a Polish editor, Zenon Kosidovsky, and Russian translators. The editor states explicitly in a preface that they are atheists and see no divine inspiration in the Bible. They state further, however, that the Bible is for them "a monument of world literature reflecting the life of many generations of ancient people." They naturally revel in the revolutionary tenor of many passages as the British editor, Sidney Dark, also did in his *The Red Bible* anthology of Scripture passages before them.

Considering the aggressive atheism that has always been an important ingredient of Russian communism, this publication venture is a remarkable, if not a puzzling, event. Observers say that this is the first time since the 1917 Bolshevik Revolution that Bible material has been available to the public without a predominantly antireligious commentary.

Why did the government office, Politizdat, publish such a book? A U.S. government expert on Soviet publishing said one thing is sure: a Politizdat book has the official OK. Several explanations for this publication have been suggested: the Soviet government may be trying to counter the influx of foreign Bibles caused by grass-roots demands behind the Iron Curtain with a "if you can't beat 'em, join 'em" stance.

Another conjecture is that this reflects a growing sophistication and luxury in Russia. The Indian Ambassador to Russia once asked Stalin why he did not permit publication of the Bible. Stalin's answer was that until a solid material foundation is laid for this country, such luxuries as Bible reading cannot be encouraged.

Or again, this may be a strategic move in connection with a new phase in the government's war against religion; to offer a Bible story book in a mood of Bible-as-literature and religion-as-history. It should be remembered that this book is not a Bible in the ordinary sense; it does not con-

tain any New Testament material; and there are atheistic footnotes and a preface.

UPI said the editor's footnotes attempt to explain rationally the material. Many of these are based on theories of high criticism familiar to us in America as well. But the commentary is limited to the preface and the footnotes. Shapiro reports that there is "no apparent effort to change the text or the sense of the story for propaganda purposes." This is perhaps the most surprising thing of all because for decades the Soviets have published hundreds of books and pamphlets that carefully mix selected Biblical material with comment and ridicule of an antireligious nature. For example, another book published in Moscow in 1963 consists of full-page cartoons designed to caricature Biblical ideas and events. The cartoon reprinted on the paperback back cover shows God as an old white-bearded man blowing in the face of a naked man standing on a pedestal while a half-dozen angels look on. The trowel and mortar box used to prepare the "mud" out of which man was fashioned is in the background. This is obviously drawn to poke fun at Gen. 2:7 that says, "God . . . breathed into his nostrils the breath of life."

I have obtained a copy of both these communist-published "Bibles" by writing a series of letters to the USSR Embassy in Washington, an agency in Moscow, and finally a Russian bookstore in San Francisco. I am also indebted for much of my information to an article in the Sept. 2 issue of *Christianity Today*.

Prayer Requests

The Severino da Silva family have moved to Vila Guarini, Brazil, to work at winning people to Christ and teaching in the Mennonite congregation there.

Pray for those people in the Henchir Toumghani, Algeria, area who have access to Bibles and are taking correspondence courses.

Pray for a missionary colleague in Nigeria who has lived and worked for the past two years in a place saturated by the evils and powers of juju.

Political unrest has brought fear and sorrow to many Nigerian homes. Pray for peace and understanding among the diverse tribal groups in this country.

Faith and Fear

By Titus Lehman

Enslavement of our deepest, darkest fears by means of mustard seed faith is a basic tenet of the Christian religion. If when experiencing severe testing we are unable to condemn fear to an abject and groveling servitude, our alleged faith may be a delusion.

Two recent *Gospel Herald* articles may have only one thing in common. They both describe the social and spiritual ravages of unrecognized, poorly controlled fear.

Ray Brubaker's sermon, "*Much Needed Modesty*" (Nov. 8), and Levi C. Hartzler's message, "*Come, Let Us Reason Together*" (Nov. 15), have more in common than meets the eye. It may not be generally understood that conscious or unconscious insecurity, and fear are motivating factors both in womanly immodesty and in churchly disunity.

The crux and focus of the Brubaker article emerges clearly in the statement, "Modest attire is that which does not call undue attention to itself." Agreement by all parties as to when a Christian woman is indeed attracting undue attention to herself is of course humanly unattainable. Critics may assert that such a one's appearance always attracts undue attention, while the subject herself firmly declares, "Never."

Not attracting attention to oneself is of course risking, and fearing, an unmated, unmarried existence.

All parties concerned for modesty ought to acknowledge

- (1) That all of us, being social and gregarious creatures, need and get attention one from another, although this may be more important to women.
- (2) That preservation of the species is dependent upon strong mutual attraction of the sexes.
- (3) That for purposes of Christian faith and order we remain largely ignorant of the interaction of natural and spiritual factors in the biological, emotional, and spiritual phenomenon of other-sex attraction.
- (4) That the earliest tribes of man, through experience and divine revelation, became aware of the necessity to guard the integrity of the family.
- (5) That the social taboos and restrictions of any culture have always been weakened or threatened when a culture experienced decadence or disorganization.
- (6) That our time and generation is witnessing unprecedented emancipation and immodesty of married women.
- (7) That when parents fail to prepare their mar-

riageable and to-be-married daughters for a definite and noticeable role change at marriage, that task and responsibility necessarily devolves upon the clergy's united rewriting of marriage vows to make specific and obligatory the bride-to-be's internal and external change of role from public receiver of attention toward that of wife and homemaker.

Yes, heroic measures to interrupt the decline of modesty in Christian women in general and Mennonite women in particular need urgently to be undertaken.

The recent withdrawing of a number of dissident groups from their respective conferences, as reported by the Hartzler article, can reasonably be attributed to fear—to fear that long-cherished tenets of faith and witness are in danger of being weakened, and that "traditional practices in worship and personal appearance" are being dangerously modified. And thus it happens that what some fear to be dangerous innovation is looked upon by less conservative minds as necessary for revitalization of church life and for preserving lines of communication with those to whom we would and should witness.

These diverse points of view show little promise of being easily reconciled. Why should the less conservative-minded not concede the need to maintain and strengthen standards of modesty in personal appearance? And why should not those who are conservative-minded concede that some of us should have and may have gifts for cultivating interchurch relations and dialogue across denominational lines? Have we no witness responsibility toward sister denominations? And how could there be meaningful witness that is not accompanied by dialogue?

It would seem that the conservative-minded tend to tip the faith practice scale toward the practice side, while those who are less conservative-minded do dangerously underrate the importance of practical, daily, disciplined living. Both sides must remember that love and grace can bridge this gap whenever they are permitted to do so.

Christian Commitment

Christian commitment is the individual's response to God's rule and love at the deepest level of his selfhood and at the farthest range of his experience in the world. Such commitment is made in one or a series of decisive moments. It is renewed at stated or other times and places. It must be expressed in an individual's decisions and actions.—Cameron P. Hall, *The Church and Whose World?*

Titus Lehman is from Pottsville, Pa.

First, Give Yourself

By Levi C. Hartzler

Has your congregation ever thought of reaching non-members from the community through a December visitation program called "Operation Christmas Greeting"? The Zion Mennonite Church, Broadway, Va., has just completed such a program.

Operation Christmas Greeting is part of a chain reaction which began last January when the pastor and two laymen attended a Stewardship Institute conducted by leaders of the Virginia Conference in cooperation with Bro. Daniel Kauffman, stewardship secretary for Mennonite General Conference at the Chicago Avenue Mennonite Church, Harrisonburg. The next step was a Stewardship for Mission program carried out by the Zion Church last fall adapted for the local congregation from materials provided by the Department of Stewardship of Mennonite General Conference.

"Prime benefits of this effort," says Pastor Harvey Yoder, "include getting the laymen involved in the work of the church, providing better understanding for our members for their church program, developing a new appreciation of the members for each other, and bringing about a conviction for and acceptance of budget giving."

Pastor Yoder indicated that most of their visitation teams for the Every Member Enlistment were composed of one older person and one young person. "This experience opened the eyes of the young people to the real worth of the older members as individual Christians," he said. "The whole effort has developed lay leadership by involving laymen in a successful church project. The Every Member visitation program followed by a meeting of the visitation teams helped me as a young pastor to get better acquainted with my congregation."

This whole idea of a Stewardship for Mission experience in the local congregation began back in 1957 when the General Council of Mennonite General Conference brought a plan to promote integrated giving to the biennial meeting that year. This recommendation included the finding of an administrator to implement the program and develop a Department of Stewardship for the Mennonite Church. However, it was not until 1961 that a stewardship secretary was found. Bro. Daniel Kauffman, Hesston, Kansas, accepted the challenge and opened the Department of Stewardship office at Scottdale, Pa., on Aug. 1, 1961.

How does one initiate a new office which affects the

whole church? Bro. Kauffman spent the first several months reading, studying, and praying. He also visited stewardship secretaries of other denominations to learn about their programs. Then he organized a study conference on stewardship to develop a common concept of the meaning of stewardship. That conference, involving 57 brethren, confirmed the idea that Christian stewards are managers of the kingdom of God, not just managers of money.

However, the immediate need in the Mennonite Church was to organize and give direction to a program of giving which would keep pace with the available talents of its members. The first step included five congregation pilot projects involving 1,184 members and designed to test some of the theoretical concepts presented at the study conference concerning the Christian's response to the Gospel and the methods necessary to harness those responses. Each project included four months of sermons, small group discussions, Sunday evening mission programs, films, congregational program planning for the 12 months ahead, visitor training sessions, and the Every Member Enlistment.

Out of these experiences came testimonies like the following: (1) " . . . congregation is experiencing a revival without the benefit of an evangelist. . . . Without raising the hand or entering the inquiry room, souls are gradually finding deeper peace, enlargement of vision, and deeper meaning in their church membership. Coldness, suspicions, and hostilities are gradually melting under the impact of the searching ministry of the Holy Spirit. Talents are being made available to God's service and money is pouring into the treasury." (2) "It takes time to free stewardship from the bondage of dollars and cents. But when it is properly understood, in total life commitment, the financial giving is, without exception, adjusted upward."

From these early experiments a churchwide program of stewardship has now developed. Each district conference was asked to appoint a stewardship secretary to promote stewardship in the conference district and to become a member of a churchwide stewardship council to advise the stewardship secretary in his work. The conference stewardship secretary has also become the head of a conference stewardship committee which serves as the agency through which the General Conference stewardship secretary can work in promoting the Stewardship for Mission program within the district.

The Stewardship for Mission program provides a 72-page manual and nine supplemental aids to help a local congregation develop its stewardship program. The year-

Levi Hartzler is a public school teacher at Elkhart, Ind. Stewardship office is one of the services of Mennonite General Conference.

Your Job Is Too Small

By J. D. Graber

round task includes five areas of emphasis: (1) Stewardship Education, (2) Mission Interpretation, (3) Congregational Program Building and Enlistment, (4) Youth Stewardship, and (5) Special Offerings. Materials have also been provided for a twelve-hour training session to prepare local congregation leaders for the Stewardship for Mission emphasis in the local congregation. Congregations in 13 conference districts have used the Stewardship for Mission program. In addition, 500 congregations have used the mission study course, "Stewards of the Gospel." Another 400 congregations have used the parallel children's course, "God's Great Gifts."

Since December, 1963, the stewardship secretary has promoted 21 Stewardship Institutes in all but two conference districts. These institutes concentrate on Bible study to determine the Biblical basis for stewardship. Each institute has worked out its own definition for stewardship based on Bible study. A study of the definitions reveals a remarkable degree of similarity.

Audio-visual materials are available on a loan basis through the audio-visual office of the Mennonite Board of Missions and Charities, Elkhart, Ind., including films and filmstrips in these categories: (1) General Stewardship, (2) Youth and Children, (3) Use of Money, (4) Wills, and (5) Every Member Enlistment. Some of these materials have been combined into a New Stewardship Development Kit designed to motivate, instruct, demonstrate, challenge, enlist, train, and inform local congregations on effective stewardship practices. This kit is available from the Department of Stewardship, Mennonite Building, Scottdale, Pa.

The Stewardship Department has also developed a Money Management program for individual families to be used by local congregations for stewardship education. It has cooperated with the Mennonite Foundation in estate planning and the promotion of wills and annuities. At the present time a treasurer's manual is being prepared to aid congregational treasurers in preparing more uniform reports.

The total effort of the Department of Stewardship of Mennonite General Conference has been directed toward increased commitment to the Gospel. During 1966 the Committee on Coordination of Church Program gave a full day to reviewing the stewardship program. It revised the stewardship objective as follows: "To confront the Mennonite Church with God's call to responsibility for the Gospel to the end that persons may respond by faithfully making available the resources divinely entrusted to them and by personally being involved in continuing the work that Christ began in the world."

The past five years have seen a definite spiritual renewal in a number of our congregations due to a serious Biblical study of the Christian's responsibility for the Gospel. Has your congregation experienced such a revival? Don't initiate a Stewardship for Mission program unless you are ready to consecrate completely your time, talents, and money to the Lord and unless you are willing to be renewed in your spiritual life.

"It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth" (Isa. 49:6). The language seems a bit obscure at first reading but, actually, the meaning is clear. The first thing the Lord tells His servant is:

You have a bigger job than you think. The servant (and are we not all servants of our Lord?) is instructed to nurture and revive God's people. It was Israel in that setting; it is the church in ours. The servant's concern could easily be taken up completely with his own people. How they needed restoring and reviving; even as the church always needs it in our day. But this is too narrow—too self-centered an outlook.

"I will also give thee for a light to the Gentiles." This is the purpose of the church. This has always been God's purpose in choosing His own people. It is the nations, the "isles . . . and . . . people from far" (Isa. 49:1), and the "end of the earth" that encompass the Lord's concern. Reviving Israel (the church) is always incidental to the larger purpose.

The function of the church is threefold: (1) Worship; (2) Nurture; and (3) Witness. A balance of the three functions is needed for an ideal situation. If a church puts emphasis on worship to the neglect of nurture and witness, the Gospel is reduced to a cult, out of touch with reality, for worship that does not eventuate in obedience is dead formality. If we have nurture with scant attention to worship and witness, we have reduced our faith to an educational process; perhaps to a mere secularism. If we have evangelism without roots in worship and nurture, we may have little more than a sort of superficial magic.

Our chief danger is in neglecting witness while stressing nurture. It is very important to keep the home base strong. If we lose our children to the church, the church has no future. They must learn to know Christ, must learn to know the Bible, and learn how and why to worship God.

But this is not all. So far the church has only served herself. Unless the worldwide vision and God's purposes to redeem all men to the ends of the earth are kept in the forefront, all the other effort may be in vain. Nurture and worship are "broken vessels" if the redemptive purpose is not central.

Why I Oppose the War in Vietnam

By Edgar Metzler

"Why do you oppose the war in Vietnam?" I've been asked that question dozens of times during the past year. The following is a four-part summary of my answer. It deals more with motivation than with analysis of the substantive political and military issues in Vietnam. Such analyses are readily available and there is enough information about the issues that no one can escape his responsibility by claiming ignorance. As George Kennan said in the Senate hearings on Vietnam last winter, the average citizen has access to the basic information on which policy decisions are made, even though he may not be privy to the detailed intelligence on which specific military or diplomatic tactics depend.

Oppose All Wars

I oppose the war in Vietnam because I am opposed to all wars. War is contrary to the will of God and war is sin. These convictions are accepted by the majority of Christians, although most of them go on to accept the compromise of sin in certain situations. But we must begin with this basic premise, and keep it clear: God's will is not war, but peace. The Bible is completely realistic about the unlikely prospect that God's will in this matter will ever be accepted by all men. But the fact of sin should not mean that the Christian is unconcerned about its consequence nor that he should cease to pray, "Thy will be done on earth as it is in heaven."

A Patriot

I oppose the war in Vietnam because I am a patriotic American. I hesitate to make this point because some of my fellow nonresistant brethren will misunderstand it. There is a legitimate Christian patriotism that grows out of appreciation for a system of government which maximizes the possibility of choice in personal, economic, social, and religious matters. I believe the United States is such a system, despite its many faults and shortcomings. Such appreciation does not absolutize the state nor lead to an idolatry that challenges the Christian's primary loyalty to the kingdom of God and the church universal.

But despite these qualifications, and others that could be made, I am willing to be called a patriotic American. And this is one of the reasons I am opposed to the war in Vietnam. For that war is contrary to much that is supposed to be the heritage of America's political traditions and the responsibility of a contemporary world leader.

Among many Mennonites I have discovered a feeling that criticism of the government is somehow unpatriotic if not treasonous. The fallacy of this attitude was exposed recently by Richard Goodwin, former aide to Presidents Kennedy and Johnson, when writing about the

growing number of concerned persons who recognize a legitimate United States interest in Vietnam but are deeply troubled by the conduct of the war and opposed to further escalation:

"Some have called upon us to mute or stifle dissent in the name of patriotism and the national interest. This argument monstrously misconceives the nature and process and the greatest strength of American democracy. It denies the germinal assumption of our freedom: that each individual not only can but must judge the wisdom of his leaders. . . . Our concern is with those millions of our own people and with future generations, who will themselves be glad to see that there were men who struggled to prevent needless devastation and thus added to the strength and glory of the United States. . . . It is not our privilege but our duty as patriots to write, to speak, to organize, to oppose any President, any party, and any policy at any time that we believe threatens the grandeur of this nation and the well-being of its people. This is such a time. And in so doing we will fulfill the most solemn duty of free men in a free country: to fight to the limit of legal sanction and the most spacious possibilities of our constitutional freedoms for the safety and greatness of our country as they believe it to be."

A Christian who directs thoughtful, informed criticism at his government is not unpatriotic; on the contrary, he may be performing the highest service to his country.

Constrained by Love

I oppose the war in Vietnam because I am constrained by the love of Christ to be concerned about human suffering, to care when my fellowman is tortured or bombed and the fabric of his life and culture destroyed, and to regard my neighbor's plight as my own. Can any Christian ignore this claim upon his convictions and still carry the name of Christ? And would it not be hypocrisy to limit my concern to the remedies of relief programs and be silent about the cause of the suffering? It is precisely the same motivation that causes me to contribute to Vietnam war sufferers' relief and to write letters of protest to my President, even as I pray for him.

Concerned for Mission

I oppose the war in Vietnam because I am concerned about the cause of Christian missions in Asia. Numerous conversations two years ago in Asia made clear to me the unavoidable conclusions that will be drawn about the Christian message if Christians in America are silent about their country's involvement in Vietnam. Our own missionaries in Asia have reported similarly. The increase in the air war and the bombing of North Vietnam since February, 1965, magnifies the possibility of civilian destruction and the need for such a protest.

Edgar Metzler is executive secretary of the Peace Section of MCC, Akron, Pa., on leave of absence for study.

Last winter a group of Japanese Christians visited America to discuss with Christians here the problem of Vietnam. A leading Japanese churchman, Pastor Omura, told us, "Christians in Japan and Asia deeply respect the noble tradition of the Christian faith in the United States. Whether you like it or not, your actions are associated, in the eyes of Asians, with the image of Christianity."

Recently a veteran Japanese missionary and former Navy chaplain, Sam H. Franklin, wrote: "I can see how actions by our government which seemed to reenact in another country the mass destruction of civilian lives which took place here 21 years ago might negate what many of us are trying to say and do out here. The attitude of the church in the U.S. on this issue is therefore vitally related to its responsibility for world mission."

In a recent article in the *New York Times*, Neil Sheehan, who has reported on Vietnam since 1962, reaches the pessimistic conclusion that the American strategy of creating "a killing machine . . . of necessity brutal and heedless of many of its victims" is the only alternative he can envision. Yet he ends on a note of poignant afterthought: "But I simply cannot help worrying that in the process of waging this war, we are corrupting ourselves. I wonder, when I look at the bombed-out peasant hamlets, the orphans begging and stealing on the streets of Saigon, and the women and children with napalm burns lying on the hospital cots, whether the United States or any nation has the right to inflict this suffering and degradation on another people for its own ends."

For the sake of the Gospel, Christians ought to share that worry, and in the name and spirit of Christ do all within their power to bring this inflection to an end.

In the 200 Block

By J. Paul Sauder

We live in the 200 block of West Woodlawn Avenue, just a short block and a half east of the 400 block. We of the 200 block are still making mistakes, along with having some successes, to be sure. The occupants of the 400 block make no mistakes. That's because they don't even try. They speak no encouraging words either. For the 400, 500, and 600 blocks of West Woodlawn are part and parcel of Woodlawn Cemetery. No mistakes are made there, nor is there gossip, nor encouraging talk. You and I, who "live in the 200 block yet," may be annoyed temporarily by the mistakes we make, the opportunities we let slip through our fingers, or by what have you, but it is the Lord's own blessing that we are still His tools, trying at least, for the Master's sake. When either of us here at "Sometimes Inn" makes a mistake, the other is apt to say, "Well, you're not in the 400 block yet," and then the mistake-maker goes the more cheerfully on to doing something right, like

—Writing a letter to a dear sister who occupies a wheelchair, because, as she smilingly said, "My legs won't obey

me anymore." We tell what we are doing, or have done lately. We don't pity her, for she is too happy to pity. So we don't put any pity in the letter—just news, and thanks for her prayers and letters.

—Watching the antics of the birds on the lawn. It's great to describe their doings in the next family letter written to the grandchildren.

—Visiting the sick man in the hospital. He is champion listener at the preaching services held once a month at the retirement home. Incidentally, he said, "I was really concerned about your health. Now I'm glad to see you looking so well." And he said, "I knew you would come and look me up." Now how did he know that? Hospital visitation with a purpose is one thing you can do if "you are not in the 400 block," or disabled.

Let us suggest that you who read these lines while living in your own "200 block," wherever you be, can do a very simple thing. Hold a fragrant rose to your nose for sixty seconds (one full minute) and meditate, giving memory free rein. Or some meadow tea, or catnip, or a ripe apple or banana. Some good odor is readily available; so soak up a minute's worth of that sector of God's world. Then follow that impulse to do that good deed that comes to your mind as you inhale.

Just because you are alive, write your pastor a letter of appreciation for something he did, or is, or preached. He may wonder, "What's up?" when he gets your letter, but he'll get over the shock of the novelty of hearing from you.

A Christian was picking up colorful feathers in a park where gaily colored tropical birds wander free. To a kind-faced lady standing by he explained what he did with these feathers, for he gave them away, with Scripture verses. She proved that she was a Christian by saying, "Isn't it wonderful what we can do if we use our imagination for the Lord!"

Of course, it's wonderful to use your imagination for the Lord. Indeed that's one of the reasons "you aren't in the 400 block yet." True it is that we are still making mistakes—the mistakes of *omitting to do the good* and the mistakes we *commit*, one way or another. But your mistakes are not the meat of life for you. "I must walk today, and tomorrow, and the day following," said the Master. And so He "kept His eye peeled," as the saying goes, for He saw opportunities and performed the available response thereto. So can we, "while it is day; [for] the night cometh, when no man can work." Till then, you are "not in the 400 block yet," but are still remembering, let us hope, what the Christian lady said in the park, "It is wonderful to use the imagination for the Lord!" It is for just such opportunities that the Lord preserves you, "while it is [yet] day." He preserves you all the way through your mistakes, successes, omissions, pleasures, sorrows, and what have you. You may wish you had been what you are not, or had the chance that was another's, wealth instead of what you call poverty, a sounder body—you name it. But you are "not in the 400 block yet"; so give thanks and get going. □

Travel in the Soviet Union

By Frank C. Peters

Part VII

(Report of Mennonite Delegation to Soviet Union)

The arrangements for foreigners traveling in the Soviet Union are made through Intourist, the government-operated travel service. Such arrangements include travel schedules, hotels, sight-seeing, and guides. The service is in the hands of competently trained personnel who do their work efficiently without being overbearing.

Ground transportation is provided mainly by taxis, usually part of the Intourist fleet. The drivers are professionals whose business it is to transport tourists courteously and safely. We felt very secure in their public vehicles. It seemed that the drivers just did not know what it means to drive recklessly. Of course, a few mistakes could put the driver back to the shovel and since his salary sometimes exceeds that of a medical doctor, he has every reason to be careful.

On leaving Irkutsk we were surprised with a card wishing us well for our flight and it came from our cab driver.

The plane traffic in the USSR is brisk and the planes are usually filled. From Irkutsk we were to travel a distance of approximately 5,000 miles to Moscow and the Caspian Sea. What amazes us is the reasonableness of the fare when paid in Russian rubles. Almost any worker could afford travel at this cost. Air travel and rail travel are about the same price.

The hotels for tourists in the USSR are clean, very adequate, and in general quite spacious. In Moscow the hotel had huge hallways and many spacious sitting areas. The rooms are equipped with twin beds and, in some cases, with television. All of our rooms had private baths. The elevator service was slow by American standards, but the operators, always women, were courteous, although not overly friendly.

The meals consist of more courses than we would care to describe. The fare begins with herring or salmon and then follows fish of another kind. These are eaten with dark heavy bread. Soup is next on the list, a portion equal to a complete Mennonite meal at home. And the end is not yet. The main course consists of meat or fish, perhaps fowl, with all the trimmings. One suggestion that it is tasty, and you get a second helping. All this is followed by dessert, which could be pastry or a

double dip of ice cream. The coffee is black and so strong that it becomes threatening. One must not forget the cottage cheese and the sour milk which usually have a way of becoming extras.

The service is such that one must designate about 1 1/2 hours for this meal. At times it is more of an endurance test than a way of sustenance.

The Russian people have made hospitality an art. "Eat, eat," is the slogan and the prompting does not let up until the battle is over. To refuse too often is to offend and so one eats and vows to diet immediately upon return to America.

Perhaps the farewells would interest American readers. They could involve a solid bear hug and a kiss or three. However, these partings are genuine and really express their feelings. In Irkutsk our visit was considered to be a major breakthrough, perhaps the first of its kind. To these people this meant more than meets the eye. It had far-reaching implications for them and their community. Each farewell becomes an occasion for gifts and we wondered how much overweight our baggage would be when we finally left Moscow.

We shall not forget the farewell which the Baptist church in Irkutsk gave us. After the conventional speech they sang, "God be with you till we meet again." They took their handkerchiefs and waved them in the air. Tears flowed freely. The last evening we were hosted in the hotel with a number of the members of the Council present. It was a time of sharing and spiritual fellowship. The comment of one Baptist brother to our Adolf Klaupeks was, "Why, they are just like we are. They are one of us."

Faces Death in Japan

Dr. Kunio Takaoka and his wife are members of the Kushiro, Japan, Mennonite Church. They established and now operate Siloam Maternity Hospital in Kushiro, next door to the church. Dr. Takaoka has some

reactions to death growing out of the high suicide rate in Japan and his own Christian faith. He shared these with the Kushiro congregation in their September church letter. Dr. Takaoka chose the title, "My Death," and wrote:

"Twenty-one years have passed since I became a doctor. During this long time I have witnessed death many times. Just recently I took the pulse of a dying infant. It's impossible for me to talk about death from a distance. Sometimes I have awakened in the deep of night and thought about 'my death.'"

"Perhaps because I am a doctor it is not easy to use the word 'absolute.' But concerning death as an experience which no one can escape, we must use this word. We Japanese have a unique Obon festival for the spirits of the deceased. But can we solve the riddle of death in this way? I doubt it.

"Why does the Bible say that 'death spread to all men' (Rom. 5:12)? This is a simple but profound statement. Paul says it is because all men sinned. He thoroughly discusses the relation between death and sin.

"Jesus says in John 10:17, 'For this reason the Father loves me because I lay down my life, that I may take it again.' This means that Jesus took our sin upon Himself and that He died and rose again. 'The wages of sin is death.'

"Last June the mass communications media in our country carried news of the death of the famous Kabuki actor, Danzo Ishikawa. Such a person, who seemed so strong, revealed a fatal weakness in his loneliness by committing suicide in the beautiful lake Setonai. He had only recently made a pilgrimage to 88 shrines in Western Japan seeking 'salvation,' but to no avail.

"When I die let no one give memorial gifts or keep night vigil. I want to go to hell without troubling anybody. These were the last words which this disillusioned actor wrote. Surely he is to be pitied.

"Paul wrote in 1 Cor. 15:22, 'For as in Adam all die, so also in Christ shall all be made alive.'

"Jesus prayed (John 17:3), 'And this is eternal life, that they know thee, the only true God, and Jesus Christ, whom thou hast sent.'

"If only Actor Ishikawa could have believed this message of hope, he would have been saved from all emptiness and despair.

"The tragedy of men killing each other continues in Vietnam. Saying this, I realize that today is the anniversary of the atomic bombing of Nagasaki.

"Again I've been thinking of death. And I know that the conclusion of the matter is to believe in God and to experience eternal life which He promises to us. Please pray for me, that such a weak, sinful person as I can bear fruit for God, keeping clear the objective of new life in Christ and eternal hope."

CHURCH NEWS

Graham Discusses Evangelism

By Maynard Shelly

Evangelism was the theme of a meeting held by the National Council of Churches of Christ. And Billy Graham came to tell the interchurch body how he felt about the subject. He received an attentive hearing.

Meeting in Miami Beach, Fla., in December, for the triennial session of its general assembly, the NCCC chose "That the World May Know" as the theme for its week-long deliberations. About 800 delegates from its thirty-four member denominations attended plus observers, consultants, fraternal delegates, and hundreds of other visitors.

No Mennonite church body is in the NCCC membership, though two conferences sent fraternal delegates to the sessions.

Graham called for an authoritative and enthusiastic proclamation of the Gospel. He also saw a need for a "compassionate social concern" in evangelism.

Some National Council leaders saw the invitation of Graham as the beginning of a dialogue between people holding opposing views on evangelism. "The dialogue between the differing poles of evangelism has been too weak for too long," said Gerald J. Jud, secretary of evangelism for the United Church of Christ.

He said further that a profitable dialogue must be honest and tough, and it needs one other element. "In dialogue, the parties must take each other seriously," he said.

Delegates to the Miami Beach meeting seemed to take Graham quite seriously. The luncheon at which he spoke was oversold and an overflow group of 1,000 listened to his words on a public-address system in another room. When he spoke to a small study group on evangelism, the room was packed.

This does not mean that the mass evangelism which Graham represents was not under attack at the NCCC meetings. It was.

Collin Williams, associate secretary of the NCCC division of Christian life and mission, said that mass evangelism has to be replaced by a "new evangelism" that will preach repentance for social as well as personal sins.

He mentioned that more people go to the altar in Mississippi and Alabama in response to mass evangelism than in other parts of the country. But they are not

asked "to die to segregation."

In the eighteenth and nineteenth centuries, the old evangelism of the frontier laid stress on individualism. On America's frontier, a convert was asked to give up drinking, gambling, and gun-toting. "Today the sins of prejudice and injustice must be surrendered," said Williams, a former Australian evangelist.

He said that in South Africa, whites need to be converted from attitudes of superiority to the Bantu. "That is the major form sin takes for them today," he said.

The old evangelism may even be used to prevent men from changing their way of life. "All too often today, those who want to reject the claims of the Christian faith calling them to surrender ways of privilege and prejudice which are hurting their neighbors in other ethnic groups and social groups and national groups," said Williams, "use the old evangelism to protect their sub-Christian attitudes."

He saw the old evangelism being supported by people with special interests in this type of effect. "The right wing alliance in this country with the old evangelism is well known," he said.

In commenting on evangelism, Graham indicated that he was trying to speak in "frankness, candor, and courage."

He expressed his faith as being in the power of the Gospel, simply stated. "The Gospel has a built-in power," he said, "that accomplishes its own purpose."

Presentation of the Gospel should not be complicated and involved. "It must be presented simply without all the trappings we usually learn after conversion," he said.

It was the simple preaching of the Gospel by Dwight L. Moody which produced the stimulus for the ecumenical movement of which the NCCC is one expression, said Graham. He referred to John R. Mott, sometimes called the father of the ecumenical movement, who had been strongly influenced by Moody.

The Gospel message never varies. "The methods and the emphasis may change, but the message never changes," Graham said.

He pointed to the social dimensions of the Gospel. Talking about the conversion of the Aca Indians of South America who had killed the first missionaries to come to

them, he said, "When a man lays down his spear and gives his life to Christ, that's the social gospel at its best."

He declared that the church must be concerned with winning people to Christ and concerned with social action. He put this in terms of a need for two conversions. "We should have two conversions," he said "from the world to Christ and then with Christ back to the world."

These two experiences should not be separated. "There is a great section of the church that feels these two conversions go hand in hand and I am one of them," he said.

He said that he was often accused of ignoring the social implications of the Gospel. He found this criticism unfair. "The statements I make on social problems are sometimes forgotten," he said. He quoted Dan Potter, executive director of the Protestant Council of the City of New York, as saying that during the four weeks of the New York crusade, he "had attacked every social problem more fearlessly than any minister in the city."

In evaluating the Berlin World Congress on Evangelism, of which he was honorary chairman, he said, "If the Berlin congress had any failures, it was in the fact that there was not enough of the social dimension in it."

Asked about Graham's evangelism, Collin Williams said he felt the evangelist did some very good things. Among these he cited Graham's refusal to speak to segregated audiences. But he felt that Graham does not go far enough in relating individual change of heart to change "of our attitudes to the world around us."

Graham did indicate his suspicion about several ways in which concern for the world was expressed in certain approaches to evangelism.

While the Gospel can be stated in new terms, this may not always be helpful. "We can capture it in new terminology, but I'm not happy about it. It is hard-er."

In this suspicion he was supported by Lesslie Newbigin, bishop of the Church of South India, who led the Bible study sessions at the NCCC assembly. He said he found the Biblical "language no more or less mythological than when we talk psychiatry, economics, or politics."

Of those who call for the church to identify with the people of the world in order to convert them, Graham said, "You don't have to become a beatnik to convert a beatnik."

He said that he suspected that the current attitude in the church at the present time was one of "worldlier than thou."

How the world sees the church is indeed important, agreed Harvey Cox, associate professor of church and society at Harvard Divinity School, who was inter-

viewed during the assembly. He said that people are more interested in how the church acts and what it does in society than in what it says.

"There are a lot of people whose understanding of the church will be influenced by what it says about Vietnam," he said.

Graham's presence at the NCCC assembly may have tended to polarize the discussion of evangelism, making two ideas about evangelism seem as opposites. Graham alluded to this as a way of looking at evangelism. "We say we have two extremes," he said. On one side are those who say "you must be born again" but do not talk about social concern. On the other side he saw those who talked about "love and social concern," but "the love of God isn't there."

He alluded to the fact that the extremes were less real than sometimes thought. He praised a World Council of Churches study on the meaning of the word "conversion" as "one of the finest things I've ever read on conversion."

For his part, Cox felt that it was "unprofitable to single out for criticism a particular person doing a particular form of evangelism."

The most important word for our society is "hope," said Cox. "God does have things in mind for our world." People can change as well as racial situations and international politics. The clear announcement of this real hope for individuals and society is needed, he said.

"The churches are far from united on this issue," said R. H. Edwin Espy, general secretary of the NCCC, when he discussed in his report the meaning and practice of evangelism. It seemed like a good summary.

"It will be noted," he said, "that in this report, which is focused on the mission of the church, the word 'evangelism' has not been defined."

He concluded by asking, "What do the churches mean by evangelism and how do they intend to make it effective in our time?"—Maynard Shelly is editor of *The Mennonite*.

Bomb Church Third Time

Young persons from the Nanhi Waiya Mennonite Church, Noxapater, Miss., and a neighboring congregation returned from an evening of Christmas caroling Dec. 23 to discover that their church had been dynamited for a third time.

The church building was first destroyed by a bomb in November, 1964, and was again demolished last February after it had been rebuilt. The third bombing comes ten months after the second.

There was some conjecture that the last bombing incident was carried out by persons involved in at least one of the other bombings. The dynamite again was



Nanhi Waiya Indian Church, Noxapater, Miss., as it appeared after the third bombing in approximately two years.

placed near the center of the L-shaped building, as in the second incident. This time only one of the two wings was destroyed, however.

The main part of the building was destroyed, so that the congregation met at the Choctaw Community Center in nearby Pearl River on Christmas Day. A fellowship dinner followed the service.

The Neshoba County paper reported a community fund-raising drive. Community leaders were quoted as saying:

"It is our sincere belief that we have in our community, true evidence of purest Christian principles. We refer to the missionary work being carried on by the Mennonite church in northeast Neshoba County, and in surrounding counties.

"Our investigation into this cause has shown nothing but selfless sacrifice and devotion on the part of the missionaries involved in this labor of love. There is also much evidence that they are having considerable success with their congregation in their search for true spiritual progress.

"For some reason beyond human comprehension, this little church has been destroyed for the third time; not once or twice, but three times.

"Friday night, while the Choctaw youth were out singing Christmas carols, their church was victimized by bomb. This has to be madness beyond comprehension.

"It is the hope of our committee to give the citizens of Neshoba and surrounding counties a means of registering a protest against such wanton brutality, and at the same time serving as a means to make a concrete expression in favor of these Christian people.

"Apparently the church is at least two-thirds destroyed. Considerable money will be needed to restore the sanctuary.

"It is our hope and belief that many people would like to express themselves in a positive way. We will need some substantial gifts, but it is our fondest hope that at least 1,000 people will express themselves with gifts ranging from \$1 to \$5. Letters of concern would also help lighten the load."

Bishop Nevin Bender and assistant pas-

tor Glenn Myers report that the congregation is determined to build again. Attendance at the church on the Sunday prior to the bombing was 101, most of them Choctaw Indians. Interest among the members is considered very good.

In a letter to the Mennonite Board of Missions, Bender said, "We cannot let our people down. A special committee was appointed in Philadelphia a few weeks ago whose responsibility it will be to seek to meet needs such as this. They have officially expressed their concern for the tragedy that has befallen us a third time."

Bender added, "By the help of God we want to build again. The Lord is giving the undergirding that is needed for this moment for which we do praise His name." The work of the Nanhi Waiya church is subsidized partially by the Mennonite Board of Missions.



Young people (who discovered the church after the bombing on the evening of Dec. 23, 1966) view the church along with older persons of the community. Nevin Bender, bishop, is fourth from the right (with the hat on). Others are not identified.

Minute Spots in Elizabethtown

The ministerial association of Elizabethtown, Pa., is using Minute Broadcasts produced by Mennonite Broadcasts, Inc., during devotional periods on their local radio station.

At the suggestion of Glen A. Ginder, Brethren in Christ pastor, Elizabethtown ministerial association became interested in Minute Broadcasts for their radio ministry. Pastor Ginder is program director and announcer on the Gospel Tidings Hour. He heard David Augsburg, Mennonite Hour speaker, present the discs at the Religious Broadcasters' Convention in Washington, D.C.

These 60-second spots are designed to highlight a basic Christian truth for Mr. Average American. The ministerial association used "A Minute for Men" in Elizabethtown during October. They are looking forward to the release of the next disc in January.

World Conference Charter Flights Canceled If Too Few Applications by February 1

By Howard Raid

Will the MCC be able to serve its constituent members with jet charter flights? At this moment there is a question. In order to obtain the jet planes for flights to the World Conference a large number of additional passengers must be secured by Feb. 1.

What is the urgency? The MCC must make a payment of \$49,000 by early February. To cancel the charters after this date would result in the forfeiture of \$12,000 of the down payment. Therefore MCC must decide by early February whether or not to cancel the charters.

Therefore, if you have even been thinking about traveling by charter to the

Eighth Mennonite World Conference, please send in your payment of \$175 at once. The final payment of \$120 is due April 13.

The total projected cost New York to Amsterdam and return is \$295. This will be reduced considerably if the planes are filled.

When you send in your payment, also indicate the date of the charter flight you desire to take. (1) June 27, returning July 30, (2) July 17 returning July 31, (3) July 19 returning Aug. 26, or (4) July 19 returning Aug. 11.

Applications and payment should be sent to MCC, Akron, Pa., 17501.

International Conflict and the Church

A consultation was held Dec. 2-4, in Minneapolis, on the subject, "Faithfulness to Christ in Situations of International Conflict." See *Gospel Herald*, Jan. 3, page 17. Approximately 75 persons representing the different Mennonite groups and the Brethren in Christ were present.

A findings committee was appointed. The assignment of the committee was *not* to prepare a position paper to which all participants in the consultation could subscribe. The following report covers only those areas in which the consultation participants were in agreement.

Preamble

The American involvement in Vietnam has led to the calling together of a representative group of persons from a number of churches which are constituent groups within the Mennonite Central Committee. After a day and a half of discussion we see fit to list the following convictions as guides for our response, not only to the struggle in Vietnam, but to all situations of national and international conflict.

Basic Principles

We recognize that our ultimate hope lies not in human endeavors but in God's action.

We recognize the Christian obligation to call men to repentance and to reconciliation with God and their fellowmen. We furthermore accept the premise that our Christian responsibility includes an obligation to witness to the state.

We recognize that governments do not

exist by acceptance of the rule of Christ, and that God's way with the nations may be beyond our understanding. But our emphasis on one morality reflects our conviction that the Christ who is the way of salvation, is at the same time the norm under whose judgment all men stand. Although the world and the state fall below this norm, all nevertheless stand under its judgment.

We believe that we are called, not to resist evil with evil, but to overcome evil with good. We believe that the message of peace and reconciliation is an integral part of the Gospel and should be communicated as a Christian conviction applicable to all relationships. We recognize with regret that our practice as Christians has not always been consistent with this understanding.

Our witness to government should be preceded by a witness within our own circles and should grow out of a commitment in the brotherhood that at least begins to demonstrate the way we are urging on others.

We believe that we should witness to the total Christian community, calling all Christians to the nonresistant way of the cross, and to a fuller understanding of God's righteousness as it applies in situations of oppression and injustice.

In speaking to governments, we should commend them for seeking to maintain just order, to improve the economic welfare, and to remove the social inequities among the citizens. In view of the continuing social economic injustices within the

nations and the growing disparity of wealth and income between the rich and the poor nations, we need to be aware of the fact that powerful nations frequently support exploitative governments. These are governments which maintain inequitable political institutions and social structures by continuing the status quo in situations of injustice, thus helping to frustrate the legitimate aspirations of oppressed peoples.

Inasmuch as the church is called to a ministry of reconciliation and healing, and to a witness to righteousness and justice, we believe that we should address ourselves to the problems of injustice and other forms of evil in actions of government. Since in a democratic society the actions of government are often represented as those of all citizens, we need to disavow those acts which are out of harmony with the righteousness and justice for which all men will be held accountable to God.

In order to be effective and consistent in our witness, it behooves us to seek earnestly the guidance of the Holy Spirit as we endeavor to be redemptive in our dealings with fellowmen and governments.

Expressions of Concern

In view of these convictions, we suggest that the following expressions of concern be carefully considered:

A. The tragedy of human suffering in both North and South Vietnam should compel us to witness against the violence and injustice there. We express our profound sorrow and concern for the welfare of our fellowmen in those nations. To them, as people for whom Christ died, we seek to offer spiritual and physical aid. Following the Biblical command to love and feed even our enemies, we must continue to pursue ways and means of ministering to the suffering people of all Vietnam.

B. While remaining sensitive to the suffering of the peoples in North and South Vietnam it is imperative that we also seek to understand the underlying causes of tension in other parts of the world—both within individual countries and between nation states. Through the guidance of the Holy Spirit we must seek to ascertain the will of God for us as we attempt to meet the problems thus created.

C. Since government is ordained of God, we accept our responsibility to pray for our own rulers, as well as the rulers of all lands, that the will of God might be more fully done on earth.

D. We should encourage continuing examination of our relationship to a world in tension. Ways of deliberation at the congregational, denominational, and interdenominational levels should be organized so that we may gain understanding of the conditions which give rise to explosive and

revolutionary situations in our own and other countries, and thus be prepared to respond in a Christlike manner to conflict situations that may arise.

Guidelines for Witnessing to Government

It is our conviction that a witness should be given:

- A. When there is a conviction that the Spirit of Christ is moving us to speak.
- B. When the issue involves the particular interests which distinguish Mennonite faith.
- C. When it is a vital current issue.
- D. When it is important enough to use our limited resources of time, money, and personnel.
- E. When there is a group gathered who share a concern.

We need seriously to consider the obligation for giving such a witness out of faithfulness to Christ:

- A. Even though it may appear that it will have no effect.
- B. Even though it may be misunderstood or misinterpreted.
- C. Even when there may not be complete agreement on the problem.
- D. In spite of the fact that there is danger involved in giving the witness.

Confession and Call for Acts of Repentance

We recognize that we are deeply involved in the life of our nations and that we have materially benefited from many of the actions of our countries which we disavow. We confess that we are frequently insensitive to the sufferings of persons of different races, nationalities, and creeds. We ask God's forgiveness for our past failures to be faithful and consistent in our witness to God's righteousness and justice. In repentance we invite our congregations to join us in finding ways to express in both word and deed the meaning of God's love for men in our time.

Hospital Association Meets in Chicago

The sixteenth annual meeting of the Association of Mennonite Hospitals and Homes will convene at Sheraton-Chicago Hotel in Chicago, Ill., Jan. 24-26.

The association meets each year in conjunction with sessions of the American Protestant Hospital Association. The meeting is open to administrators, trustees, and staff personnel from institutions of any of the Mennonite groups.

The APHA sessions on Jan. 24 will concern federal financing of health care and a discussion on management techniques primarily. Robert M. Ball, commissioner of social security in Maryland, will be one of the speakers.

At the Mennonite Association meetings, Donald W. Cordes, administrator of Iowa Methodist Hospital in Des Moines, will speak on a "Philosophy of the Administrator's Role in Management" on Jan. 25. John H. Mosemann, Goshen, Ind., will also conduct three worship periods.

Carl Kreider, dean of Goshen College, will speak at the noon fellowship luncheon on "A Philosophy of Staff Remuneration in Church Institutions," followed by a discussion.

Calvin Redekop of Earlham College, Richmond, Ind., speaks on "How Are Institutions the Church?" in the morning session Jan. 26. A discussion will be led by Luke Birky, Elkhart, Ind., and Chester Raber, Hagerstown, Md.

In the afternoon closing session W. J. Dye, Denver, Colo., will present "Implications of Recent Legislation in Health Care" and lead the discussion assisted by a number of resource persons.

The Mennonite Chaplains Association will also meet. Chaplains will have sessions Jan. 24 at 7:00 p.m. and Jan. 25 at 2:30 p.m.

Persons desiring more information on the association meeting should write to H. Ernest Bennett, Box 370, Elkhart, Ind. 46514.

I-W's Appreciated

I-W men in Washington, D.C., received thanks and gratitude from officials in two neighboring towns after a bit of "plus" service recently.

The I-W's, along with sponsor Lewis C. Good, pastor of the Cottage City (Md.) Mennonite Church, cut weeds and cleaned up litter from roadsides near Cottage City and Bladensburg, Md. They refused remuneration for the work.

Good received letters of appreciation from John B. Payne, Cottage City clerk-treasurer, and Francis C. O'Donnell, mayor of Bladensburg.

Payne said, "This letter is written at the direction of the town commissioners. The commissioners thank you and your associates from your church for the work you did in cutting weeds on Bunker Hill Road.

"Your work improved the appearance of our town, and because you would not accept pay, was a service to all Cottage City taxpayers. This is a splendid example of community service."

O'Donnell wrote, "I wish to express my appreciation and that of the Council to you and your friends for the excellent cleanup job on Annapolis Road and the Peace Cross area.

"As you know, the town officials have been making every effort to make our

community a better place in which to live and work, but at times the litter even overwhelms us. When Mrs. Cristofane informed us of the cleanup programs initiated by you and your friends, it gave us additional incentive to increase our efforts.

"It is quite inspiring to have in the Bladensburg area a group of dedicated Americans, such as yours, willing to donate their time and efforts to make our area cleaner and neater.

"Personally, I derived great satisfaction from your program because it is further proof that we have in our midst a group who love their country so much that they are willing to contribute their time and talents without expecting anything in return.

"In the event I can ever be of any service to you and your friends, be sure to call on me."

Sponsor VS Retreat

Nearly 70 VS-ers from South Carolina, Georgia, Alabama, and Florida participated in a retreat at Camp Florida, Limona, Fla., Dec. 16-18, 1966. The Eastern Mennonite Board of Missions and Charities, Salunga, Pa., sponsored the retreat. Donald R. Jacobs, missionary to Africa, served as speaker and resource person.

Non-VS-ers who participated were Martin Lehman and Paul Dagen, Lancaster Conference bishops in southeastern U.S.; Luke Stoltzfus, Philadelphia, Pa.; and Ken and Katherine Seitz, Elkhart, Ind. John W. Eby, Eastern Board VS Director, Salunga, served as camp director. Members of nearby Tampa Mennonite churches served as kitchen staff. Both Eastern and General Board VS-ers participated.

The theme for the weekend was "Alive in Christ." Paul's letter to Philipians provided the base for messages and small group Bible study and discussion. Craft, club, and community youth work demonstrations provided practical help. Fellowship and recreational activities were important too.

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Ivan M. Martin, Levi B. Weber, and Orie O. Miller will visit Africa, Feb. 9-23, 1967, as commissioners for the interests of the Africa Committee of Mennonite Economic Development Associates. Martin and Weber are chairman and secretary respectively of the committee. They will work in Nigeria, Congo, Somalia, and Tanzania. Miller will spend two months in Israel on mission planning, strategy, and relationships there for Mennonite Board of Missions, Elkhart.

FIELD NOTES

Dedication services for the new church building of the Salem Church, Shickley, Nebr., were held Jan. 1. The sermon was preached by Herman Ropp, Wellman, Iowa, and the dedication service was in charge of Peter R. Kennel. Lee Schlegel is the pastor.

Winter Bible School will be held at the Maple Grove Church, Atglen, Pa., Jan. 16-27. Instructors are Herman Glick, Christian Charles, Charles Gogel, and Sanford Shetler.

New Every-Home-Plan congregations for **Gospel Herald** are Black Oak, Hancock, Md., and Boyertown, Pa.

New members by baptism: one at Tamaqua, Pa.; two by baptism and two by confession of faith at North Goshen, Ind.; two at Kingview, Scottsdale, Pa.; ten at Pleasant View, North Lawrence, Ohio; one at Rocky Ford, Colo.; two at South Christian Street, Lancaster, Pa.; seven at Pleasant Valley, Harper, Kans.; five by baptism and one by confession of faith at Olive, Elkhart, Ind.

Special meetings: Lloyd Hartzler, Linville, Va., at Mellinger's, Lancaster, Pa., Feb. 18-26. Warren Good, Ephrata, Pa., at Paradise, Pa., Feb. 20 to March 1.

Personnel needed: Female employees needed at Brook Lane Psychiatric Center, Hagerstown, Md. Especially needed are persons capable of interacting with patients as female aides. Contact Gene E. Schmidt, Brook Lane Psychiatric Center, P.O. Box 1945, Hagerstown, Md.

Beginning Jan. 7, the Mennonite Hour is heard at 5:15 p.m. on Saturday on WDAC, 94.5 FM, instead of 5:45 p.m. Thursday.

The telephone number of Jesse P. Zook has been changed to 794-6231.

Harold G. Eshleman, former pastor of Chicago Avenue Mennonite Church, was installed as pastor at the Park View Mennonite Church, Harrisonburg, Va., Jan. 1, 1967. The installation took place in the regular Sunday morning service and was in charge of Bishop B. Charles Hostetter.

Following the official installation by Bishop Hostetter, Bro. Eshleman and assistant pastor Ira E. Miller gave brief messages of response.

Bro. Eshleman, a native of Maryland, has been a resident of Harrisonburg since 1925 and was ordained to the Christian ministry in 1945. His wife is the former Arlene Heatwole.

Representatives of four service programs will visit churches and schools in Manitoba and Ontario, Jan. 22 through Feb. 1, to recruit volunteers. The team will

represent General Conference Mennonite Church, Mennonite Brethren, Mennonite Board of Missions (Ontario only), and Mennonite Central Committee. They are scheduled in Ontario from Jan. 26 to Feb. 1.

Floyd Gingerich, a sophomore at Eastern Mennonite College, was fatally injured on Jan. 2 in a freight train-automobile accident when he was returning to college from spending Christmas vacation at his home near Arthur, Ill. A memorial service was held for Floyd in the regular chapel service at EMC on Jan. 4. Funeral services were held at the Arthur Mennonite Church, Arthur, Ill., at 2:00 p.m. on Jan. 4.

From Mose Beachy, Guavate, Puerto Rico: "In June we baptized four men at the prison farm. All four are continuing faithful, and one is out on parole now . . . During the heavy rains a big rock smashed through the walls of our Guavate church. Hurricane Inez broke two sheets of roofing; so we have some repair work to do."

The Cecil Ashley family, missionaries on furlough from Brazil, left Pasadena, Calif., where they have been living, on Dec. 10. They planned to fly back to Brazil on Jan. 14.

Archie Graber, 66, sustained a crushed heel, a broken arm, and several broken ribs, Dec. 7, in 25-foot fall from a church roof he was helping rebuild at Mukedi, in the Congo.

Graber, a Congo Inland Mission missionary, is currently administering the Congo Protestant Relief Agency's feeding and rehabilitation program in Kwilu province on loan from CIM.

Calendar

Winter Bible School, Maple Grove Mennonite Church, Atglen, Pa., Jan. 16-27.
Michigan Mennonite Ministers meeting at Bowne, Clarksville, Mich., Jan. 26-28.
School for Ministers, Biblical Seminary, Goshen, Ind., Feb. 7-24.
Inter-Mennonite School for Ministers, Feb. 7-10.
Morning sessions at Hesston College: afternoon sessions at Bethel College.
Eastern Mennonite Board of Missions and Charities meeting at Weaverland Mennonite Church, East Earl, Pa., March 7-9.
Mennonite Publication Board meeting, Elizabethtown, Pa., March 30 to April 1.
Ohio Mennonite Mission Board Annual Meeting, Orrville Mennonite Church, Orrville, Ohio, April 28-30.
General Mission Board meeting, Hesston, Kans., June 22-23.
Mennonite World Conference, Amsterdam, Holland, July 23-30.
Mennonite General Conference, Francina Conference, Aug. 19-24.
Board of Education, Eastern Mennonite College, Harrisonburg, Va., Oct. 20, 21.

Milton and Esther Vogt, missionaries of Mennonite Board of Missions in Balu-math, India, wrote on Dec. 7: "Yesterday we began feeding children here. This was a happy time and the food is really tasty (beans soaked all night and cooked soft, then rice added). One mother followed me back to the house and said, 'You fed the children; now when will you begin teaching them?' She also wanted to know where the food came from. I told her we are having no teaching program with the food—this would give the wrong idea—but that God was the giver of the food. He put love into someone's heart to give it because there is a famine this year."

"We have had rain; so people are busy planting barley, wheat, and potatoes. They can't have rice, but if more rain comes, we should have a little food."

Lloyd Fisher, General Board missionary in Enugu, Nigeria, reported on Dec. 14: "Yesterday George Weber and Cyril Gingerich brought Dr. Meryl Grasses to Enugu to meet the plane that took them on their homeward journey to the United States. We really hated to see them go. It is just another worker out of our already short staff. Cyril reported that at the Grasses' farewell ceremony at least six prominent chiefs and leaders spoke. They told Dr. Grasses they would give him five minutes after arriving in the States to begin recruiting more doctors for Abiriba."

James and Pauline Miller, Katmandu, Nepal, wrote friends Dec. 12: "We send you greetings from the hills of Gorkha. We arrived here Dec. 6 after a 30-minute flight and a strenuous four-hour hike. We had to walk for an hour after dark to get here. It is mostly uphill; so we were happy to arrive and eat some food prepared by one of our good neighbors . . . During the next two weeks I must further prepare for work on building the hospital . . . After Christmas one of the engineers is coming for two weeks, and one of his jobs will be to help me set-out the hospital so that we will know where we must dig and where to fill in. Then we can get started with brick-making, stone-digging, and wood-cutting."

Jason and Anna Mary Denlinger, R. 1, Lincoln University, Pa., were appointed by the Eastern Mennonite Board of Missions on Nov. 15 for service as managers of British Honduras Trading Services. They were commissioned at Strasburg Mennonite Church on Jan. 1, 1967. Denlingers were to leave with their three children for British Honduras on Jan. 11.

Richard and Lois Landis, R. 4, Chambersburg, Pa., were appointed Nov. 15 for missionary service in Guatemala in a joint project of the Eastern and Washington-Franklin boards. A commissioning and

Items and Comments

County Hospital, Springfield, Nov. 25, 1966; aged 72 y. 3 m. 26 d. On Oct. 2, 1917, he was married to Frances M. Krady who survives. Also surviving are 8 children (Elva, Ruth—Mrs. Harold D. Lehman, Naomi—Mrs. Paul J. Lehman, Rhoda—Mrs. Martin W. Lehman, Daniel, James, Lois, and Betty), 3 brothers (J. Huber, H. Martin, and Jay W.), and 2 sisters (Martha—Mrs. John Summey and Miriam—Mrs. Raymond Heiser). One son (Paul) and one sister (Irene) preceded him in death. In 1932 he was ordained to the ministry; in 1937 to the office of bishop, for the Lancaster-New Danville district. For 15 years he served as superintendent of the Vine Street Mission, Lancaster, where he opened the first branch of the Weaver Book Store in 1927. At the time of his death he was superintendent of Messianic Fellowship Center (Philadelphia) and pastor of the Oxford Circle Church in Philadelphia. Funeral services were held at the Messianic Fellowship, Center, Nov. 27, and at the East Chestnut Street Church, Lancaster, Nov. 29, with David N. Thomas, James M. Shank, J. Paul Graybill, and Clarence Lutz officiating; interment in Elizabethton Church Cemetery.

Lapp, Frank B., son of Emanuel and Nancy Lapp, was born at Roseland, Nehr., Jan. 1, 1889; died at Kalispell, Mont., Dec. 19, 1966; aged 77 y. 11 m. 18 d. On Dec. 13, 1911, he was married to Lena Kaufman, who survives. Also surviving are 7 sons and 3 daughters (Mary—Mrs. Harold Oesch, Anna—Mrs. Elmer Birky, John E., Mrs. Esther Hoque, Clarence C., Jay F., Edward L., Wayne A., George E., and Elwood R.). 41 grandchildren, 16 great-grandchildren, one brother (Daniel), and 3 sisters (Mrs. Esther Shank, Mrs. Guy Shank, and Mrs. Francis Kaufman). He was preceded in death by one son (Willard) in 1941, his parents, one brother, and 4 sisters. Funeral services were held at the Wagner and Campell Funeral Home, in charge of D. D. Brennehan; interment in Central Memorial Cemetery, Kalispell.

Leichty, Shelly Mae, daughter of Glen and Luora (Roth) Leichty, was stillborn Nov. 13, 1966. Besides her parents, she leaves 3 brothers (Dean, Steven, and Gary), one sister (Vickie), and 3 grandparents (Mrs. Elva Roth, Mr. and Mrs. William Leichty). One brother preceded her in death. Graveside services were held at the Bethel Cemetery near Wayland, Iowa, Nov. 13, with Willard Leichty and Ira Wenger officiating.

Martin, Emma C., daughter of Martin and Mary Ann (Groll) Nolt, was born in Lancaster Co., Pa., Nov. 17, 1890; died at the Ephrata Community Hospital, Dec. 8, 1966; aged 76 y. 20 d. Death was caused by injuries received in an automobile accident eleven days previous. She never regained consciousness. She was married to Hoover H. Martin, who also lost his life in the accident. Surviving are 5 children (Anna—Mrs. Mary Paul Haldeman, Ruth—Mrs. David Knorr, Emma—Mrs. Roy Nolt, I. Homer, J. Wilmer, and Alberta—Mrs. Phares Musser), 11 grandchildren, one great-grandson, and one brother (Mahlon). She was a member of the Groffdale Church, where funeral services were held Dec. 11, with Amos Sauder, Curvin Buchen, Wesley Martin, and William Mowen officiating.

Martin, Hoover H., son of Isaac H. and Leah B. (Hoover) Martin, was born in Lancaster Co., Pa., Dec. 10, 1890; died Nov. 28, 1966, at his home at Ephrata, Pa., from injuries received in an automobile accident 5 1/2 hours earlier; aged 75 y. 11 m. 18 d. He was married to Emma C. Martin, who died Dec. 8, 1966. Surviving are 6 children (see above obituary), 11 grandchildren, and one great-grandson. He was a member of the Groffdale Church, where funeral services were held Dec. 1, with Amos Sauder, Curvin Buchen, Eliza Sauder, and Wesley Martin officiating.

Moyer, Sallie B., daughter of Christian and Elizabeth (Bergey) Souder, was born in Franconia Twp., Pa., Sept. 14, 1885; died at Grand View Hospital, Sellersville, Pa., Dec. 26, 1966; aged 81 y. 3 m. 12 d. She was married to William F. Moyer, who died in 1956. Surviving are 2 sons (Willis

and Mahlon), 3 daughters (Mrs. Eva Swartz, Mrs. Arlene Stauffer, and Mrs. Thelma Destine), 8 grandchildren, one great-grandchild, 4 sisters (Mrs. Alice Gehman, Mrs. Barbara Mininger, Mrs. Lizzie Erh, and Mrs. Esther Bergey), and 3 brothers (Elvin, Menno, and Wilmer). She was preceded in death by one son, one daughter, and one sister. She was a member of the Franconia Church, where funeral services were held Dec. 30, with Leroy Godshall and Curtis Bergey officiating.

Rembold, Darius Gay, son of Edgar and Alice (Crowe) Rembold, was born in Myersdale, Pa., May 11, 1932; died as a result of a car-pedestrian accident while walking along Route 669, north of Springs, Pa., Nov. 22, 1966; aged 14 y. 6 m. 11 d. Surviving are his parents, one brother (Cameron), maternal grandparents (Mr. and Mrs. Orval Crowe), and paternal grandparents (Mrs. and Mrs. Homer Rembold). He was a member of the Springs Church, where funeral services were held Nov. 25, with Walter C. Otto and Roy Otto officiating.

Routzahn, Stella Mae, daughter of John and Dollie (Hurd) Green, was born June 26, 1912; died at Frederick (Md.) Memorial Hospital, Dec. 3, 1966; aged 54 y. 5 m. 7 d. She was married to George Routzahn, who died Dec. 10, 1956. Surviving are 3 daughters (Mrs. Loraine Bowser, Mrs. Edna Wilson, and Shirley) and 3 sons (Lawrence, Charles, and Kenneth). She was a member of the Mt. Airy Church. Funeral services were held at the Gladhill Funeral Home, Dec. 6, with Irvin S. Martin in charge; interment in Pleasant Walk EUB Cemetery.

Rudy, Clarence, was born at Blair, Ont., Sept. 27, 1890; died at Galt, Ont., Nov. 5, 1966; aged 76 y. 1 m. 9 d. On March 18, 1913, he was married to Ada Snyder, who survives. Also surviving are 5 children (Arthur, Wilfrid, Anna—Mrs. Homer Burkhardt, Margaret—Mrs. Melvin Bearinger, and Lucene—Mrs. Jesse Markle), 2 brothers (Clayton and Levi), and 18 grandchildren. He was a member of the Wanner Church, where funeral services were held Nov. 8, with Howard Schmitt and Rufus Jutzi officiating.

Schertz, William, son of Peter M. and Mary (Saltzman) Schertz, was born at Meadows, Ill., May 1, 1879; died at Minonk, Ill., Dec. 19, 1966; aged 87 y. 7 m. 18 d. On Dec. 3, 1909, he was married to Maude Yordy, who died in October, 1940. On Dec. 8, 1909, he was married to Susan Eggst, who survives. Also surviving are 2 sons (Roy and Earl), 3 grandchildren, one brother (Ben), and 3 sisters (Mrs. Carry Grieser, Mattie Schertz, and Mrs. Will Schertz). Two sisters preceded him in death. He was a member of the Waldo Church, where funeral services were held Dec. 21, in charge of Earl Sears.

Wismer, Clarence, son of the late Mr. and Mrs. Isaiah Wismer, was born at Blair, Ont., May 16, 1907; died at the K-W Hospital, Nov. 26, 1966; aged 59 y. 6 m. 10 d. In 1930 he was married to Violet Geiger, who survives. Also surviving are one son (John), 5 daughters (Vera—Mrs. John Snider, Eleanor—Mrs. Ross Datas, Yvonne—Mrs. Ray Cipperley, Elizabeth—Mrs. Stanford Hierons, Jr., and Lucille—Mrs. Murray Bell), one brother (Herbert), and 13 grandchildren. He was a member of the Weber Church, where funeral services were held Nov. 28, with J. B. Martin and Stanley Sauder officiating.

Yardner, Eli J., son of Jacob K. and Katie (Swartzendruber) Yardner, was born in Iowa County, Iowa, April 9, 1889; died at the Henry County Memorial Hospital, Dec. 15, 1966; aged 77 y. 8 m. 6 d. On Nov. 25, 1908, he was married to Annie Bissey, who survives. Also surviving are 4 children (Arnold, Orpha—Mrs. Louis Gugel, Catherine—Mrs. Oscar Richard, and Delmar), 12 grandchildren, 8 great-grandchildren, 2 brothers (Nicholas and Quinton), and one sister (Sadie—Mrs. Vernon Martin). He was preceded in death by his parents, 6 brothers and sisters, and one grandchild. He was a member of the Mennonite Church from his youth. Funeral services were held at the Bethel Church, in charge of Willard Leichty and Ira Wenger.

Young people in many Protestant and Orthodox churches across the nation will mark Youth Week, Jan. 29 to Feb. 5, with special attention to problems of world hunger. The 24th annual observance is sponsored by the Department of Youth Ministry of the National Council of Churches in cooperation with the United Christian Youth Movement.

Youth Week observances will launch church youth people's groups on a year-long study of the problems of hunger around the world. Theme for the study is "Called to Be Human in a Broken World."

* * *

Decision magazine, publication of the Billy Graham Evangelistic Association, has scheduled its fifth annual School of Christian Writing at the association's headquarters in Minneapolis, June 19-21. Heading the faculty will be John Hunter, James Johnson, Leighton Ford, Ethel Barrett, Frank E. Gabelein, and Shirwood Wirt, editor of *Decision*.

Persons interested in the school may write to: Doris Anderson, registrar, School of Christian Writing, 1300 Harmon Place, Minneapolis, Minn.

* * *

A Roman Catholic nun-educator, addressing an interreligious convocation in Chicago on "Ethical Implications of Vietnam," charged that the U.S. is conducting the Vietnamese war in a "manifestly immoral" manner.

Sister Mary Ignatia Griffin, academic dean of Mundelein College, told the convocation that "like many Americans, I am deeply disturbed by what I feel is the immorality of our presence in Vietnam."

She listed eight "indictments" against the U.S.: bombing and burning whole villages considered enemy territory; destroying six civilians to every enemy soldier killed; using or permitting physical and mental torture of prisoners as an accepted way of gathering information; and spraying rice crops with poison chemicals and leading combatants and noncombatants alike to starve.

Also, defoliating jungles after flushing out homeless civilians, many too young or too old to escape; using non-lethal gas on neutral villages to capture one or two Vietcong, though such chemicals are known to be fatal to the very young and very old; dropping 680,000 tons of bombs in 1966 alone on a country 1/28th the size of the U.S. with a population one sixth of that in America; and bringing the economy of the country to the brink of disaster by American expenditures so that rich Vietnamese get

Sister Mary Ignatia said these charges were the reasons why the Vietnamese conflict has been called by some people the "most barbarous war in history, excluding none."

Despite a government campaign to persuade people to drink less alcohol, the number of deaths in France from alcoholism and cirrhosis of the liver has remained at about 20,000 a year since 1950. A recent survey by the University of Bordeaux revealed that an estimated 2,000,000 Frenchmen drink more than half a gallon of wine a day.

President Johnson has been made an elder in the First Christian Church (Disciples of Christ) in Johnson City, Texas. Mr. Johnson, a member of the church since 1923, has agreed to serve actively as an elder and not merely in an honorary capacity. He will "give advice and provide leadership" to the congregation when called on.

Dr. Arthur S. Flemming, president of the Oregon Council of Churches and first vice-president of the National Council of Churches, has charged that America is plagued by "millions of religious illiterates." Speaking at the annual assembly of the Oregon body, he announced his support for courses about religion to be taught at all levels of public education. He claimed such courses were consistent with constitutional provisions for separation of church and state.

A recent survey of one Canadian hospital revealed that over half the Gideon Bibles had disappeared during the past six years. Some 275 Bibles were originally placed in the Kitchener-Waterloo General Hospital, Ontario, in 1951. A survey in 1960 showed quite a few of them missing and they were then replaced. Since then another 146 copies have disappeared.

Dr. H. D. Mathies, vice-president of the Kitchener Gideon camp, says he believes the hospital Bibles are used more often than those placed by the Gideons in hotels, motels, prisons, and other places. E. E. Felhaber, local president, reports the Bibles have already been replaced.

Church leaders have joined with students at North Carolina State University at Raleigh to sponsor a motor caravan to shop at a small grocery store 100 miles away which is being boycotted by the Ku Klux Klan. Ten or more cars make the trip to Hookerton each day to carry shoppers to Harry Taylor's store. The caravan also takes long shopping lists for others who do not have time to make the trip themselves.

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EDITORIAL

God's Wigglers

Coming Next Week

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Cover photo by Three Lions

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The Living Church and a Hungering World

By Paul P. Fryhling

Several months ago I was invited to represent evangelicals on a city-wide committee discussing a project that was in many ways quite removed from what would normally be considered the concern of the evangelical church. Some of the areas of concern for this committee and later for the entire city to talk seriously about were as follows: government in the metropolis, education for the emerging city, designing our future environment, communication in mass society, individual freedom and urban culture, technology and human values, the ghettos and human need. The first major goal would be to enlist the mass media of the entire community—TV and radio, newspapers, stage and screen—together with hundreds of group meetings in a continuing community dialogue about the aforementioned areas of concern.

Evangelicals are not generally involved in projects of this kind because of our strong conviction that our major mission is the clear witness of the Gospel to the unsaved and the spiritual nurture of the believers. We do not often tackle problems like smut on the newsstands or in the theaters because we are loath to admit that our eyes even look those directions. Hence I had to inquire seriously and then relate candidly to my peers why I as an evangelical minister in a church noted for its missionary program and evangelism should be involved in a movement that had to do with things so removed from the traditional evangelical sphere.

The answer was not difficult to arrive at once it became clear that the basic purpose for the project was to elevate the standards of life within the city to make it a more favorable place in which to rear our children and provide a respectable life for all concerned. While indeed my first mission is preaching and teaching the Word of God in the traditional ways, it was quite apparent that when serious men of whatever religious persuasion were concerned about helping people to be free of some of the more obvious social hindrances I could not as a Christian minister stand aside and not give a helping hand nor permit the impact of spiritual Christianity to be injected into so worthy a movement.

The Christian has a social as well as a spiritual responsibility. So here I am in the midst of rabbis and priests, Protestant ministers, many of whom are of much more liberal persuasion than I, together with laymen from many walks of life, all seeking to remove some of

the temporal shadows and moral cancers from the community. My hope is that not only shall the Christian spirit be expressed in our helpfulness but that in many groups where these civic problems are being discussed we evangelicals will have an opportunity to witness, by life and word, to individuals whom we could not expect to see in our churches.

This may seem like a long way to arrive at the point of saying that the feeding, clothing, and rehabilitating of deprived, displaced, and ravaged people in the world is certainly a responsibility which evangelical Christians cannot ignore. It is true that government, together with innumerable social agencies of secular persuasion, is involved in this kind of work. It is further true that liberal churchmen have made the meeting of the social and temporal needs of people virtually synonymous with the kingdom; this is considered "the new gospel." Because of these considerations there are sincere evangelical believers who feel that if we become too involved in this aspect of human need we might fall victim to the same error that the liberals have.

Despite this danger, we cannot gainsay the spirit of Christ, who Himself "went about doing good." We need also remember that in the beginning only the believing church had the kind of sympathy for human beings that first established general help to the poor, to the orphan, and to the sick. Hence wherever we can help, where others are not adequately meeting the need, we cannot say no. Besides this we have a plus; we add to the material substance or the service which helps people in their temporal emergencies the witness of Jesus Christ, the answer to man's deepest needs, and we have opportunities to do this to people whom the usual evangelistic and missionary procedures would not otherwise reach.

The Biblical Rationale

In support of the aforesaid position concerning the evangelical believer's involvement in relieving as much as possible of the world's temporal needs, we turn to our prime instructional source, the Word of God. That our Lord Jesus involved Himself in the temporal problems of men is quite obvious from the Gospel narrative. It is not mere coincidence that the first miracle He performed to help people had nothing to do with what we would normally consider strictly spiritual need, but was to provide liquid refreshments to alleviate what would have been an embar-

Dr. Paul P. Fryhling is senior minister of the First Covenant Church, Minneapolis, Minn. (Copyright, 1966, United Evangelical Action, used by permission.)

assing situation for good friends of the family.

Twice the Saviour provided food for large crowds of people that had followed Him and who would have "fainted in the way" had He not met their physical need. Again, it may not be without point that the feeding of the 5,000 is the only miracle which is recorded by all four of the evangelists. When He had raised Jairus' daughter from the sleep of death with the kindly words, "Wake up, little girl!" His next words were, "Give her something to eat." Even that post-resurrection meeting with His disciples on the misty shore of Galilee that early morning saw Jesus the host provide the food for physical nourishment that is so necessary as a base for the most mature and thorough spiritual experiences.

The early church quite naturally carried on the spirit of sympathy and help for those who were being deprived of the temporal necessities. To be sure, it was normal that their first concern should be for the needy ones within the Christian community. It is to be expected that "charity begins at home," but it is quite clear that the charity of the early believers went quite beyond their immediate fellowship. Paul's collection for the poor at Jerusalem met a ready response among the peoples of Asia Minor, Macedonia, and Achaia.

The apostle's admonition to the Galatians yields perhaps the most specific admonition in the area of temporal relief, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10). Let anyone might be tempted to say that such doing good has only to do with "the greatest good" of bringing the Gospel, let us also be reminded of the words of the Apostle James, "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit" (Jas. 2:15, 16)?

From these and other references the case is not only clear but commanding that if we would be guided by the actions of our Saviour and the saints of yesterday, we cannot be blind to the temporal needs of people who cry out for help. When Jesus said, "The poor you have always with you," He was certainly implying that they should indeed take the price of many another "jar of spikenard" to help the poor. If He had had no serious concern for feeding the poor, He would doubtless have suggested another use for the money which the rich young ruler should receive upon "selling all that he had." The return to us may not be only in spiritual qualities when we follow the Lord's admonition: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom . . ." (Luke 6:38).

The Christian Ethic

In addition to the simple imitation of Christ and the early church, the Christian is motivated by the Holy Spirit. The effect of that divine presence is to impregnate the believer with the very essence of God, namely, the spirit of Christian love, best expressed in the Greek word *agape*. With

this motivating principle and spirit the Christian no longer has to refer, like a schoolboy or an apprentice, to the precedents established in the Biblical rationale but he responds to every human situation in the spirit of God-instilled love. When Jesus quoted the Old Testament commandment, "You shall love your neighbor as yourself," the Greek New Testament most properly uses the word *agape*, which is self-giving, selfless, noncompetitive, extravagant love. It is of value to note that the object of this love is not only my brother, my kinsman in the Christian flock, but my neighbor.

It was known by the villagers that a certain pioneer missionary to a remote area in India regularly gave away the better part of the provisions for his own subsistence to the hungry people among whom he had chosen to live and witness. One day the inquisitive nature of the villagers could no longer remain unexpressed and they inquired simply, "Why have you left your own home and land, where there is plenty to eat and live by, to come here with us, and do not only tell us about your Jesus but give away almost all of the food which you need to keep alive and strong?" The answer of the man who had come to lift the burden of these people, both the temporal and the spiritual, could well sum up the motivation of his great host of fellow servants who have done likewise: "I cannot eat my bread alone."

The devoted follower of Jesus Christ who is willing to look out upon the world neighborhood cannot fail to be impressed by the imbalance of material possession among the peoples of earth. Admittedly, there is no simple solution to this, nor is the Christian required to be able to help every person in need; but Christian ethics demands a soul-searching inquiry as to how the evangelical believer can help as much as possible. The answer is not the dialectical materialism of communism, nor will socialism, in which the state owns everything productive, solve the problems of world need. But then neither will the spiritual exclusivism of evangelicals solve the problem.

Only as Christians, wisely directed by evangelical leadership, organize ever-expanding efforts in a mutual outreach of spiritual and temporal helpfulness, as we are driven by the impelling spirit of Christian love, can we hope to resemble the character of our Lord's witness and service. The missionary doctor, quite properly, rises to the call and challenge of human suffering wherever he sees it and his first impulse is to relieve that malady or pain. He does this as truly "in the name of the Lord Jesus" as subsequently he may follow up with the witness of Christ to the deeper needs of the soul.

The Mission of the Church

The practical task of the Christian Church is to synchronize its efforts in meeting these two major areas of human need, the spiritual and the temporal. Total evangelism most certainly requires that the evangelical church does harmonize the two so that they may complement each other and thus produce the complete witness of God's love to mankind. If it is to be "the body of Christ," it must with its hands touch the temporal and physical needs

and with its voice and spirit be the channel for the Holy Spirit to bring life to those "who are dead in trespasses and sins."

There has suddenly mushroomed in recent years the full flower of the liberal concept of the Gospel, namely, in the spirit of Christianity to meet the temporal and social needs of men. The good society which would result from this, so they affirm, would in fact be the kingdom of God come in its fullness. The spiritual needs of redemption and forgiveness for the sinner now and the eschatological hope to be fulfilled at the second coming of our Lord are either glossed over or put quite well aside. Unfortunately, in many circles the evangelical concept of the Gospel has almost exclusively dealt with the spiritual life of the believer here and the hope beyond time of blissful relaxation in the harbor of heaven. The fact is that neither of these fully matches the intended practice of the Christian Church.

It may well be important to keep the spiritual and the temporal service distinct so that temporal gifts are neither the lure nor the fringe benefit of becoming a Christian. It is for this reason, among others, that an agency within the evangelical church, such as the World Relief Commission, may be most helpful in channeling the gifts and the energies of evangelicals toward the world's temporal and social deficiencies. If we have or can put our hands upon food and clothing which needy people cry for, if we can help them rehabilitate their lives, we must in the name of Christ do it.



Salem, Wooster, Ohio

The Salem Mennonite Church, located six miles east of Wooster, Ohio, was built in 1892 and organized with David Hostetter, minister, and Michael Horst, bishop. The charter members were a small group of members of the Martins congregation who were living in this vicinity. The above new church building was dedicated in 1961. The present membership is 66. Richard Ross is the present pastor.

Nurture Lookout

Mission in a Whole New World

There is an old story of a little town nestled at the foot of a great mountain. Above the town hung a high cliff that supported the road coming down from the mountain pass. There was a dangerous turn in the road and just beyond the cliff many a traveler coming by cart or wagon saw the danger too late and found himself tumbling with his horses and vehicle down the rocky slope near the town. Many travelers were hurt and some were killed.

The people of the town sensed their responsibility. They took persons who were hurt into their homes and nursed them back to health before they sent them on their way. Eventually the people of the town banded together and built a small hospital to take care of the sick. This provided better care for the needy and now every person in the town could share by contributing to the hospital. The little town became known throughout the province for its generosity and services.

The hospital was called the Good Samaritan Inn.

One day it was called to the attention of the government of the province that the road above the town was dangerous; so they sent a survey crew to investigate. A report was brought back, recommendations were made, and after the usual bureaucratic lag the recommendations were carried out. The road was widened some, the curve straightened a bit, and a strong guard rail was planted all along the cliff and the curve. Finally a sign was placed well up the mountain which warned travelers to beware.

Now there were no more accidents, no luckless travelers needed help, and business at the Good Samaritan Inn slowed to a snail's pace. The people of the little town found that their charities were hardly needed. Instead, they found they were paying slightly higher taxes to pay for provincial road improvements.

In whatever town we live or wherever our church happens to be located there are things taking place constantly which can completely change our mission. In fact, the world in which we live is quite a different world from that in which our fathers lived. No one can yet know what effect recent developments can have on the mission of the church. Government programs, for example, have taken over many areas which were considered the missionary responsibility of the church. Something like \$400 of \$1,400 paid in income tax goes for poverty programs, hospitals, medicine, handouts, and so on. No one knows yet what will be the effect of harnessing the computer with automation, the new leisure, the abandonment of the work ethic, and the population explosion.

Will the church be ready to try to understand this new kind of world?

—Arnold W. Cressman.

Communicating the Message

"It might be debated whether any revival of true religion has ever come without the use of modern means of communication," declared A. W. Goodwin Hudson of England to the 1,200 delegates to the World Congress on Evangelism.

"Certainly we cannot think of the great Reformation without the printing press," continued Hudson. "Now we live in a mechanized and electronic environment that in large measure exerts a materialistic influence on people. Unless churches realize this fact, and approach communication of the Gospel with new energy and action, the decay of the church will increase. Television has become the modern marketplace, where news and views are communicated with terrifying speed and cleverness. The Christian Church must be in that marketplace."

Our speaker pointed out that "The government of Ruanda, for example, puts a TV set in every village and in the evening people gather around. Now, there is an opportunity to be seized."

An official of World Vision International stressed the need for Christian churches to utilize computers and modern tools of technology to communicate the Gospel more effectively. "The missionary-minded can use today's tremendous computer capability to store, research, and analyze mission problems and answers," said Ted W. Engstrom of World Vision. He acknowledged that some may oppose such computers in denying the power of the Holy Spirit. However, he pointed out, it does not lessen man's dependence upon the Holy Spirit any more than the use of the telephone.

Jan van Capelleveen of Holland called for Christian people to utilize the mass media to the fullest extent possible to spread Christianity, and to "update our magazines, our radio broadcasts, our TV programs, our films, and our books."

"Give technology another decade and editors will set their own type with their own typewriter, linked to a computer that speaks the language and corrects mistakes," said Capelleveen, religious editor of *De Rotterdammer*. He continued, "Give technology five years and Moscow will receive New York television through satellites clearer than their own television today. Give technology twenty years and you will be pressing a TV button and picking up your daily 48-page newspaper. These are facts, not dreams."

The journalist said there already are rough plans for a world TV station and a world broadcasting company, and envisioned the possibility of a world press agency. He said the key question is, "Who will control them?" "Who will decide what we shall read or hear or see?"

Speaking of the necessity to communicate through literature, Capelleveen said that much of what is done is done in tribal languages, whereas the young nations have all chosen a national language. For example, "One of the areas where evangelical influence is least is in French-speaking Africa—and yet there are more French-speaking Protestants in Africa than in Europe and Canada together, and in five years there will be at least twice as many."

The world is now the Christian's parish, so that we must build up a communication system across international borders and continents. And we must use every modern means of communication with all the skill and urgency we are capable of.—D.

Heart Trouble

The real trouble in Israel's day was heart trouble. It's the primary malady today. "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me" (Matt. 15:8).

Here is outward pretense of piety. Here is show of godliness. Here is saying the right words. Here also is the hideous, damning deceit of the heart.

David in Psalm 78:36, 37 wrote concerning people who say one thing to God and live another: "Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues. For their heart was not right with him, neither were they steadfast in his covenant."

God, who looks at the heart, hates pretense. Man looks on the outward appearance and is often satisfied with such. As long as one appears OK on Sunday, many are satisfied. But God is concerned about the heart no matter how we are conformed otherwise. He sees and discerns the thoughts and intents of the heart.

Vance Havner one time said, "As a little boy, I used to play 'king.' When it came my turn to be sovereign, they put a cardboard crown on my head, put a stick in my hand for a scepter, and I sat on an elevated chair. But I was not really a king and I knew it . . . and so did everybody else."

"At church on Sunday many people 'play Christian,' go through the motions, really think they are Christians, unaware that they are only pretending. Jesus called it 'play acting' and from it we get our word 'hypocrite.' He used it to describe the most religious people of His time. They felt insulted and so would we. They went to church, prayed in public, lived clean lives, gave a tithe, were separated from the world around them. But they did not truly believe; it was only make-believe."

Unless the heart is right, all life is a lie. Each word, no matter how godly it sounds, is flattery and false.

Thank God, He promises a new heart. He is interested not in keeping the old heart beating or even in a good repair job. To those who sincerely ask, He says, "A new heart will I give you."—D.

Our Young People Becoming

By Gene Herr

People. That's what they are to become. Not robots that are manipulated by or made dependent upon parents or adults. *People.* Not independent self-seeking rebels who live in disregard of Jesus as Lord, or the demands of love and justice in relationships with others. *People.* People who are in the process of becoming interdependent with others and with the resources of the kingdom of God.

Youth are molded by the forces resident in people with whom they are in contact, where respect for one another is held with warmth and vitality. The intensity and frequency of the interaction will make a difference. The Gospel can and does bring drastic and deep power for change. But someone must embody the answer of the Gospel. If long-term effects are to be realized, meaningful relationships with persons must be established. The Holy Spirit comes from without our world through people who are a part of the world. Christ is greater than He is in any one brother, yet He will come to me through a brother.

Our young people are not to be dependent or independent but interdependent. This becoming is a cycle. People perpetuate basic patterns of thinking, believing, and acting unless the cycle is adapted or changed. Anthropologists tell us that in all cultures there are at least minimal changes made on the adult way of life by developing youth.

Are minimal changes all we want for our youth? Our goal is that they become the *people of God*. Since God has no grandchildren and since the church is constantly being recreated by the Spirit, there is much more than simple social adaptation that must come forth.

I do not think the church should be neutral in its work with youth. Neither should it be coercive. People must be honored as people with mind and will. We must believe in the *freedom* of the Christian man. But the task of the Christian is disciple-making. We do have an ax to grind. We do believe that youth is not whole when living in isolation from the grace of God in any part of his existence. We also believe that a person is better when he says an honest no to Christ than a yes that is less than deliberate and freely decided.

And so we are not passive observers on the sidelines cheering any outcome. Neither are we teachers who just give the facts and let them decide. We do care deeply about *right* fact, also about the *right following*. I believe we are to be "fathers" in the life of Christian discipleship. God has brought home to me again and again the facts and experience of Gal. 4:19; 1 Cor. 4:16, and 1 Thess. 2:8.

Lay your life beside these principles as tracks upon which the Spirit can travel to others.

Schoolteachers tell Phil and Karl, our sons, to brush their teeth regularly. Very good. It is logically sound and technically correct. But who helps them "become" teeth-brushing persons? Not the teachers' data but a patient assistance in living out a teeth-brushing style of life. How do youth become Christian in fact? Not by threats, but by example which is happily and courageously lived, by lonely quiet prayer in faith, and as a bridge of relationship is built on which communication can freely move on both lanes.

How does this come about and by whom? The home is important. I still see a mother with tears when she learned that her primary task was not to be a spiritual counselor to her daughter. The parent is not basically a big sister or an adolescent chum. The parent is a limit setter. His best service is providing some walls of reality so rebellion is for real. The route from dependence to interdependence is via the route of independence. The youth must question the adult value system and the adults they live with. The home needs to represent a structure for human existence. Parents are not amateur psychologists. They should not be intimidated by disagreements or cajoled by threats but be open for dialogue and be honest about their misjudgments. Parents need to pave the way in keeping short accounts on interdomestic disturbances. This is rough and difficult, but it is being done. Not perfectly by any, but in reality by a growing number.

Primary help will come to our adolescent sons and daughters via another adult friend or friends who become a frame of reference as to what becoming the people of God is about. This for me was a Sunday-school superintendent, a Sunday-school teacher, a Youth for Christ director, a college student, and bits of help by others. Though the impact of some of these was in conflict in secondary matters with my home, yet the tenor of what these persons were in Christ was very closely allied to the beliefs and actions there.

This friend needs to be an adult. Youth can assist youth. Some experiences in athletics or new math can be discussed together with profit among young people. But guidance in basic philosophy and practice needs to come from outside the age category, I believe. The same is true in the news of the kingdom.

I would like to address specifically you adults who want to help the young become people—the people of God. There are at least three qualities to be realized in you and felt in your relationships with youth.

1. The gift of being a quiet catalyst for spiritual hap-

Gene Herr is pastor of Pleasant Valley Mennonite Church, Harper, Kans.

penings. This simply means bringing together the parts for new life to take place in a person and group. Learn the value of listening in faith and love. Occasions to give an address to the MYF do not come too often. You learn to influence by *being* rather than to feel that because you have said it now it is very clear.

2. Lead from weakness, from your own experience and not primarily from your reading. Learn to offer the broken bread of your own life rather than beautiful stones you found in someone else's garden. Rid yourself of the spiritual or intellectual pro attitude. You are not on the dock throwing life jackets. You are in the swim too. Be glad that you are 25 or 35 but live as a responding disciple now, not one who responded in '56 or '36.

Also hit hard the "I am inadequate" self-image. Get adequate by openness, grace, and by repentance for self-pity. Read the newspaper; go to some athletic events. Along with this learn to think, love, and pray your way in to *their* frame of reference. This battle is for keeps, and if you do not shape up, they may ship out.

Remember in all this that teens are persons who can come to Jesus Christ themselves and not as someone to manipulate until they are twenty-one. Teach and guide and open your own mind and life, but let youth go to Christ themselves. Our attempts to play God for others must be cleansed and confessed.

3. Be willing to be made willing to love. That statement in prayer and affirmation has for me changed relationships, moodiness, and bitterness. Last Dec. 23 at 4:10 p.m. I wrote the following note prior to one of the many Christmstime MYF activities:

"O God, give me what I do not want. I'd like to curl up with the TV or the *New York Times*, but save me again from myself. Make me willing to be willing." I have found as a sponsor a great need for a second wind of God's life as I face an evening with the MYF. The work and anxieties of the day do not usually prepare me for relaxed (Christ indwelt) self-giving. Honesty with God and my wife always brings the release and abilities needed.

Again and again you can in joy or despair say quietly, but in affirmation of the Spirit's working in you—

I will to love you;

I will give you, not only the Gospel, but also my own soul;

I will not try to convince you by logic—

This is a fellowship, not a debaters' club;

I will be vulnerable and wash your dirty feet.

If you do not get tired, you are not in the real battle. Remember you are not playing games and fighting straw issues. This is personal and corporate warfare with a personal and corporate system of evil.

Let us return again to this cycle idea. The goal of youth ministry is to help the new generation become the new creation in as original a way as possible for their particular situation. This will not happen by an occasional contact with a team or by going to a six-day convention. There needs to be sustained time in all kinds of settings for finding the way. We mean actually following Christ,

not Christian talking or discussing. You produce only what you put in. Since total discipleship is the goal, then a chance to feel, see, and understand this as it's lived out there in the world must be worked through by adults and youth. It is scary and we may not bat more than 25 percent, but let's at least be in there swinging.

The cycle that has been received from parents and community, whether tabbed secular or religious, needs to be looked at. The youth fellowship (and this will be lots of life-ordered settings, not just meetings) with a trusted adult friend is the place to examine this package of habits and beliefs.

The key to youth becoming the people of God is the quality and quantity of interaction they can have with significant adults who are available as helpers of their joy. This means that the entire congregation see themselves as "sponsor." Each part of the body needs to care for each other part. In the setting forth of a couple as *the* adult partners you need to look carefully for a heart that is willing to embody the care of Jesus Christ. A three- to five-year term should be given consideration. Between day one and year five lots of freedom from other tasks must be available so that sustained involvement in Christian becoming can actually take place.

I would give my life for what I believe about the romance of finding life together with youth. In fact, I am. A transfer now to a pastorate is simply an attempt to work with these great principles in the total age range of a local church.

One of the most hopeful things I see by a way of renewal in our church is the embodiment of spiritual fatherhood in a lot of couples. Age is not the factor. Attitude is. I know some who have passed their seventieth and eightieth birthdays who embody Christ in joyful self-giving with youth. I know some 20- and 30-year-old couples who want to, but are scared to let the Lord "cut them loose" for incarnating His own free and contagious style of life. There is no reason to believe that youth ministry is for everyone. It clearly is not. But for you who have the holy dare of the Spirit beginning to burn in your bones, let yourself go—jump in. You'll be over your head many times, but you will meet Him and some tremendous fellow disciples in the adolescent world.

Prayer Requests

Pray that stable, committed families will be attracted to the fellowship of believers in Puebla, Mexico.

The Mission Mennonite Francaise is opening a new home for some fifty mentally retarded young men at Hautefeuille, France. Pray for the workers serving there.

Ask God to give wisdom to literature workers in Ethiopia as missions and churches seek to combine their efforts in a joint publishing house.

When to Kick a Sleeping Dog

By R. B. White

Never kick a dead dog! But a well-aimed kick, directed at a sleeping dog, may give it some motion. I don't claim to be a very astute churchman, but I can't shake loose a conviction that a kind of anesthesia has gripped our churches, not only paralyzing their movements but making them insensible to stimuli. A kick has to be a swift one if it is going to do much good.

As a furloughed medical missionary recently returned from Africa, I have been shunted around to tickle the ears of the people in my denomination. It has been an enlightening experience. In my opinion, today's average church consists of ineffectual, inept, indecisive clergymen (there are some wonderful exceptions) and a dried-up bunch of parishioners who as they leave the morning service murmur such inane expressions as, "My, what a lovely sermon." Then they return to their treadmill of eating, squawking, and gawking.

No wonder young people are rebelling against our churches. They are such a blissful, beautiful bore.

And God! Where is He to be found in all this pious fog? Well, the conservatives are usually so absorbed in perpetuating and protecting their image of Him that really God must find it rather amusing. They sign their letters "Sincerely in Christ," hoping to assure the reader that they haven't lost the glow and are still in touch with the Almighty. Their vocabulary has been dressed up a bit, but their code book allows them to immediately identify that man whose heart is "not right with God." The Scriptures, of course, are not subject to private interpretation but woe to the man to whom the Holy Spirit has suggested any other insight. Conservative spokesmen continue to hammer the airways for souls, pleading for money to finance some of the most laughable logic to issue forth from a human cranium.

Meanwhile, liberals are bargaining for their souls in "dialogue." This term seems to hold as much magical charm as "independence" did for my African friends. Talking is now the solution to any problem, but the dialogue of two empty heads is worth about as much as a bag of independence sold to a primitive. The word "group," too, seems to have a halo of sanctity about it and some people shrink from any thought not worked out in, approved by, and carried through to ultimate completion by groups.

The average American churchman is just as apt to be a dull, tired creature whether he attends a cathedral or a tabernacle. The one may be able to quote Paul Tillich but behind his complacent facade there is barrenness.

The other had confined his God to a book and he too is sterile. One fears that, should his eyes ever leave the printed page and look with anything approaching awe to God above, the resulting shock might result in personal disaster. The condition of the church people can be described as borderline anemia.

Now, lambasting the churches is always a bit sportive; criticizing in a way that is sane and helpful is quite another art. And, while the spires that dot our countryside may one day become tombstones, I still have a desire to cast my lot with the churches and search for a fresh blast of the Spirit both within and without church walls.

Here are a few blasts, though not exactly of the Spirit:

Shut up! On a hot, tropical evening in the Congo I sat in my crude hospital office. It had been a day of great tension with rumors of impending rebel invasion everywhere. One of my African colleagues came in to chat and after discussing a wide range of topics finally said, "I don't know what to believe anymore, there are so many voices talking." I think there ought to be a moratorium on speeches. In pulpits across the country, as well as in other public rostrums, there is such a host of speakers, pouring out such drivel, it appears that we are able now to create more confusion in one language than was ever heard at the tower of Babel. I am tired from listening to seedy intellectualism, ingrown conservatism, television-inspired logic, panel expert heroism, religio-scientific philosophizing, psychoanalytic comedy, and general petty drool.

Reflect! Dr. Albert Schweitzer in 1923 called attention to this rapidly disappearing human talent, the capacity for reflective thought. By a conscious, individual stimulation of neurons we may reach out in finite comprehension of infinite God and His purposes in the universe. This is the kind of private meditation David spoke of when he said, "I will look unto the hills," and "I will meditate in thy law and upon thy judgments." This is not the world view acquired by cultural or anthropological analysis. But it is the kind of view that seeks ultimate truth. Herein lies the restorative and integrative power of such exercise: the human spirit, so constantly in danger of being smothered by horizontal forces, wrestles not only with the meaning of his worldliness but also of his otherworldliness and finds to his continual amazement and joy that the vertical outreach yields God because He is there, most particularly in Christ. And this person who once walked the highways of Palestine now walks the neuron pathways of receptive men, integrating into a sensible whole the two worlds and making their lives worthwhile.

Acquire conviction! The reason for turning the blabber off

R. B. White is a Methodist medical missionary in the Congo now on furlough in the United States. Reprinted by permission from the *Christian Medical Society Journal*, 1122 Westgate, Oak Park, Ill. Copyright, 1966.

is that it fails to carry the weight of conviction. True conviction is born out of knowledge, but it is knowledge sharpened and made intimate by reflection and finally revealed with confidence because it is something that *needs* to be said. There is a manifest craving for this kind of expression in a world of scientism. The cold rationality of experimentation can't fully satisfy because it is accompanied by a necessary apartness. Such pursuits can leave a man exhausted, they are activity without a goal, and in his deepest moments of longing the man waits for a word or act bearing conviction.

Run risks! Other people can see our convictions only if we run risks. I recall the words of an old hymn we used to sing, "Is your all on the altar of sacrifice laid?" How absurd! The world has known very few men who have followed this exhortation. But while deliberately choosing to suffer may be out of the question, the choice of a course of action which *may* lead to involvement in suffering is something consciously possible. It is this kind of living, the set of the mind upon a risk course, which I am advocating. It is desperately important if we are going to recover goals essential to revitalizing our society.

I recently spent a night at the rural home of a minister in Iowa. During the course of the evening I asked him what he felt was the chief problem facing him as a minister. His answer shook me: "It is to wake up every morning with a sense of hypocrisy and guilt because of the irrelevance of all that I did the day before." His answer carried great conviction and I went away feeling that this man was about to set himself on a risk course.

The evidences of fatigue are all about us in our churches, but it is flickerings like this one in Iowa that give hope for an awakening. Only first, the real conditions must be acknowledged and examined.

A Good Steward

The issue is clear-cut. There is no escaping it.

When a farmer takes care of his soil so that it will not be worn out, he is being a good steward of God's gifts. When he doesn't, he isn't!

When a strip miner fills in the gullies caused by mining, he is being a good steward. When he doesn't, he is not!

When a lumberman replaces the trees he has cut by planting new seedlings, he is being a good steward.

When a gifted singer shares his music with others without thought of income, he is a good steward.

When one uses his time to improve his mind and shares his knowledge with others, he is being a good steward.

When a lawyer uses his knowledge of law for the gaining of justice for the sake of justice, he is being a good steward.

When a merchant runs a store as a service to his customers, he is being a good steward.

When a mother spends her time making a home as livable and lovable as possible, she is being a good steward.—Charles E. Dietze, in the *College of the Bible Quarterly*.

Make a Will

By J. D. Graber

As long as I live I am responsible for managing my financial affairs. This is only a half-truth because the question still remains regarding the management of my estate at death. To have a good sense of stewardship while I live is normal Christian ethics, but failing to exercise Christian responsibility in the disposal of my assets and liabilities at death is an ethical failure.

Making a will is responsible stewardship. I have not done my full duty as a trustee of that which God has entrusted to me if I do not make a will. I also lose a golden opportunity to serve Christ if I simply allow my estate to be settled according to normal legal procedures. There are many legal tax advantages that can be procured by proper estate management. An attorney is always ready to help us in this planning, and in the preparation of a will that embodies our wishes and purposes.

When a man dies intestate, that is, without having made a will, the law simply takes its course. Nearest of kin are heirs, the court appoints an administrator, inheritance taxes and various fees are deducted, and in a sizable estate the amounts taken out for taxes and fees are considerable. These may then be somewhat reduced and the church could become the beneficiary instead of the state.

Include the church in your bequests. One good way of doing this is to designate a tenth of the estate for church and mission purposes. This carries through the practice of tithing to its logical conclusion. Another way many have found satisfactory is to include the church as one of the heirs. For example, there are four children and the church becomes as a fifth child and receives a fifth of the estate.

Specific bequests can, of course, also be made. A mission project, school, or other church-related institution can be named in the will and a specific amount to be bequeathed can be designated.* Or again, the residue, or a specified percentage of the residue, of the estate after designated bequests have been met can be given to a church cause of the testator's choice.

Giving an annuity is an excellent way to plan an estate in addition to making a will. The money thus becomes available immediately for church use, an assured income is procured for the donor, and a saving is made on inheritance taxes when the estate is finally settled.

Be a faithful steward and make a will.

*It is good to keep the bequest in general terms in order to better meet changing conditions.

Listening and Understanding

By Alfred J. Albrecht

In a business meeting in which policies are to be decided, members should present facts, expert or lay opinions, and arguments for or against motions that propose a course of action. These motions will ultimately be rejected or accepted in their original form or in a modified form. Questions, of course, are also in order. What attitudes should prevail so that members can achieve common understanding?

One of the problems that we (Mennonites) have in our business meetings is to identify ourselves too closely with the ideas we present. We tend to think of the ideas that we individually express as our very own, almost as our flesh and blood. This reflects an egotistical nature that prevents free and open discussion of issues, and produces in us a defensiveness that makes listening difficult. Furthermore, recognizing this defensiveness in fellow members, we often avoid offering counter ideas and probing questions. As a result some of the basic issues are often not raised for fear of hurting feelings, an unfortunate situation for policy-determining discussions. After all, the ideas each of us articulates are in a real sense the product of the group; they evolve from the dynamics of the situation. Free and enthusiastic discussion comes with the attitude that the ideas expressed belong to the entire group and that the ideas are offered in an effort to determine policy for the common good. This attitude toward our ideas will help produce action that is supported by all members.

After a member has achieved this attitude toward his ideas, he can help his fellow members maintain a healthy attitude toward their ideas by keeping the debate on an impersonal level. This can be done by following three general rules, especially at those times when opinions differ sharply. First, never question or describe the motives of a fellow member. For example, you may call a motion "obnoxious" or "harmful to the organization," but do not say of its proposer that he is "selfish" or "stubborn." If a member should get so carried away as to attack another in this manner, the chairman should interrupt the speaker. Second, direct all comments to the chairman. This rule should be followed regardless of how strong the urge to turn to the member sitting two rows behind you for delivery of your comments. Even if you wish to ask a question of a member, you should handle it through the chairman. Thus you might say, "Mr. Chairman, would the proposer of this motion answer two questions that I have

about this motion?" If the proposer agrees to it, then you direct your questions to the chairman and the proposer likewise delivers his answers to him. Third, avoid calling people by name. Refer to members by saying "the proposer of the motion," "the preceding speaker," or "a supporter of the motion said." Also, the chairman in making rulings should say, "The chair rules the member out of order," or "The chair rules that the motion is irrelevant." Note how much softer that is than, "Joe, I rule you out of order."

Denounce the motion, if you will.

In voice that quivers, voice that's shrill.

Protest that it is ill-advised

And underdone or oversized.

Deplore, with all your heart and soul,

Its wisdom, wording, good, and goal.

Demand, in mighty burst of breath,

The motion's sure and sudden death.

But while you rip it, inch and acre,

Don't mention once the motion's maker!

—Sturgis.

For successful business meetings, direct your attention to issues, facts, opinions about facts, and questions instead of to yourself and the personalities of fellow members.

It's OK, Son, Everybody Does It

When Johnny was six years old, he was with his father when they were caught speeding. His father handed the officer a five-dollar bill with his driver's license. "It's OK, Son," his father said as they drove off. "Everybody does it."

When he was eight, he was permitted at a family council, presided over by Uncle George, on the surest means to shave points off the income tax return. "It's OK, Kid," his uncle said. "Everybody does it."

When he was nine, his mother took him to a first theater production. The box office man couldn't find any seats until his mother discovered an extra two dollars in her purse. "It's OK, Son," she said. "Everybody does it."

When he was 12, he broke his glasses on the way to school: His Aunt Francine persuaded the insurance company that they had been stolen and they collected \$27.00. "It's OK, Kid," she said. "Everybody does it."

When he was 15, he made right guard on the high-school football team. His coach showed him how to block and at the same time grab the opposing end by the shirt so the official

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couldn't see it. "It's OK, Kid," the coach said. "Everybody does it."

When he was 16, he took his first summer job at the big market. His assignment was to put the overripe tomatoes in the bottom of the boxes and the good ones on top where they would show. "It's OK, Kid," the manager said. "Everybody does it."

When he was 18, Johnny and a neighbor applied for a college scholarship. Johnny was a marginal student. His neighbor was in the upper three percent of his class, but he couldn't play right guard. Johnny got the assignment. "It's OK," they told him. "Everybody does it."

When he was 19, he was approached by an upperclassman who offered the test answers for three dollars. "It's OK, Kid," he said, "Everybody does it."

Johnny was caught and sent home in disgrace. "How could you do this to your mother and me?" his father said. "You never learned anything like this at home." His aunt and uncle also were shocked.

If there's one thing the adult world can't stand, it's a kid who cheats.—Jack Griffin, in *Guideposts*.

Christian Citizenship

When David Livingstone was in school, an old Scotsman said to him, "Now, my lad, make religion the everyday business of your life, and not a thing of starts and fits." There is danger of one's being worshipful in church without much effect on daily living.

The world thinks:

"They're praising God on Sunday.

They'll be all right on Monday.

It's just a little habit they've acquired."

The Christian citizen must live as an individual so that people may want his faith, one that bears fruit in good things that are true, honest, just, pure, lovely, and of good report. Emerson said, "What you are speaks so loudly that I cannot hear what you say."

The home of the Christian citizen should also be a sermon. When the Lord seemed to debate with Himself whether to tell Abraham as to Sodom, the convincing argument was, "For I know him, that he will command his children and his household after him." Would the Lord choose some of us today on the basis of our homelife and atmosphere?

In the workaday world, there is much that a Christian ought to do. Love of luxury, undue stress on sports, desire to be entertained, liquor, gambling, race hatreds and tensions, poverty, disease, and ignorance—a few of the ills that must be faced. How much like ancient Rome and other civilizations when they were dying! Henry Ward Beecher said, "The world is to be cleaned by somebody, and you are not called of God if you are ashamed to scour and scrub."

There may be some argument as to the manner and the degree that a Christian citizen takes hold, but take hold he must!—James Ross McCain, Presbyterian Church in the U.S.

For Discussion

Truth or Treason?

By Robert Hartzler

The cool brightness of the second day of fall was superb. Committee meeting had finished a half hour early, giving me twenty minutes before the eighty-mile drive home. The park by the Mississippi waterfront was an ideal spot.

A well-dressed stranger approached the railing, his attention caught by The Thunderbird—the excursion boat tied up 50 feet out. Looking around he noticed me and asked,

"You mean they still operate excursion boats out of Davenport?"

"Oh, yes," I replied, "we took about ninety of our youngsters on a moonlight cruise in July."

"Is that so? You must be a teacher."

"You might call it that; I'm a preacher."

"Really, of what faith?"

"Mennonite."

"Oh, yes, the Mennonites. I'm a Presbyterian. Say, when you Mennonites turn out a nurse, she IS A NURSE! I'm from Illinois and know some of your people around Bloomington."

"Thank you! I wish everyone had the same impression."

"Tell me a little of your church's background."

"Well, our church began in Switzerland in the sixteenth century. One of our earliest leaders was Conrad Grebel. Later we took our name from a converted priest—Menno Simons. We were the radical left wing of the Reformation. Luther didn't push his reform far enough, especially on the question of believer's baptism."

"Now is that real history or is that only *your* version? I have some friends of another denomination who attempt to trace their history back that far too."

"No," I replied, "any competent church historian will trace the Mennonites back to the Anabaptists of 1525."

"Well, if what you say is true—if Mennonites actually were the left wing of the Protestant Reformation, you surely have betrayed your original position. Because if I know your people today, you are on the extreme right of Protestant Christianity."

"There is my ride," I observed; "it's been good talking with you."

I thought about it the whole way home. A month later I'm still bothered by the man's evaluation. From extreme left to extreme right. What has happened? Have we betrayed the Anabaptist vision or has mainstream Protestant Christianity passed us by on the left? I'm not sure.

This Day Is Mine

By Urie A. Bender

Dear Aunt Jane:

Since your card said you would be in the hospital for a few days, we decided to write you there. Hope this letter reaches you before you leave. If not, I presume they'll forward it.

Sue Ann wrote us about the doctor's findings and, of course, your card telling us of radium treatments hinted at the problems you have been facing. All of us are concerned about you—not about the possibility of recurrence of cancer, for this is rather incidental and secondary, but rather about how this entire experience affects you and how it can be a real blessing.

Let me explain what I mean by telling you how I feel about possible serious illness. Except for the possible pain involved—which all of us normally shrink from—cancer holds no fears for me. Nor does any other situation which may end in death, such as other kinds of illness or accidents. There are at least two reasons for this: in the first place, God's will for my life also involves God's will for my death. If I pray to be fully committed to the Lord in living, this speaks as well to my dying—to the end of that life. Second, not one of us—healthy or ill—has a promise of the next breath. All of us have the seeds of death in us all the time. This means that, to get the most out of life, we must live in the present—in the *now*; in the piece of time that has been given us; just for today. This may sometimes be a difficult way to live, but it is most satisfying.

As I implied before, all of us are but one breath away from eternity. When the Lord will call us from this life no one can say. The presence of disease and the constant possibility of accidents and the normal ravages of old age remind us frequently of death. But for the Christian these are somewhat incidental. Therefore they don't cause the same concern. Death is certain for all of us—but through what door we enter into this experience no one ever knows.

You may assume you know how and when death may come—generally speaking. And you could be right. But we all know there could be a thousand other ways in which death could come before your assumption is ever fulfilled.

All I'm trying to say is that the way death comes to any of us is rather incidental and secondary. It is not really the important thing. What is of much greater importance is how I am taking hold of life now, today, while I am alive,

while I am going through difficult experiences.

I mentioned the need to live in the *now* of life. Of course, memory is never out of place. The past is ours and keeps coming back into consciousness. And hope is to be encouraged. Looking forward into the future calls forth longing and often brings a degree of enthusiasm and vision. Both memory and hope are important.

But the person who lives primarily in the past ignores the gift of time he holds in his hands in the present. And the person who lives mainly for the future misses the opportunities and the wonderful challenges and experiences staring him in the face. The former tend to be old people and the latter tend to be young people. But all of us face this problem to some degree.

It is the person who keeps both memory and hope in their proper, secondary place—the person who lives in the *now*—who is at peace. At peace with God and at peace with himself. There is no wistful longing for what is gone and no impractical demands on the future. Rather, a simple, grateful acceptance of each day as it comes—a wonderful gift from God. I expect to do interesting things tomorrow. But before then—and perhaps for me tomorrow will never come—before then, is today.

I got up a little after 5:30 to write this letter. It was raining, a beautiful rain. I stood at the back door and listened a while, and enjoyed it. The sound of the rain and the feel of the freshness seemed to me a gift. I have no idea what gifts today will bring me, but finding out will be an adventure. Yesterday was wonderful—with many gifts—the taste of food, warm fellowship, meaningful work, love, and many more. Tomorrow I look forward to, of course. But much more important is the wonderful gift of time I hold in my hands right now; the gift we call today.

Well, this has grown into a long explanation, hasn't it? But do you see how, against this background, within this philosophy or way of life, death becomes a secondary matter? Not insignificant or unimportant, but secondary. I don't know how much time you will be given—six months, six years, ten years. Nor do I know how much time I will be given. Perhaps more; perhaps less. But that really doesn't matter. If I'm always waiting for something, then naturally I want more time, but for what?—to wait some more! However, if I live each day as it comes, grateful for the gift of life given me for twenty-four hours, then I can really enjoy this wonderful adventure we call life.

Urie A. Bender is a writer living at Three Rivers, Mich.

This is what we pray for you. This is why I said we're not perturbed by the physical problems you have been facing or may still face, but rather about how this entire experience affects you. May God give you grace and peace through each day—peace in the face of questions which may possibly be disquieting and grace to be grateful for every experience which comes to you.

One blessing which can be yours in Christ is freedom from the fears of those who don't know Him. You need not panic, because your relationship with Him can only become fuller and more meaningful. And you need not sit around morbidly waiting an end that is as certain for everyone else as it is for you.

May the joy of the Lord be your strength in these days when there will likely be all kinds of people around you feeling sorry for you and trying to drag your spirit down. Sorrow and sadness are never really appropriate where there is life. And you have the gift of life now—today. You don't have the promise of life tomorrow. Nor do I! Just today.

With love,
from your nephew.

"Of Such Is the Kingdom"

By Lorie C. Gooding

(Written for BethAnn Tish, killed June 6, 1965,
at the age of six months)

I like to think of her up there
so near the great white throne,
our loving, lovely little girl
with an angel of her own
to guard and guide and keep her,
and to serve in love's employ,
teaching her how to pluck her harp
and sing her songs of joy.

I like to think she may be walking
now upon the golden streets,
playing at tag or hide-and-seek
with each cherub that she meets;
or blowing bubbly kisses at seraphs as they pass;
or learning songs of praise around
the sea of molten glass.

And as Jesus blessed the children
on the shores of Galilee,
I like to think sometimes He takes
our baby on His knee
while she looks up and smiles at Him
(she'd never be afraid);
for of such little ones, He said,
is heaven's kingdom made.

In His Will

By Martha Huebert

How can a Christian know God's will for him in a particular situation? Are there hard and fast rules by which we must abide, or is there a more personal way of receiving guidance? How can we obtain the needed wisdom to face life's problems and uncertainties?

James wrote, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally . . . and it shall be given him" (Jas. 1:5). Jesus said, "Ask, and it shall be given you" (Matt. 7:7). Surely this applies to wisdom and guidance as well as to other requests. The problem, it seems, is that we might ask, but often do not listen for the needed advice. It seems easier for a man to work out his problems in his own way, rather than to listen attentively and patiently for God's answer. Some may scoff at this, as if we expect to hear a voice or see a vision. This rarely occurs, but God is constantly sending out "signals" which will be picked up by a heart "tuned in" to Him.

Perhaps it is a question of whether or not to take a new job. If, after praying for guidance, the Christian begins to feel more and more needed in his present work, sees new opportunities to witness to his fellow workers, and begins to see the negative side of the new job, this might be God's way of telling him to stay. If the young man a Christian girl is dating refuses to discuss spiritual matters, becomes more and more aggressive in his attempts to persuade her to indulge in unchristian amusements, this may be God's voice telling her to give the fellow up. If some great desire of yours remains unfulfilled, even after months of prayer, perhaps God is saying "no" to this thing. What we need is the wisdom to discern God's voice in the circumstances of life.

An even more direct way of receiving guidance is through the Holy Spirit, who dwells in each believer. His is the voice that whispers, "You don't belong in this place," when a new believer attends a kind of party he was used to before conversion. From Him comes the impulse to strike up a conversation with a lonely person, or go out of your way to help someone. He sends the feeling of guilt and remorse when you fail to live up to your professed Christianity.

One does not grow in one's Christian life by once accepting a set of rules and then just barely keeping them. Only through a daily, living interaction with God can one really know and experience what it means to be "in His will."

Brakemen or Firemen?

There are brakemen enough in the church to last for many years. They are the people who are afraid the church will move ahead too fast. What we want and need are more firemen.—Lutheran Church—Missouri Synod.

"Man or Mayhem?"

By Larry Bryan

"Everyone born in America is an American. He may have any kind of name and may even be from another country, if we like him. He may have black or yellow, white or red skin. But if he has been born or accepted under the American flag, he is an American." This brief passage is located in an almanac designed for the elementary student in the United States of America. The seed of patriotism has been planted and the far too often narrow-mindedness of untempered nationalism might later be reaped, and reaped abundantly. The innocent recipient of this definition soon discovers, however, that we Americans, as well as all of mankind, are in the midst of a confused mass of problems and panaceas. External tensions, whether in the present of speculated far into a dismal and dark future, restrict man in his ascent toward the ethical utopia of "peace on earth, good will among men."

A woman of high social standing in a well-to-do suburb of Boston was aghast at the idea of moving to Columbus, Ohio. Her industrious husband had been transferred to a new place of business and the move was a financial necessity. The woman's primary concern was the probability of serious ramifications heaped upon her two well-adjusted children—pure Bostonians. Her fear was seemingly justified when she discovered a note on the pillow belonging to her youngest angel which read, "Good-bye God, we're moving to Columbus." In complete dismay, the lady defiantly displayed the note before the eyes of that industrious husband. His reply, "Wonderful!" The irate wife naturally questioned his elation. The husband calmly read, "Good, by God, we're moving to Columbus."

This brief illustration is an example of simple misunderstanding. Misunderstanding, however, can be witnessed on an international level. While taking a break from an evening of study in the college library, I received a typical reply to a question concerning the prototype of the Russian woman—"kind of the Nina Khrushchev image." During this same conversation, other "acute" insights on the international scene were exchanged. Sweden is a land of free sex and fun. All Red Chinese are starving for both food and brains. The citizens of the United States are intrinsically superior to all other men. In logic, his observations would fall under the area of "hasty generalizations," but yet, aren't hasty generalizations precisely the cause for world tension? Isn't what we call "simple" misunderstanding the key to international conflict? Even at the present moment, debate after debate takes place on both the moral involvement and

the actual physical action encompassed within our *known* presence in Vietnam. Premier Alexi Kosygin of the Soviet Union has stated that "the war overshadows relationships between our countries and people."

Many flowery products of the linguistics of man clothe this nemesis in world relations, but the actual body of this mutual foe is misunderstanding or pure unadulterated confusion.

This worldwide confusion has led mankind to his present position—a chaotic mistrust of the masses. The world, it is feared by many, may now be well along on a "peaceful" path to arming itself with a mighty arsenal of destructive weapons. The world's biggest problem is that, physically, the world is too small for man and that, spiritually, man is too small for the world.

Let us cite a few prominent examples: Vietnam—where *thirty million* men now registered for the draft are not sufficient and where a soldier can be killed from a range of a few *inches* and his murderer *cannot* be found. Not a guerrilla maneuver but a constantly escalating WAR! Rhodesia—a tinder box of racism where the white population will grow by 157 percent before the year 2000 and whose political stability is far from favorable. Indonesia—Malaysia—a point of world tension where the commentary shows the propagandists of Red China literally "on the run." Europe—the macrocosm holding within it a potential instigator of world conflict, a country seemingly in search of importance. The Sino-Soviet bloc—a true den of mistrust and confusion. Two countries with the same destiny but with a major rift in the immediate actions of communism. The United States of America—a country described adequately by these words; superior, ethical, the home of the brave, the team for whom God always cheers.

Man seems to be in a gigantic traffic jam of bandwagons without brakes—all moving in diverse directions. Communism, capitalism, racism, "ultraism," "bombism." It has been predicted that by 1970, the country of India will have enough plutonium to produce 238 atomic warheads. Japan—94. West Germany—186. Italy—134. These *new members* of the international Triple A (the awesome association of the atom) will thereby cause new tensions and more misunderstandings as a result, simply, of human *fear*.

The Stoic philosophers advocated complete acceptance of reality and life as it is! In other words, Providence will preside! My question today is this, What does Providence hold in store for us—man or mayhem?

The United Nations, an infant of twenty years in comparison to the centuries of warfare, has failed because of the lack of one ingredient. The "conference table" has failed

Larry Bryan, student at Muskingum College, New Concord, Ohio, was awarded first prize for this peace oration during the 1966 contest sponsored by the Intercollegiate Peace Speech Association. Roy Umble, Goshen College, is executive secretary of the Association.

from the absence of this same ingredient. *All* movements for this utopia called *peace* have failed. There is no panacea for peace! Politically, nationalism rules over humanism; socially, man fails to recognize and respect man, and economically, we cannot *afford* world peace. There is no easy way to reverse the letters in the word "evil" to the mutual goal of to "truly live." There is no panacea for peace.

Contained within the word "peace" is the secret. We hold the *ace* in our hand, but can we play it? This ace is the same ingredient lacking in man's previous methods for peace—human understanding.

Henry Nelson Wieman, the famous naturalist theologian, limits, "religion" to what, in the world, leads man to good. This he defines as God. What is this force? Wieman calls it "creative interchange" or complete human understanding. One might say that this solution which I offer—human understanding—is impractical, but may I remind you that *without* this ingredient *all* methods instituted for world peace are impractical.

Before John Glenn's historical flight in space, a nervous newspaper reporter asked the lieutenant colonel what would happen if his retro-rockets failed to fire. Glenn's reply, as he rocked back on his heels: "You know, that would ruin my whole day!" John Glenn was willing to risk his life on faith in science—on faith in man. Today, five years later, man must have faith in himself and in complete human national understanding. Although basic and simple—this is the *only* pathway to progress and peace. Faith was once defined as believing in what we do not see and the *reward* for that faith is in seeing what we believed. God help us, we might someday *see* world peace.

Walking with God

By Gordon Chivers

When a young man went for a job at a bank he was naturally apprehensive. To his amazement he found that he was accepted with little difficulty.

Realizing that the young man was surprised, the interviewer explained what had led him to such a quick decision. "Yesterday I saw you walking down the street and I noticed with whom you were walking. That man is one of the most respected men in the business world. Anyone who spends his time with such company as his is the sort of person we need here."

Enoch was a man who was known for the company he kept. We are told: "Enoch walked with God" (Gen. 5:22-24). Indeed we are told it twice within the space of three verses. So having daily fellowship with the Lord must have been a conspicuous feature of his life.

What is more, he continued his walk with God for a very long time. "Enoch walked with God after he begat Methuselah three hundred years," we read. What is more, it was a steady walk, not one marked by fits and starts.

Neither night with its sleep nor day with its activity disturbed it. It was a fellowship that Enoch enjoyed each day for three happy centuries.

Our walking with God brings special blessings to us. To Enoch it brought abounding joy, for holiness and happiness go together. The deepest joy is not to be found in doubtful or sinful pleasures, but in the sanctified life. For in God's presence is fullness of joy. Ps. 16:11. Again, this walk brought delight to God also. Man was created to have fellowship with God. Hebrews 11:5 points out that Enoch "pleased God." The prophet Micah (6:8) tells us that walking with God always pleases Him. He says: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" That is just what Enoch did for such a long time. And surely to know that we are pleasing God must in itself bring us joy.

Further, such a walk gives us a better knowledge of God our Father. If you want to know someone very well, you must go for a walk with him. Certainly, spending time in the company of God gives us a clearer understanding of who He is and what He is doing. We shall learn more of His goodness and love, even in the events which seem to deny it. We shall know with certainty that He will fulfill His promises to us.

We shall also learn more of God's purposes on this earth. His plans are far-reaching both for us as individuals and for the world. Enoch saw God's intentions more clearly than anyone else who lived on earth at that time.

As our walk with God gives us a better knowledge of God, our praying will be radically changed. John tells us: "If we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 John 5:14, 15).

Knowing God will bring a clearer knowledge of His will for us and for others in whom we have a special interest. Then we shall be able to ask God for what it is His delight to give us. So, praying according to the mind of God, our petitions will be answered.

Again, getting a deeper and fuller knowledge of God will make us more useful in our Christian service. God alone knows what service we should undertake for Him. He knows our abilities and limitations and what we can best do. Walking with God each day, we shall discern His voice as He guides us to go, do, or say what He asks of us.

When we do what He wants us to do we shall find that our service is so much more effective than before.

What is needed from a man before he can walk with the Lord? While sin unites us for it, faith in God, just what Enoch had, is the right qualification. "By faith Enoch was translated that he should not see death; . . . for before his translation he had this testimony, that he pleased God" (Hebrews 11:5).

Had qualities of ability, wealth, or influence been required, we might have been denied the privilege. But as it is "by faith," then it is open to any of us. □

Anabaptist Principles Among Mennonites in Russia

By Frank C. Peters

Part VIII

(Report of Mennonite Delegation to Soviet Union)

From the discussions with our brethren we received some information concerning their community life.

One area, Omsk, still has Mennonite villages intact, almost as in previous years. About 2,000 Mennonites live in this area, almost all Mennonite Brethren. Their churches are registered and they enjoy more freedom in their worship than previously. The leader, A. Suderman, who was invited to come to Moscow to confer with us, arrived the day after our departure. He had been on a trip with his wife and was on his way home to Omsk. He had not received the wire and was very much disappointed that he should have missed this opportunity to meet with us.

The matter of mutual aid seems to be very much alive among Mennonites. Saving money, now a possibility, is not the accepted thing. What remains beyond that which is necessary for living is shared with the church and the community. We inquired whether there were exceptional cases and were assured that almost one hundred percent of those actively associated with the church have adopted this style of life.

Almost all of the leaders of the larger churches are being supported by the congregations. This makes it possible for the brethren to travel and also to visit the scattered homes. They have services about six times a week. These ministers who leave their state jobs could as a consequence lose their pensions, thus creating a problem for the future. We were assured that the churches would not let them suffer.

Each church has a large number of deacons. These are selected on the basis of their qualifications and geographic location. The deacon is responsible for house meetings and also reports the material needs which exist. Other Mennonites who are financially able then help according to need. The help is not channeled through a central treasury. Information is passed on by word of mouth, and those who feel so led, help. One of the central features of this aid seems to be the brotherhood dynamic and the lack of organization.

We asked for specific examples to illustrate this principle. One brother with six children was killed in a tractor accident.

His wife, who had not been working in the collective farm, was not entitled to support. She is now being cared for entirely by the local congregation and will be cared for as long as her children are small. A number of widows whose husbands were not eligible for state support are also helped. Where large families find it difficult to exist on one salary, the brotherhood gives aid. Several brethren assured us—without our prompting—that they were now able to support themselves quite adequately. Conditions have changed for them in the last years.

The dynamic for this mutual assistance is to be found in Scripture and in their way of life. We were told that Acts 2:42-47 is very dear to them. The social conditions also foster this feeling of belongingness. These people feel very much one. Helping each other seems natural to them. The brother who shared these things with us kept asking, "Do you Mennonites do that in America?"

The brethren actually preach against accumulating material assets. There is a feeling among them that it is wrong to have something above that which one needs for his daily support. These extras belong to God to be shared with others. We inquired of him whether he had actually heard such statements in sermons. "Often," he said, "especially among the Mennonites. Even the Baptists are being influenced in this direction."

We were also interested in their stand on military service. They have no choice in the matter, but up to 1960 no Mennonite was taken into the army. This was not based on an agreement nor was it motivated by Anabaptist conviction on the part of Mennonites. The government knowing their history and origin used them for constructing housing units. The brother who shared this with us had spent three years in such work in lieu of military service. His discharge papers clearly state that he has served his time in military service. At present some Mennonites are being called to serve in the military.

The principle of nonresistance seems much alive in the hearts of these men, but they are unable, at this time, to negotiate any program of exemption or alternative service.

Each church has a number of preachers. They are not necessarily ordained but those

who have the gift are given the opportunity to exercise it. It seemed rather clear that the theology of the ministry as it is expounded among the brethren here roots the position in a function rather than in a duly recognized office. The General Conference Mennonites have elders while the Mennonite Brethren do not.

The General Conference Mennonites have retained catechism instruction for baptismal candidates. While materials are scarce, they have managed to retain some books. Materials are copied from these books to be learned at home. Mennonite Brethren have no formal instruction of candidates for baptism.

We were told that the worship services generally take on a somber air. Almost no humor is heard in the meetings. When it occurs it is met with disapproval. Wedding rings—and all other jewelry—are considered worldly. With the exception of the Moscow congregation, Baptist and Mennonite women do not cut their hair and the married women cover their heads in the service, usually with a shawl. In some congregations neckties are also frowned upon, but they are rapidly coming into use. The Mennonites use the *Drei-band* hymnal for German meetings and the Baptist Russian hymnal for joint meetings. Copies of choir music are circulated among the congregations and are copied by hand.

All believers have a family altar. Children are taught the Bible stories in the home by the parents. It is here where the personal evangelism takes place. According to our brethren, Mennonites generally have good success in leading their children to Christ and into the church. We were assured that we would be most surprised to see the excellent cross section of young people and children in the services. However, since the services are somewhat lengthy, parents often leave the children home in the evenings. Since parents generally have good rapport with their children, they are often instrumental in pointing the children to Christ.

We were concerned about the restrictions which registration tends to place upon the congregation. Each preacher must be presented to the local authorities for approval before he can be ordained. However, in most cases this is a formality. Since the ministers are generally younger men who do not have a record of political indictment, they are able to move more freely in their work. The registered churches abide by the law and do not attempt any unauthorized expansions. Occasionally men are questioned. Reports of activities must be filed with government authorities. In general, the brethren seemed very grateful for the doors which had been opened to them.

A serious problem is the lack of published materials. Some preachers do not even have a Bible.

CHURCH NEWS

Sapporo Begins Building

By Eugene Blosser

Sapporo Mennonite congregation became a reality in August, 1962. A small group of believers pledged their loyalty to Christ and one another.

The meeting place was provided by Mr. Fujita, husband of one of our members, who is president of the Snow Brand Milk Company of Hokkaido. The room was in the administration building of the milk company.

As we made our pledges of loyalty, we were surrounded by bust-sized figures of former dignitaries of the company. Nevertheless Christ's living presence was in our fellowship.

Since then we have met in various places—homes of believers, a public meeting hall, and recently in a rented apartment. These years have been filled with blessings as well as growing pains. We praise God for the evident growth.

At the same time Christ has given most of us a certain unrest with our present situation. A more permanent witness in a residential community has been a persistent goal. To realize this goal, of course, we need a place to meet for fellowship, Bible study, prayer, and worship, and a place to which we may invite our friends and neighbors.

We have all been alert for houses or land for sale or rent, which would be adequate for our needs. We prayed much for the Lord's leading and looked at dozens of places. There were consistently disqualifying aspects—price, location, serviceability, or a lack of unity among us.

One day last spring Bro. Yorifumi Yaguchi, who is sharing significantly now in the Sapporo work, and I went out to look for some land near our present location in a residential area. We were told of a plot of land not too far away.

The location seemed strategic for Sapporo city expansion; the amount of land was almost exactly what members had wished. The price was not cheap, but it was not unreasonable for the area. We both felt that this was perhaps of the Lord, but we planned to consult with the other believers.

The next morning Bro. Sasaki, a member of a newly formed Mennonite group in another area of Sapporo, having known our need, called me to say that his friend had land for sale which he thought might be just what we needed. I agreed to go see it with him. It proved to be the

same plot that Bro. Yaguchi and I had looked at the day before.

Immediately a serious effort to share with other believers began, and plans were made for as many to see the plot as possible. In previous cases there was no real unity among us, but this time we found no dissenting votes. Convinced that Christ was leading, we moved quickly to prepare a plan to finance the purchase with assistance from the Japan Mennonite Conference and the Mennonite Board of Missions.

To our surprise, both Ralph Buckwalter, vice-chairman of the Japan church conference, and Bro. Hatano, chairman of the conference, came to Sapporo that week. The Lord worked for us so that these persons could see and share our plans and clear them quickly for presentation to the mission board.

Convinced that Christ was with us, we moved ahead with confidence, although there were several more doors to be opened. The owner was pressing us for a decision and down payment, which would not be returned to us if we failed to go through with the contract.

Without assurance of assistance from the Board, the impasse we faced was quite a test to our faith. After much prayer and little sleep one night, one of the members and I went to share our problem with



Ground breaking at Sapporo, Oct. 2, 1966.

the owner. Hearing our problem, he responded without hesitation, "Let's wait." I am not sure if he could see the relief we felt inside or not, but we thanked him profusely and went on our way knowing that Christ probably was saying, "O ye of little faith!"

Assurance came from the Board that we could go ahead with the project. At the next meeting with the owner, when we expected to make the down payment, he said, "Wait until your money comes and pay the first half all at once."

In addition he made available a small plot of land with a newly built house located just next to the church. He offered it at a reduced rate so that the Yaguchis could buy it with some special financing.

As we reflect on the weeks and months just passed, none of us doubt the living presence of Christ among us. We held our ground-breaking service on Oct. 3 for a new church building. Dedication services were scheduled for Dec. 4. How we rejoice that Jesus Christ is active and living today!—Eugene Blosser has served under the Mennonite Board of Missions in Sapporo (Hokkaido), Japan, since 1953.

Build for Nursing in Dhamtari

Plans are under way for a new School of Nursing building at Dhamtari (M.P.) Christian Hospital. Missionary nurse Elizabeth Erb hoped early in December that ground could be broken before Christmas. The school and hospital are operated by the Mennonite Medical Board for the Mennonite Board of Missions, Elkhart, Ind.

The new building is to cost \$20,000, the cost to be shared by the local community in Dhamtari, the Mission Board, and persons contributing through special projects. The plan calls for a U-shaped building with one wing classrooms and laboratories, the other a larger meeting room, and the bar of the "U" offices and libraries.

Approximately 50 students are enrolled in the nursing school at the present time. Of these, about 40 are involved in the regular three-year training program and 10 in the midwifery school, a fourth year of the student's training.

The new building will enable Dhamtari hospital to have adequate facilities for teaching. In the past, teaching has been done throughout the hospital, and recently classes have been conducted in an old maternity ward.

The nursing school suggests that interested persons in the United States and Canada contribute to the new build-



Elizabeth S. Erb, director of Dhamtari Christian Hospital School of Nursing, and blueprints for new nursing school building.

ing through special projects. A large portion of the cost was to be borne by the Dhamtari community, but this will likely be reduced because of the drought and famine conditions.

Elizabeth S. Erb, director of the school of nursing, suggests four types of projects for contributions from North America: Ten dollars will pay for 3,000 bricks or the wages of one unskilled laborer for a month; \$25 will pay for the work of a mason or carpenter for a month; \$50 will finance building a cupboard into the wall (there are 28 such cupboards); \$100 will pay for the wages of a complete working crew for a week or for the rest room fixtures and plumbing for a unit (there are five such units).

The Dhamtari staff see the \$10 bracket as having great appeal because of famine conditions. Contributing these \$10 units not only aids construction, but helps a worker buy food.

Persons interested in contributing in one of these ways may write for more information. Write Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514.

Betty Erb points out that in the last five years, four institutions of higher learning have opened in Dhamtari, the last one a science college. She observes that "many more young people are in town. Those who are Christians need to have challenging and positive activities to guide them toward spiritual maturity. Those who are not Christians need to have Christ presented to them."

Betty sees this as an opportunity both for the local MYF and for nursing students. She closes her Christmas letter to her friends with an appeal: "Pray that God may provide a strong leader with a

sense of call and purpose to direct the activities which India's young people need today."

A Day of Prayer For Peace

A dreadful war is being waged in Vietnam. The hearts of many Christians in America are deeply moved with feelings of compassion for the awful suffering which has resulted. What can we do? Can we sit idly by and do nothing? Can we continue to enjoy our quiet life and prosperity and do nothing?

Many Christians object to the writing of letters to the president or to congressional leaders which represent a voice against the war in Vietnam. So many persons are very vocal in opposing any form of demonstration such as a march or a vigil of protest. But what can we do in this hour? An idea has arisen from the grass roots of the church, which resulted from a conversation between David Whittemore, pastor of the Grace Mennonite Church, and Henry Yoder, pastor of the Plains Mennonite Church, both of Lansdale, Pa. The idea first suggested was for a 24-hour prayer vigil, and this idea has been tossed back and forth by interested persons. Both the executive committee of the Franconia Conference and the executive committee of the Eastern District Conference Mennonite Church have approved this idea. Plans were being made for the observance of this day by the Mennonite churches of Eastern Pennsylvania. But now the idea has snowballed!

After consulting with the leaders of the other Mennonite conferences of Pennsylvania and leaders of the Brethren in Christ church, plans are now being made for the observance of a *Day of Prayer for Peace* by the Mennonite churches of Pennsylvania. The date chosen for this is Feb. 26, 1967.

Plans for the observance of this day are to have a morning worship service in the usual manner, with a sermon on "Peace and Praying for Peace." In the afternoon there will be central meetings held for ministers of areas to meet together to be briefed on what is happening in Vietnam by persons who know because they have been there. In the evening each congregation will be meeting for its own prayer service at which time prayers will be especially offered to Almighty God for His overruling providence to bring peace again in Vietnam. These evening prayer services should involve many thousands of Christians who will be uniting their voices and petitions in prayer for this occasion.

News releases are being prepared for the press and a telegram will be sent to the president of the United States informing him of these burdened hearts who are praying for peace.

A letter is being prepared which will be mailed to the ministers of other denominations surrounding our Mennonite communities, suggesting to them that they might also want to engage in a *Day of Prayer for Peace*. In case it is not possible for the nearby churches to have their own prayer service, we will invite them to join with us in our churches as we engage in a united prayer for peace in Vietnam.

After wider consultation, it was agreed that we should announce to the whole church what we are doing in Pennsylvania, and invite the total brotherhood in the United States and Canada to join with us in this *Day of Prayer for Peace*.

While many of us cannot conscientiously engage in some other forms of activity which are a protest against the war in Vietnam, and all of us want to maintain the proper respect for our government officials, we can all pray! When we pray together, we believe that our God who is sovereign in all of this world can so overrule to bring peace again in this troubled world.—Howard J. Zehr, Executive Secretary, Mennonite General Conference.

John E. Lapp, Chairman, Committee on Peace and Social Concerns of the Mennonite General Conference.

Two MTS Tours Sold Out

The Menno Travel Service Tour Department announces that standard accommodations on two of its tours connected with the Mennonite World Conference have been sold out completely.

One of these is the pre-conference Europe and Holy Land and post-conference England tour, which is scheduled to leave June 29 and to return Aug. 2.

The second is the pre-conference England and post-conference Continent tour, which leaves July 20 and returns Aug. 10.

On both of these tours only a few first-class accommodations remain available. If there are cancellations among the present members, that space, likewise, would be available.

There are similar tours which still have space. One, for example, leaves July 17 for a tour of Central Europe and returns Aug. 2. Another tour to the same area leaves July 12 and returns Aug. 2.

A somewhat similar Holy Land-Continent tour leaves July 19 and returns Aug. 28. Several shorter tours to the Holy Land still open as well.

Your nearest Menno Travel Service office can supply you with more detailed information.

Hesston College

Eight church extension teams, comprised of approximately 50 Hesston College, Hesston, Kans., students, have been attending eight different churches this school year. These teams are under the sponsorship of the Team Commission of the YPCA. Karl Birky, Elkhart, Ind., is the chairman.

The students try to identify with the people in the churches they attend, even though in some cases they are of different racial and cultural background. This calls for meaningful involvement in the programs and activities of the churches.

According to Birky, there are problems, but an attempt is being made to evaluate and improve the entire program.

Of the eight churches, three are located in Wichita: Tenth Street Mennonite, Eureka Gardens Mennonite, and the Spanish Mission. Second Baptist at Newton, Burrton Mennonite at Burrton, West Liberty Mennonite near Inman, Spring Valley Mennonite near Canton, and Whitestone Mennonite at Hesston complete the list.

A voluntary service team of six students and their sponsor, Paul Snyder, spent Dec. 2-4 in St. Louis.

Their assigned work was to clean alleys and cluttered areas in a poor, predominantly Negro neighborhood.

They also delivered a program at the Bethesda Mennonite Church where Hubert Schwartzendruber is pastor.

Vacationing students at Hesston College returned Jan. 3 to find that 86 carrels had been placed in the Mary Miller Library. There are still 40 or more stations for study at tables.

The modern carrels are designed so that they can be put together in a variety of combinations. They are equipped for any kind of information retrieval system involving the use of video tape, audio tape, or closed-circuit television. An added feature is the diffused light source for each carrel.

The Mary Miller Library has been in use since October, 1965. Over 2,000 books have been added in the past year, making it the second largest junior college library in the state of Kansas.

Study Guide for World Conference

The *Witness of the Holy Spirit*, a study guide designed to stimulate and aid congregations in exploring the theme of the forthcoming Mennonite World Conference, was published in December. The booklet, the title of which is identical with the conference theme, was coauthored by William Klassen and John C. Wenger and edited by Cornelius J. Dyck. All three are professors at the Associated Mennonite Seminaries in Elkhart and Goshen, Ind. The booklet is available at Faith and Life bookstores in Newton, Kans.; Rosthern, Sask.; and Berne, Ind. Copies are 30 cents each (25 cents each with orders of ten or more).

The *Witness of the Holy Spirit* was published with the suggestion that congregations use it in settings and ways that would be most useful: for example, in Sunday-school classes, midweek or Sunday evening study groups, youth

gatherings, men's and women's meetings. Erland Walther, president of the Mennonite World Conference, says in the foreword: "The study guide is intended more to be a starting point for study and discussion than to determine or perchance limit the free working of the Holy Spirit as this theme is considered."

Eight lessons develop the theme as follows: The Holy Spirit in the Old Testament; The Holy Spirit and the Writings of Paul; The Holy Spirit in the Book of Romans; The Holy Spirit in the Writings of Luke; The Freedom of the Spirit as Contrasted with the Letter; The Work of the Spirit Within the Community; The Holy Spirit in Matthew, Mark, Peter, and Hebrews; and The Holy Spirit in the Johannine Writings, Including the Revelation. Each lesson includes a number of questions for thought and discussion.

The Mennonite World Conference will be held in Amsterdam, the Netherlands, July 23 through 30, 1967. It is hoped that the study guide will serve to involve and unite Mennonites around the world in this relevant topic, and that it may lead toward a renewal of the church.

Superintendent Resigns

The Board of Trustees of Central Christian High School, Kidron, Ohio, has announced the resignation of Superintendent Clayton L. Swartzentruber.

George Falb, president of the board, released a statement, saying: "Mr. Swartzentruber came to Kidron in 1958 to assist the board in the early stages of the school's development. During the crucial pre-matriculation years, he served as administrator, and it was he to whom were given primary responsibilities for coordinating fund-raising efforts; formation of the curriculum; construction of the building; solicitation of students; and recruitment of faculty. When Central's doors were opened to students, Mr. Swartzentruber was named the first superintendent. A large amount of credit must be given to him for the significant progress of Central during its first strenuous decade. The board acknowledges with deep appreciation his untiring efforts and enthusiasm for academic and spiritual excellence at Central. The school has become a good servant of the church, and an asset to the Kidron community. We wish him the Lord's continuing blessing."

President Falb indicated that Mr. Swartzentruber will terminate his services on June 30, 1967. The board is seeking a replacement, and an announcement will be forthcoming.



Carrels in Hesston Library

\$483 for North Vietnam

Goshen College students and teachers have contributed \$483 to the Mennonite Central Committee for use in aiding North Vietnamese war victims. The money was raised at a Dec. 7 rally on the campus sponsored by an *ad hoc* committee.

In a letter accompanying the contribution, Dwight King, cochairman of the *ad hoc* committee, wrote, "The money should be used north of the 17th parallel and in Vietcong controlled territory. . . . [It] can be used legitimately to stimulate and finance MCC efforts in establishing a channel as well as to purchase goods and support relief efforts *per se*."

William T. Snyder, in acknowledging the contribution for the Mennonite Central Committee, said he was deeply impressed by the students' efforts and the guidelines they proposed for use of the funds. "It is most gratifying," he said, "to see how these young people are concerned about channeling their gifts and energies through the church."

The Goshen committee has stipulated, however, that if MCC is unable to open a channel, it should forward the gift to a reliable agency which is able to get goods into North Vietnam.

The Mennonite Central Committee has not had any measure of success thus far in its efforts to get into North Vietnam. Various attempts have been made by Canadian personnel on the MCC staff to secure visas, but to date nothing has come of this effort.

The hope, of course, is that the admission of a person will lead to the setting up of a relief program. MCC has followed the general policy of sending relief goods to an area only if the distribution can be supervised. Since this approach apparently is not going to be acceptable to the North Vietnamese, some have suggested that MCC find ways to send goods, such as medicines, to North Vietnam without an MCC worker being present to oversee the distribution.

Medicines have been sent to Hanoi by the Canadian Friends Service Committee and International Red Cross in recent months, but no information has been received to date on how these supplies were received or used.

It is the judgment of experienced relief administrators that this type of activity does not constitute a valid relief effort since the sender receives no acknowledgment of the use or receipt of the materials.

Several groups have designated relatively small amounts of money to this type of endeavor, but in the hope that it would open some doors for more substantial contacts.

There has been a strong surge of support in the Mennonite brotherhood of Canada and the United States for the stretching out of a helping hand to war sufferers in North Vietnam. Some, however, have asked, "Why?" "Aren't there more than enough refugees, sick people, and orphans in South Vietnam?" they ask.

Why did the Goshen College students give specifically for North Vietnam? In a pamphlet put out by the student *ad hoc* committee, they state their reason thus, "Jesus Christ warns that love which is extended only to friends has little meaning."

"Officials of the Mennonite Central Committee," they continue, "have made every effort to keep their work in South Vietnam distinct in the minds of the people from American military and political activities. . . . While the American military forces disagree with the MCC's anti-war position, military men seem also to welcome them because they improve the general image of Americans. We must find means to counteract even such passive association with the military effort if we wish to maintain as far as possible the integrity of our expressions of love and our protests against the war."

Ranchi Sales Increase

In spite of rising costs and economic hardship the past year, sales have continued to increase at Good Books bookstore in Ranchi (Bihar), India. The bookstore is operated as a part of the Bihar, India, partnership of Mennonite Board of Missions, Elkhart, Ind.

Less than two years ago the office of the bookstore was a curtained-off portion in back of the store. Now the entire room is used for sales and a new room has been built for an office and storeroom. At times even this new room is bulging with stock.

The staff has also grown. Pritam Ekka, formerly an office manager of Burmah Shell Oil Co., is a new assistance manager. His experience and his keen interest in keeping Good Books a top-notch Christian witness and service agency are valuable assets to the bookstore.

A special sale celebrating the bookstore's second anniversary this fall brought in large numbers of customers for three days. A free pencil for each customer, a 5 percent discount on all purchases, and a prize each day were the attractions.

The prize, a charcoal drawing costing about \$1, was given to the customer who made the largest total purchase of the day. An engineer, a nun, and a saffron-robed American Hindu monk were the three prize winners.

With the help of a generous grant by the United Society for Christian Literature (in England) and one by the Mennonite Literature Mission Board, a van has been purchased and equipped for literature sales. This van has the bookshop's name and phone number painted on its sides and brief line stating the kinds of things offered: "Quality Stationery, Office Supplies, Bibles, Books."

In the Ranchi area a large Christian population is eagerly buying Christian literature. Workers plan to hold book and Bible sales in villages, particularly in connection with church meetings and special gatherings.

Two such meetings have already been served by the van with gratifying results. Book fairs at schools, offering textbooks as well as Christian literature, are also scheduled. The van is equipped with built-in shelves, lighted displays along the windows, and a collapsible display rack which can display about 100 books face out.—Paul G. Kniss, who serves under the Mennonite Board of Missions, is manager of the Good Books bookstore.

Lancaster Officers Visit Fields

David N. Thomas, moderator of Lancaster Conference; Donald E. Lauver, chairman of Foreign Missions Council for Lancaster Conference; and Paul N. Kraybill, secretary of Eastern Mennonite Board of Missions, are visiting Eastern Board fields together from Dec. 26 through Feb. 22, 1967.

In Hong Kong they were to counsel with missionaries on the witness outreach, particularly through kindergarten and education.

In Vietnam they were to share in planning for a third center in Saigon. They will fellowship with missionaries and Mennonite Central Committee workers on the



Good Books, Ranchi, India

contingencies and witness opportunities of the escalating war situation.

In Nairobi they were to review developments in the East Africa area office and in church outreach. A new location must be chosen for a proposed school for missionary children.

In Tanzania they were to attend the ordination of Bishop Zedekia M. Kisare on Jan. 15, 1967. After the ordination Kisare will escort them and pioneer missionary Elam Stauffer in a one-week preaching tour in major church districts.

In Somalia they planned to fellowship with believer groups who are presently seeking structure in their relationships.

In Ethiopia they will meet leaders of Meserete Kristos Church to review progress toward full autonomy. The future

of Nazareth Hospital is a major item for discussion. This 100-bed facility is overflowing.

From Feb. 11 to 14 they will share in a church-mission study conference in Dar es Salaam, Tanzania. Here in 1934 pioneer Eastern Board missionaries and Orie O. Miller met to organize the Mennonite mission. Thirty-three years later national leaders from Tanzania, Ethiopia, and Somalia will share with missionaries and Board leaders in planning strategy and outreach for the years ahead.

Eastern Board executive committee members Henry E. Sherk and Earl B. Groff (each personally sharing travel costs) will share in the Dar es Salaam conference after brief visits to other East African fields.

may qualify as nursing assistants. Immediate openings. Interested persons may contact J. Horace Martin, RN, Administrator, R. 5, Lebanon, Pa. 17042, or call (717) 273-1665.

The twenty-seventh annual inspirational Christian Day School meeting will be held at the New Danville Mennonite Church, Lancaster, Pa., Feb. 18. The speakers for the all-day meeting will be Norman Bechtel, Aaron Shank, Harvey Bauman, and Russell Baer.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

In response to Vincent Harding's article in the Dec. 27 issue, I agree with him in his accusation of the Mennonite Church drifting from our forefathers' vision of discipleship to Christ, whatever the cost.

Vincent Harding concludes by quoting the Negro as saying that they are sacrificing everything for the poor, which is admirable. In this sacrifice is the Negro selling himself short by giving up education, thus not qualifying himself for more than a token job? The article does make reference to middle-class Negroes, who I would surmise prepared themselves for a job, qualified for the job, and are now performing excellently. Are we, Negro and white, facing the realization that we live in a highly technical society, for which we must train and submit to strict discipline, just as Paul describes the athlete in 1 Cor. 9:25?—Don Diller, Phoenix, Ariz.

* * *

Thank you for publishing "What Answer to Black Power?" by Vincent Harding (Dec. 27). How long will the prophets of God need to speak to us till we listen and heed?

When will we stop baptizing white middle-class American values and making them Christian? When will our ears hear the cries of suffering people, herded like animals to exist in the ghettos of our land with not even the bare necessities of life? When will we stop expending our energy to keep a machine going that addresses itself only to our own needs and to make us more comfortable and secure?

Could we not exercise the kind of Christian commitment that Vincent Harding could say: "Those Mennonites are for real. They are using their best carpenters and builders to rebuild the blighted housing in the slums of the city. They are sending their best teachers to the ghettos. They invest their money where it helps people without a high rate of interest even though it does not appear to be a good business risk. They are even taking disciplinary action against members who are still harboring bad attitudes because they see this equal to murder."

They are making public confessions for not supporting Dr. King and are reevaluating their nonresistant practice in light of Christian discipleship. They are even beginning to smell the stench of their own paternalism. Their young people are no longer looking forward to the day when they can get their new car, but to the day that they can invest themselves in service for Christ and the church. Some are even leaving their comfortable homes and are taking up residence in the most blighted area of the cities.

You hardly ever hear them talk anymore about nonconformity to the world because they are begin-

FIELD NOTES

The Kansas Board of Nursing notified the Division of Nursing at Hesston College, Hesston, Kans., that on Jan. 6, accreditation was granted to the new associate degree program in nursing. Development of the program followed consultation with the State Board and had their initial approval.

Summer Bible School Superintendents' Workshop will be held at Laurelville Mennonite Church Center, R. 1, Mt. Pleasant, Pa. 15666, Feb. 3-5, 1967. It is a participation workshop; discussion will follow input by Maynard Shetler, Arnold Roth, and Arnold Cressman. Sixteen dollars covers room, board, and registration. Registration is still open, but since not all could be accommodated last year, please call Laurelville Mennonite Church Center (412) 423-2056.

Change of address: Clayton Beyler from 114 Indian Creek Road to 417 Groff Mill Road, Harleysville, Pa. 19438. John L. Ropp from R. 2 to R. 1, Wellman, Iowa 52247. B. Charles Hostetter from 101 to 391 Main Street, Harleysville, Pa. 19438.

Special meetings: William R. Miller, North Liberty, Ind., at Plato, Lagrange, Ind., Jan. 22-29. Fred Augsburgers, Youngstown, Ohio, at Fairview, Albany, Oreg., Jan. 29 to Feb. 5. J. C. Wenger, Goshen, Ind., at Hudson Lake, New Carlisle, Ind., Feb. 16-19.

New members by baptism: Nine at First Norwood, Peoria, Ill.; one at Clinton Frame, Goshen, Ind.; three at Springdale, Waynesboro, Va.; fourteen at Allensville, Pa.

Needed: More pictures of Mennonite

church buildings. Send to Gospel Herald with a short write-up of the church. If your church picture has not been in Gospel Herald, send it in as soon as possible.

Mr. and Mrs. Amos J. Martin celebrated their 69th wedding anniversary, Oct. 16, 1966, with open house at the Manson Church, Manson, Iowa. They were married Oct. 19, 1897.

Lloyd Boshart, Lowville, N.Y., Eastern Area Representative for Mennonite Mutual Aid, will speak at Allensville, Pa., Jan. 29, morning and evening.

Registered nurses and licensed practical nurses or nursing assistants are needed at Philhaven Hospital. I-W applicants

Calendar

Winter Bible School, Maple Grove Mennonite Church, Atglen, Pa., Jan. 16-27.

Michigan Mennonite Ministers meeting at Bowne, Clarksville, Mich., Jan. 26-28.

School for Ministers, Biblical Seminary, Goshen, Ind., Feb. 7-24.

Inter-Mennonite School for Ministers, Feb. 7-10.

Morning sessions at Hesston College; afternoon sessions at Bethel College.

I-W Sponsors' & Service Counselors' Conference, Chicago, Ill., March 1, 2.

Eastern Mennonite Board of Missions and Charities meeting at Weaverland Mennonite Church, East Earl, Pa., March 7-9.

Mennonite Publication Board meeting, Elizabethtown, Pa., March 30 to April 1.

Ohio Mennonite Mission Board Annual Meeting, Orrville Mennonite Church, Orrville, Ohio, April 29-30.

General Mission Board meeting, Hesston, Kans., June 22-25.

Mennonite World Conference, Amsterdam, Holland, July 29-30.

Mennonite General Conference, Franconia Conference, Aug. 19-24.

Board of Education, Eastern Mennonite College, Harrisonburg, Va., Oct. 20, 21.

ning to see that their conformity is to Christ and that they are in the world to witness and be involved in every facet of life to bring their faith to bear upon the conscience of society.

"Believe me, brethren, they are a complete new breed of people. We can trust them. They have a lot to learn yet, but they have made the most important step of placing themselves in a position that they can be used and learn."

"Brethren, you can count on it. They are through with warming pews on Sunday morning. They are ready to warm hearts all week long. They are ready to go to jail with us. They will speak out adding their strength to our voice. You see, they have discovered that they have only one thing to lose if they do not—their own souls."

"Or will Vincent Harding need to say in a year from now, 'Those Mennonites have not learned their lesson yet. They still refuse to hear the Word of the Lord'?"—Hubert Schwartztruber, St. Louis, Mo.

"We praise the Lord for the timely article, 'Which Symbol?' by Glendon L. Blosser. It is good to know there are still Christians who believe. II Tim. 3:16: 'All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.'"

Rather than spending more time discussing the issue, why not accept this Biblical principle and begin to practice it again?—Henry and Stella Ruth, Harleysville, Pa.

The article, "What Answer to Black Power?" came as quite a shock. We've always assumed that we were the salt of the earth. The Mennonite Church desperately needs more men like Vincent Harding.—Abraham K. Gehman, Bally, Pa.

The Jan. 3 issue of the *Gospel Herald* contained some very worthwhile articles. "What, Begin Again?" by Marion Bontrager, spoke impressively to the needs of Christian and pagan alike. I feel that this article should be published in a secular magazine, if possible.

The articles, "Long Life and 1967," by Glenn Asquith, and "It Happened at Howland and Jackson," by Robert J. Baker, contained much food for thought.

May God bless you in your work as editor of *Gospel Herald*.—Lloyd R. Zeager, Elizabethtown, Pa.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Amstutz, Clifford and Lois (Blosser), Uyo, E. Nigeria, fifth child, second daughter, Lynell Blosser, Dec. 9, 1966.

Barg, Philip and Ada (Burkholder), Chilliwack, B.C., first child, Katherine Louise, Dec. 16, 1966.
Bender, James S. and Martha (Ropp), Vassar, Mich., sixth child, fifth son, John David, Dec. 28, 1966.

Brunk, Herbert F. and Norma (Wenger), Elida, Ohio, second and third children, first and second sons, Michael Franklin and Edward Franklin, Oct. 3, 1966.

Carter, Charles E. and Velma (Hackman), Apple Creek, Ohio, first child, Deborah Nell, Dec. 24, 1966.

Detweiler, Walter and Mary Ellen (Nice), Orlando, Fla., first child, Walter Dale, Nov. 9, 1966.

Diller, Paul R. and Fannie N. (Burkholder), Greencastle, Pa., third child, first son, Ronald Lynn, Nov. 9, 1966.

Eby, Ray L. and Janet (Hostetter), first child, Leslie Ray, Dec. 10, 1966.

Eichelberger, Larry and Barbara (Saltzman), Shickley, Nebr., third son, Doyle Lee, Dec. 1, 1966.

Grant, Jonas and Mary Lou (Ruby), Baden, Ont., first child, Gregory Scott, Jan. 1, 1967.

Graybill, Conrad C. and Edith (Musser), Narvon, Pa., a daughter, Susan Janelle, Dec. 13, 1966.

Horst, Earl W. and Elizabeth (Kuhns), Waynesboro, Pa., fifth child, fourth daughter, Karen Marie, Dec. 26, 1966.

Kenagy, Clifford and Lois (Yake), Albany, Oreg., fourth child, second son, Eric Yake, Dec. 26, 1966.

Martin, Wayne and Seloma (Brubacher), Elmira, Ont., fourth child, first daughter, Lori Lynn, Dec. 23, 1966.

Peachey, David S. and Beverly (Kauffman), Belleville, Pa., third child, second son, Donald Jay, Dec. 20, 1966.

Miller, Quinten and Delores (Miller), Kalona, Iowa, fifth child, second son, George Stuart, Dec. 22, 1966.

Oswald, Joe and Virginia (Unsicker), Tremont, Ill., fourth daughter, Marcia Ann, Dec. 30, 1966.

Plank, Dwight and Caroline (Kurtz), Bremen, Ohio, first child, Frieda Joy, Dec. 12, 1966.

Sensenig, Robert L. and Rhoda (Boll), Gettysburg, Pa., ninth child, fifth son, Ronald Mark, Dec. 8, 1966.

Spicher, John and Virginia (Peachey), Irwin, Pa., third child, second son, Jefferson Miles, Dec. 30, 1966.

Steffen, Harlan and Evelyn (Miller), Syracuse, Ind., second daughter, Ann Elizabeth, Dec. 22, 1966.

Strite, Leonard Daniel and Betty Louise (Davis), Hagerstown, Md., fifth child, fourth daughter, Eileen Sue, Nov. 25, 1966.

Wenger, Richard and Ruth (Landis), Wayland, Iowa, first child, Timothy Wayne, Nov. 7, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Buch—**Martin**.—Richard E. Buch, Ephrata, Pa., Metzler's cong., and Kathryn E. Martin, Terre Hill, Pa., Weaverland cong., by Alvin G. Martin, father of the bride, Sept. 10, 1966.

Hartzler—**Troyer**.—Harvey Hartzler, Aspen, Colo., Glenn Heights cong., and Betty Troyer, West Liberty, Ohio, Oak Grove cong., by John P. Oyer, Dec. 31, 1966.

Kreider—**Louth**.—Frederick M. Kreider, Lancaster, Pa., South Chestnut Street cong., and Darlene V. Louth, Gordonville, Pa., Coatesville cong., by Clair B. Eby, Dec. 31, 1966.

Leaman—**Garber**.—E. Lewis Leaman, Sadsburyville, Pa., Nativille cong., and F. Arlene Garber, Mt. Joy, Pa., Bossler cong., by Clarence P. Lutz, Jan. 2, 1967.

Martin—**Kratz**.—Floyd Dale Martin, Perkiasie (Pa.) cong., and Naomi M. Kratz, Souderton, Pa., Franconia cong., by Richard C. Detweiler, Dec. 30, 1966.

Martin—**Zeiset**.—Marlin E. Martin, East Earl, Pa., Lichty cong., and Linda Zeiset, Ephrata, Pa., Mertz cong., by Alvin G. Martin, Dec. 31, 1966.

Miller—**Delp**.—Richard O. Miller, Vestaburg, Mich., Zion cong., and Harriet Delp, Linville, Va., Lindale cong., by Earl Delp and Lloyd Miller, fathers of the bride and groom, Dec. 23, 1966.

Morris—**Springer**.—James Lee Morris, Hopefield, Ill., Frechtengraben cong., and Janice Sue Springer, Hopefield (Ill.) cong., by Robert Detweiler and Ivan Kauffman, Dec. 30, 1966.

Shisler—**Souder**.—Willard C. Shisler, Harleysville, Pa., Salford cong., and Marie Souder, Sellersville, Pa., Blooming Glen cong., by David F. Derstine, Jr., Dec. 26, 1966.

Swartzendruber—**Martin**.—Sanford Swartzendruber, Goshen, Ind., College cong., and Carolyn Martin, Orrville, Ohio, Crown Hill cong., by Wilmer J. Hartman, Nov. 19, 1966.

Weld—**Steady**.—Weldon Elkhart, Ind., Olive cong., and Catharine Steady, Elkhart, Ind., Prairie Street cong., by Ivan K. Weaver, Jan. 1, 1967.

Yoder—**Lehman**.—Ahe N. Yoder, Sugarcreek, Ohio, and Rosie Lehman, Wilmot, Ohio, both of Longenecker cong., by Albert C. Slabach, Dec. 17, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bechler, Edward, son of Christian and Mary (Gascho) Bechler, was born at Pigeon, Mich., Aug. 10, 1891; died at Goshen (Ind.) Hospital, Dec. 30, 1966; aged 75 y. 4 m. 20 d. On Feb. 12, 1919, he was married to Ada Roth, who survives. Also surviving are 2 sons (Harold and LeRoy), 7 grandchildren, 3 great-grandchildren, 4 brothers (Albert, William, Henry, and Alvin), and one sister (Mary—Mrs. Loren Dietzel). One brother (John) and one sister (Violet) preceded him in death. He was a member of the Michigan Avenue Church, where funeral services were held Jan. 3, in charge of Herbert L. Yoder.

Brackbill, Harry G., was born in Lancaster Co., Pa.; died at the Memorial Hospital, West Chester, Pa., Dec. 7, 1966; aged 74 y. He was married to Myrtle Hadenman, who survives. Also surviving are 2 daughters (Ruth—Mrs. Emery King and Gertrude—Mrs. Horace Hartshaw), 7 grandchildren, one sister (Elsie—Mrs. Francis A. Harvey), and two brothers (Charles and Milton). He was a member of the Frazier Church.

Bumbaugh, Charles H., was born at Pond Bank, Pa., Feb. 19, 1894; died Sept. 13, 1966; aged 72 y. 6 m. 25 d. He was married to Lynn Cook, who survives. Also surviving are 7 children (Arlene, Grace, Isabelle, Mark, Charles, Jr., John, and Martin). He was a member of the Pond Bank Church, where funeral services were held Sept. 16, with Harvey Shank, Martin Lehman, James Shank, and Luke Shank officiating; interment in Parkland Memorial Gardens, Chambersburg.

Bumbaugh, Daniel G., son of George and Ethel (Golden) Bumbaugh, was born at Pond Bank, Pa., May 10, 1953; died at Fayetteville, Pa., Aug. 11, 1966; aged 13 y. 3 m. 1 d. Surviving are his parents, 3 brothers, and 4 sisters. He attended Pond Bank Church, where funeral services were held Aug. 14, with Harvey Shank and Martin Lehman officiating; interment in Mt. Pleasant Cemetery, Chambersburg.

Good, Christ, son of Henry and Elizabeth (Culp) Good, was born near Elida, Ohio, Nov. 25, 1874; died Dec. 27, 1966; aged 92 y. 1 m. 2 d. On June 20, 1896, he was married to Emma J. Heatwole, who preceded him in death Sept. 10, 1960. To this union were born 4 sons and 5 daughters. Surviving are 2 sons (John H. and Merlin), 5 daughters (Ehel M., Lesta A., Velma—Mrs. Mennon Good, Elizabeth—Mrs. Aaron S. Good, and Mrs. Mary Armstrong), 19 grandchildren, 41 great-grandchildren, 3 great-great-grandchildren, and one brother (Abraham). He was a member of the Salem Church, where funeral services were held, with Ronald Martin and Richard Martin officiating.

Good, Carrie, daughter of Noah and Elizabeth (Kinsinger) Schrock, was born in Johnson Co., Iowa, March 1, 1888; died at Wellman, Iowa, Jan. 1, 1967; aged 78 y. 10 m. On March 4,

1915, she was married to Amos Groat, who died Oct. 28, 1963. Surviving are 5 sons (Virgil, Herbert, Clifford, Guy, and Alva), one sister (Nettie), and 4 grandchildren. She was a member of the East Union Church, where funeral services were held Jan. 4, with J. John J. Miller and A. Lloyd Swartzendruber officiating.

Hartman, Della, daughter of Martin W. and —Layman, was born in Rockingham Co., Va., Dec. 16, 1893; died at Rockingham Memorial Hospital, W. Va., 1966, aged 72 y. 11 m. 6 d. On July 14, 1914, she was married to Walter E. Hartman, who survives. Also surviving are 3 daughters (Alta—Mrs. M. R. Terry, Ruby—Mrs. Ernest B. Whitelaw, and Juanita—Mrs. Donald McCullen), one son (Floyd), 2 sisters (Mrs. Joseph A. Brunk and Mrs. Emory Coakley), 2 brothers (John C. and Weaver), 3 grandchildren, and 2 great-grandchildren. She was a member of the Park View Church. Funeral services were held at Weavers Church, with Ira E. Miller and Moses Schlaabach officiating.

Hartman, John, son of Elias and Sarah (Shelly) Hartman, was born at Cullom, Ill., June 9, 1879; died Jan. 1, 1967; aged 87 y. 6 m. 23 d. On Aug. 15, 1914, he was married to Grace E. Cook, who survives. Also surviving are 4 sons (Russell, Lowell, Leroy, and Lewis), 3 daughters (Mrs. Rita Harter, Mrs. Mildred Winge, and Mrs. Bernice Canham), 24 grandchildren, and 4 great-grandchildren. Two daughters, one son, 3 sisters, 7 brothers, and 3 grandchildren preceded him in death. He was a member of the Cullom Church. Funeral services were held at the Stewart Funeral Home, Cullom, Jan. 4, with Edwin J. Stalter officiating; interment in West Lawn Cemetery.

Kuntz, Herman Ernest, was born at Pleasant Valley, S. Dak., May 18, 1883; died at Pacific Communities Hospital, Newport, Oreg., Dec. 26, 1966; aged 83 y. 7 m. 8 d. Surviving are one daughter (Mrs. Mary Lancaster), 4 brothers (Edward, Albert, Harry, and Philip), 6 grandchildren, and 2 great-grandchildren. He was a member of the Logsdon Church, where funeral services were held Jan. 4, in charge of Roy D. Roth; interment in Riverside Cemetery, Siletz, Oreg.

Lehman, Chester S., son of Waldo and Ruth (Sommer) Lehman, was born at Kidron, Ohio, March 20, 1924; died in a wood-cutting accident on his father's farm, Dec. 26, 1966; aged 42 y. 9 m. 6 d. On June 1, 1947, he was married to Elrena Hofstetter, who survives. Also surviving are 7 children (Virgene, Karen, Curtis, Darrel, Craig, Lora Lee, and Jovce), his parents, and one brother (Orel). He was a member of the Kidron Church, where funeral services were held Dec. 29, in charge of Bill Detweiler, Reuben Hofstetter, and Isaac Zuercher.

Martin, Anna M., daughter of Peter and Elizabeth (Stoner) Eschleman, was born in Washington Co., Md., Oct. 8, 1887; died at the home of her daughter, Mrs. Paul W. Shank, Scottsdale, Pa., Dec. 25, 1966; aged 79 y. 2 m. 17 d. On Nov. 30, 1911, she was married to J. Harry Martin, who died Jan. 21, 1962. Surviving are one daughter (Mrs. Paul W. Shank), 2 sons (J. Allen and Wilbur H.), one brother (Isaac), 13 grandchildren, and 3 great-grandchildren. She was a member of the Cedar Grove Church, Greencastle, Pa. Funeral services were held at the A. K. Coffman Funeral Home, with Nelson L. Martin and Harold A. Lehman officiating.

Martin, Mahlon W., son of John B. and Anna (Wenger) Martin, was born in Upper Leacock Twp., Pa., March 19, 1885; died at his home, Oct. 30, 1966; aged 81 y. 4 m. 11 d. He was married to Elsie V. Harnish, who survives. Also surviving are 5 sons (J. Jacob, LeRoy H., Samuel H., M. Richard, and Robert E.), 5 daughters (Eva M.—Mrs. Paul Horst, Dorothy H.—Mrs. J. Robert Peters, Viola H.—Mrs. Adam M. Shenk, M. Arthur—Mrs. Martin Brubaker, and Ruth E.), 32 grandchildren, 13 great-grandchildren, one brother (Elam W.), and 2 sisters (Minnie—Mrs. Walter Weaver and Amanda—Mrs. Newton Weaver).

er). He was a member of the Groffdale Church, where funeral services were held Nov. 2, in charge of Amos Sauder and Eli Sauder.

Musser, David G., son of the late David and Hannah (Gehman) Musser, was born in Lancaster Co., Pa., June 2, 1880; died at his home Dec. 4, 1966; aged 86 y. 6 m. 2 d. On June 7, 1924, he was married to Lena Zimmerman, who died June 12, 1959. Surviving are 2 sons (Ivan B. and Paul Z.), one daughter (Mary—Mrs. Warren Hollinger), 12 grandchildren, and 2 great-grandchildren. He was a member of the Indiantown Church. Funeral services were held at the Hammer Creek Church, Dec. 7, with Henry Fox and Lester Martin officiating.

Plank, David, son of David and Mary (Hartzler) Plank, was born in Logan Co., Ohio, July 22, 1876; died at Bellefontaine, Ohio, Dec. 27, 1966; aged 90 y. 5 m. 5 d. Surviving are one niece and 2 nephews. Preceding him in death were 3 brothers and 6 sisters. He was the last surviving member of the immediate family. Funeral services were held at the Hostetter-Kaufman Funeral Home, Dec. 29, with Roy S. Koch officiating.

Yoder, Manes M., son of the late Moses V. and Mary (Yoder) Yoder, was born in Lagrange Co.,

Ind., Oct. 15, 1903; died at his home in Topeka, Ind., Dec. 22, 1966; aged 83 y. 2 m. 7 d. On March 30, 1933, he was married to Fannie Ellen Yoder, who survives. Also surviving are 2 daughters (Marietta—Mrs. Paul Leichty and Margaret—Mrs. Furman Steury), 9 grandchildren, 3 brothers (Orva, Ernest, and Perry), and 4 sisters (Kate—Mrs. Monroe J. Miller, Lena—Mrs. Eli D. Schlaabach, Gertie—Mrs. John S. Christner, and Sarah—Mrs. Jacob Kropf). He was a member of the Maple Grove Church, where funeral services were held Dec. 24, with Harvey Graber and Edwin J. Yoder officiating; interment in Shore Cemetery.

Ziegler, Lee B., son of Sylvanus and Estella (Boyer) Ziegler, was born at Lederach, Pa., June 4, 1905; died at Grand View Hospital, Sellersville, Pa., Dec. 16, 1966; aged 61 y. 6 m. 12 d. On March 5, 1927, he was married to Sarah Wile, who survives. Also surviving are 2 sons (Curtis Lee and Harold), 3 brothers (Ralph, Gilbert, and Lloyd), 3 sisters (Edna, Myrtle—Mrs. Carl Moyer, and Viola—Mrs. Alvin Hemmig), and 6 grandchildren. One son (Robert) preceded him in death. He was a member of the Salford Church, where funeral services were held Dec. 20, with Henry Ruth and Willis Miller officiating.

Items and Comments

Although Vatican II approved a statement supporting the individual's right to conscientious objection, Archbishop Thomas D. Roberts considers it too feeble.

The British prelate described the statement in *The Constitution on the Church in the Modern World* as "still too little and too late."

He related his efforts to persuade the Council to take a more definitive action on conscientious objection in an article in the current issue of *The Critic*, national Catholic magazine published by the Thomas More Association.

Vice-President Hubert Humphrey, dedicating the Tri-Faith Chapels Plaza at Kennedy International Airport, hailed the interreligious site as a "symbol of the essential unity of our great religions" and a "pledge of their united determination to make this a better nation and world."

He urged Americans to let the chapel plaza stand "as a symbol of the peace which prevails among us here in America, despite our diversity, and as a pledge that we shall never cease to work for peace with justice and freedom throughout the world."

"For there is no quick and easy way to peace—it must and will be built out of the cumulative acts of men and women who dedicate their lives to the service of their fellowmen—and therefore to the service of God."

Membership in the Church of the Nazarene in the U.S. increased by 7,774 in 1966 for a total of 363,585. With 69,132 in 47 mission countries, the denomination now has a total world membership of 432,717.

The statistics were reported in Kansas City, Mo., by Dr. B. Edgar Johnson,

general secretary, who observed that world membership more than doubled since 1964.

Giving for all purposes in the denomination reached \$64,895,000, a \$5.2 million gain, and a record per capita of \$179.70—up \$11.37 over the previous high mark in 1965.

Dr. Johnson noted that the Nazarene Church has the highest per capita giving among all major denominations with more than 100,000 members.

Replying to a charge that crusade converts do not last, Evangelist Billy Graham says that such charges are rarely made in cities where crusades have been held. The evidence points to the opposite. In England there are 52 converts of the first London Crusade who afterward became Anglican ministers. And out of 105 theological students now in seminaries in Scotland, 19 were converted in Graham crusades.

The issue between evangelical Christians and committed ecumenists is not that of evangelism versus social compassion. It lies rather in these considerations:

1. "Evangelicals insist that authentic evangelism centers on the evangel (the good news of forgiveness of sins on the ground of Christ's atoning death and bodily resurrection).

2. "Evangelicals insist that love becomes mere humanitarianism if social action leaves out the evangel and espouses material gain rather than moral and spiritual betterment.

3. "Evangelicals continue to insist that social involvement is a Christian duty, but they repudiate ecumenical efforts to sell socialism as a Christian economic philosophy.

4. "Evangelicals champion the authority of the Bible and are critical of pluralism in theology.

5. "Evangelicals seek Christian unity but are lukewarm to the promotion of church mergers for the sake of organizational cohesion, rather than for the sake of theological unity and evangelistic momentum."

* * *

A group of thirteen Mennonite hymns have been very recently published by the Lawson-Gould Music Publishers, Inc., of New York City.

The music for these thirteen hymns was taken from a music manuscript book, which was written in the Franconia area in 1826, and the *Zions Harfe*. The texts were taken from the *Zions Harfe* and other sources and translated from the German by Alice Parker. In most cases the music used was in either one, two, or three parts and the choral arrangement was made by Alice Parker also.

These hymns and anthems were all commissioned by Hiram Hershey for use either at the Christopher Dock School or at the Laurelville Music Camp. The very attractive cover was designed by Jan Gleysteen of Scottsdale, Pa.

* * *

Moscow Radio, in a program beamed at the United States, carried a message from one of Russia's top Baptist leaders urging prayers for an end to the war in Vietnam.

The message came from the Reverend Alexander Karev, secretary general of the All-Union Council of Evangelical Christians (Baptists), who called the Vietnamese conflict "this greatest tragedy of our time."

After extending traditional Christmas wishes to U.S. Baptists and Americans in general, Mr. Karev said: "The words of peace still remain a wonderful prophecy, a dream of a world without weapons or wars.

"But it depends not only on statesmen to make the dream come true; it depends to an even greater extent on the people, and on us Christians and the churches.

"While we Christians sing about peace on earth during this Christmas season, the angel of death will continue to strike in Vietnam, killing the young and the aged.

"Even more tragic is the fact that it is Christians who are sowing death in Vietnam, Christians who sing of peace on earth and goodwill to men.

"I welcome the call of American Quakers for an immediate cessation of U.S.A. bombing and the beginning of a clearly stated and swiftly phased withdrawal of all American troops and weapons. Dear Christian friends, pray fearlessly that the New Year of 1967 will see the end of the war in Vietnam, this greatest tragedy of our time."

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Cover photo by Galloway: The street called "Straight"

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Population Control and World Hunger

By Vern Preheim

From the beginning of human history man has felt the need for more people. He has feared the extinction of his family, his tribe, his society, or his nation. The pendulum has now swung to the other extreme. Though some exceptions can be found, particularly in Africa, most people today believe that there are too many of their kind. They fear overpopulation will cause widespread starvation. This threat of world hunger, more than any other factor, has brought planned parenthood into general universal acceptance.

When the concept of family planning first was born, it was an unwanted baby. The opposition was fierce when Margaret Sanger began her crusade in 1913 to introduce the first birth control clinic in Brooklyn, N.Y. In the intervening half century the ethical, moral, and emotional arguments raised against contraception have to a large degree subsided. There are still moral concerns, however, which deserve both recognition and expression. Fortunately we now have a climate which will permit a free airing of these issues.

Population Growth Projections

Alarmists point to the great acceleration of population growth since the turn of the twentieth century. When the path which we have traveled during the past 100 years is plotted on a graph and projected into the future, an alarming population growth is indicated.

We can predict, for example, that the world's population will reach seven billion in 30 years and 16 billion within 75 years unless the direction of the path is checked or changed in some way. The average increase of the world population now stands at 2 percent a year. In some areas it is as high as 3 percent. Even if the percentage of increase could be sliced in half—to 1 percent—during the next few decades, we would still have a phenomenal population expansion between now and A.D. 2000.

Birth rates have not increased in the past century. The marked increase in population has been due entirely to a decline of more than 50 percent in the death rate. This has been achieved largely by the advances in medicine. In spite of this accomplishment, however, 50 percent of India's and China's population is 18 years of age or younger.

Suppose that every family in India had access to birth control devices—which they don't—and would use them to limit their families to an average of two children—which they probably wouldn't—there would still be a substantial increase in the population of India during the next 20



Scene in a Hong Kong street. More than half of the world's people live in Asia. To double the world's population once took hundreds of years. From ten million people in 7000 B.C. population doubled seven times, to a billion, by the nineteenth century. But three billion people in 1960 will be six billion by the year 2000, a doubling in 40 years.

years before it would level off at a figure which would be impossible to project at the present time.

There are optimists who claim that food production can keep up with population. We have to admit, however, that we live in a world with limited space. It cannot tolerate an infinite multiplication of mankind.

The only logical conclusion is that if death is postponed, birth must be controlled.

Vern Preheim is associate director of overseas services for Mennonite Central Committee, Akron, Pa. This is Part I of a two-part series.

Food Production Outlook

"I was hungry and you formed a study group," is Eugene Carson Blake's way of casting Jesus' accusation (Matt. 25:42) in a modern setting. Many studies have been made, and there is need for still additional information. But study must be accompanied by action. Someone has observed that if all of the land in the world were utilized as effectively as Japan uses her land, we could nourish 25 billion people. Research in years ahead will result in new technical know-how which should make it possible to do even better.

Paradoxically we have the technical know-how and the resources in the world to feed every man, woman, and child, but within the last 20 years the annual average increase of food production has been less than 1 percent a year.

Dr. B. R. Sen, director general of the Food and Agriculture Organization of the United Nations, claims the world food situation is more precarious today than it has been at any time since World War II. Food production is increasing only half as fast as the world population.

The United States surplus food commodities which for the last several years have come to the rescue in many desperate situations are now nearly depleted. It is not feasible to expect the United States and Canada to feed the whole world. Developing countries, although they are not feeding themselves at this point, do have unexploited potential which must be harnessed. There are sources of energy available all over the world which can be used in food production. When the food which one horse eats could feed 12 people, why use horses in food production? Horsepower which can feed on petroleum is available.

In many parts of the world the average production per acre tilled could be increased several fold through the use of fertilizers, irrigation, insecticides, pesticides, weed killers, and general soil conservation practices. The big challenge of the twentieth century is to apply the technical knowledge about these resources in developing countries.

The problem is not one of merely raising more food. Storage, transportation, and marketing facilities must also be available. Other sources of food are being explored. The ocean covers 71 percent of the globe's surface, but at the present time it provides only 1.5 percent of man's food, measured in calories. Chemists are experimenting with synthetic foods. One day it should be possible to have mass production of proteins by growing these and other microorganisms on hydrocarbons which are produced from petroleum. These items are only in the research stage at the present time and do not help us for today's food needs.

New Climate for Family Planning

Once it was necessary to give birth to six children in order that two might survive to become adults. Now only two are needed, but how can parents keep the other four away? Though various terms, such as planned parenthood or family planning, are used, what most people are really after is conception control. There has been an astounding

change of attitude on this subject in the past 50 years. It is not only that the concern for food and space has forced us to reconsider our attitudes toward contraception. People have also come to the realization that no one should have more children than they really want.

More than 20 countries now have national family planning programs. Most religious groups no longer voice opposition. They are either permissive or increasingly active in support of birth control. Within the Roman Catholic Church, too, there are new winds blowing. "There is no longer any doubt that birth control will soon come in Latin America," says Father Roger Vedemans, SJ, director of the Center for the Economic and Social Development of Latin America.

Planned Parenthood Federation and many other organizations are launching a massive educational effort on the why and how of birth control. One of the leading contributors toward this effort is the Ford Foundation, which over the past years has given \$72 million in the form of grants. Over the next three years it will make an additional \$400,000 available to operate community family planning projects and to generate government funds for the purpose of promoting family planning.

Sociologists and philosophers point out that the massive efforts at family planning have two additional benefits to society in addition to maintaining a balance between the availability of food and the population. These have to do with the role of the woman and the marriage relationship.

Throughout history woman's chief role has been to give birth to children and to take care of them. Now that it is no longer necessary to bear a child each year, woman has been freed to become a creative person in another sense. This fact has resulted in a changing status for woman. Surely in our culture the woman has much to offer to the welfare of society beyond the production of children.

A second important by-product of the new acceptance of birth control is that for the first time many women give themselves completely to sexual communion within the marriage relationship which earlier was not possible because of the constant fear of pregnancy. The elimination of fear, coupled with the changing attitude toward sex, should permit a healthier marital relationship.

We are in a changing world. Regardless of what we think of it, birth control is part of this changing world. It will be demanded and used increasingly. Certainly those families who want to restrict the number of children should have the information and means to do so for their own welfare.

A Prayer for Involvement

O God, who has bound us together in this bundle of life: Give us grace to understand how our lives depend upon the courage, the industry, the honesty, and the integrity of our fellowmen; that we may be mindful of their needs, grateful for their faithfulness, and faithful in our responsibilities to them; through Jesus Christ our Lord.

Mennonite "Man of the Year"

Hubert Humphrey said recently that the last third of the twentieth century will make the first two thirds look as if we were standing still. Young people are better equipped to fit into such a rapidly changing world because they have never known the kind of stability older people remember. Also young people, by nature, are more flexible, more interested in discovery, less attached to the past, and more ready to give the new things a chance.

Time magazine departed this year from their usual pattern of selecting an individual as the "man of the year." They selected a whole generation, today's youth. They are a restless, questing generation. They are "not just a new generation," says *Time* magazine, "but a new kind of generation." They are not only for change but in a real sense are a guarantee of change.

Mennonite young people are in many ways no different from other young people. They have the advantage of the contributions a Christian home and a Christian church program can make. But they are similar to their peers in many ways because they are a part of what *Time* called "The Man of the Year." They, too, are articulate, educated, independent, and creative. They, too, have grown up during the knowledge explosion. They, like their peers, feel a tremendous urge for honesty. And let us be assured that many of the less transparent actions older persons took for granted in the interest of expediency the new generation will condemn. Nor will they tolerate shoddy doctrinal formulations that cannot bear discussion or religious practices that do not conform to what following Christ means in today's world. They are asking for a kind of unvarnished honesty that they do not often see demonstrated.

We have always said that in a believer's church all members decide things together. Maybe we have not taken youth seriously enough in the past. We have to some extent excluded them from decision because they were young. We have often let them be a waiting church within the church—waiting to be the church of tomorrow.

I see a blessing in the rapid social change we are witnessing. We will have to be an authentic church, one where younger and older will move forward into the unknown together. Experience will be less helpful. It will not always help for older persons to say to young people, "This is how we did it," because fewer experiences will be similar. So we will need more Christian education on how to make decisions and less on what the answers should be. In this way we would be taking the needs of the Mennonite "man of the year" more seriously.

—Arnold W. Cressman.

My Prayer

O God,
Creator and sustainer of all,
Thank you
For the assurance
That you steady the pillars
When the earth totters,
That you judge with equity
When men judge falsely,
That you fill with light
The dark places.
Thank you
For the confidence
That you have fixed the bounds,
Not only of the earth—
Summer and winter,
But of kings and continents.
Now help me to live
Under your divine sovereignty.

Amen.



Tuttle Avenue, Sarasota, Fla.

The Tuttle Avenue Mennonite Church was organized in 1950, and the building was dedicated on Dec. 31, 1950. The Sunday-school facilities at the rear of the church were erected in 1965. The church is located at 5100 South Tuttle Avenue, Sarasota, Fla. Attendance fluctuates from 225 in mid-July to 600 in mid-January. Two identical preaching services are held every Sunday morning during the winter months. The present membership is 180. H. Michael Shenk is the pastor.

Overpopulation and Starvation

It is hard for us well-fed Americans to take seriously the fact that the world is plunging rapidly toward the gravest food shortage in its history. Scientists say there could be mass starvation in scores of countries within a few years. Conservative estimates tell us that even now 10,000 persons die of starvation each day.

This reads like something in a book. It's hard to feel for this situation with stomachs comfortably full. To gain a little feel of what it means, skip a few meals. Only when hunger pains are gnawing at your innards can you sense something of what is being said. Only then can you face the fact that famine really means that millions and millions of people grow hungrier and weaker every day until they finally die of starvation.

In speaking of this problem of producing enough food to feed the world today, Dr. Raymond Ewell, vice-president of research, State University of New York, said, "This is the biggest, most fundamental, and most nearly insolvable problem that has ever confronted the human race."

The world is running out of food. This has been happening since 1961. That was the year the world's people began eating more than was produced. Lester Brown, USDA economist, points out two pressures on food supplies: exploding population in the underdeveloped parts of the world and exploding income in the developed part. What is he saying?

World population has been increasing 2.2% and up to 3% and 4% where hunger is worst, while food production has increased only 1.5%. Further, in the parts of the world, such as Europe and Japan, where people get more money, the demand for meat, milk, and eggs is greater and this uses up grain faster than where people eat the grain itself.

Two suggestions are usually given to help solve the problem. First, there is need not only to share surplus and get lands now in conservation planted again, but also to share know-how in producing food. Many of the developing countries need to do more in modernizing their production and distribution of food. Primitive methods are still used in much of the world when it comes to agriculture. The tendency of emerging nations is to place a priority on steel mills, hydroelectric projects, and other status symbols of industrialization.

Second, the strong suggestion we hear constantly is that methods must be introduced to control the birth rate. The population growth projections are alarming. This growth is due not only to birth rates but even more to a declining death rate.

In all this the Christian cannot remain unconcerned. The problem seems unsurmountable and we are inclined to feel that our sharing is simply too small to count. This is not true.

Likely more and more of our own people, many of whom have come out of an agricultural background, will find answers of service in countries where this know-how is so important.

Also we will be called upon to share with others more and more. As Christians we cannot simply say, "Be clothed and fed," without sharing deeply of our lives and living to relieve the suffering of mankind.—D.

Look Up

Jesus, in Luke 21:28, speaks of certain things coming to pass in the last times. And it is not glorious. In fact, the Scripture nowhere indicates a glorious finish to this age. Rather, it portrays such things as perilous times, abounding lawlessness and abating love, false doctrine, and evil men becoming worse and worse. Such shall characterize the end time. It doesn't sound like universal peace and justice but "signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth."

There may be a resurgence of vital faith among faithful believers as the bride readies herself for the Bridegroom. It appears from Scripture that there will be a prosperous and popular world church in good terms with the age and with Caesar. And through modern mass media of communication the Gospel is being preached. God seems to be giving one great last chance for persons to respond and for the final harvest to be gathered.

By all signs it would seem time to look up. The outlook may be dark, but the uplook is bright.—D.

Lights in Darkness

I am an admirer of lamps and lights—all kinds. The other day I walked into a department store which had a large display of all kinds of lights, all in one area. So many were lit in that one section of the store that the brilliance blinded my eyes. They were shining for show here and not for usefulness. I thought, What a waste of light!

This experience brought to mind some gatherings I've attended—church meetings they might be called. Here the saints gathered. Saints are to be lights. But too often they are all together in one place and there they seem to shine best. Shining for show.

Lights become useful only when they are burning brightly in the darkness. And maybe that missionary said something we should hear again, "I have but one candle to burn and I would rather burn it out where people are dying in the darkness than in a place which is flooded with light."—D.

Mistakes of Middle-Incomers

By Virginia Whitman

About forty percent of the nation's population belong to this group. What does that mean, economy-wise? It means that you probably own a car, are buying your home, have most of the modern conveniences, and perhaps a few luxuries.

As a Christian, it means that you are exposed to certain dangers, and are apt to make certain mistakes in your stewardship of finances, different from the perils which befall the poor or the risks which beset the rich.

For instance, because of your economic status, you have probably built up a credit rating that may be a snare to you. If you were poorer, you could not have established it. Therefore you may yield to the temptation of credit or installment buying beyond a discreet limit, and may be up to your ears in debt. You may run on so close a margin that any little emergency will throw you behind with some of your obligations. As a result, in the eyes of some creditor or collector, you do not measure up to what a Christian should be. Thereby reproach is brought on the name of Christ. The Scripture admonishes, in Rom. 13:8, "Owe no man any thing, but to love one another. . . ."

Keeping Up

Another mistake you may make is in trying to "keep up with the Joneses." If you were in the low-income group, you might know it was impossible, and not be foolish enough to try. As it is, you may be led to think that by a little trimming here or straining there—even, maybe, by a little questionable manipulating—you can maintain a standard equivalent to some other family whom you envy. Such a situation is evidence of "heart disease." Your heart is not single-minded toward God. You are trying to serve two masters, though the Scripture expressly warns, "Ye cannot serve God and mammon" (Matt. 6:24). Mammon means material objectives.

It should be remembered that this effort to appear or live more prosperous than we are is not always accompanied by more expensive clothes or cars. A middle-income woman, a respected church member, stole colossal sums from her employers to give to other people. She was not trying to "keep up with the Joneses" but she was trying to assume a role to which she was not entitled. And by her gross defection from honesty, she brought shame upon her church and the cause of Christ.

It is a shocking fact that more middle-incomers become embezzlers than any other group. According to *Fortune* magazine, the typical embezzler is a man in his thirties, married, with one or two children. He lives in a respect-

able neighborhood, drives a medium-priced car, and so on. In other words, he is a middle-incomer. Of course, he is not an embezzler because of that, but rather because being in that group he is exposed to particular temptations which he might not encounter were he either poor or rich.

Yet in Prov. 30:7-9 is a remarkable item: a man praying to be a middle-incomer! He says, ". . . give me neither poverty nor riches; feed me with food convenient for me," The marginal rendering on the word "convenient" carries the thought of suitability; or, to paraphrase, "appropriate to my income." It is in not being satisfied with such a standard of living as he can afford, that the middle-incomer makes his mistakes and comes to grief. Paul admonishes, in I Tim. 6:8, "And having food and raiment let us be therewith content."

Giving

One other type of mistake the middle-incomer may make is in regard to his gifts to the Lord's causes. If he were poor, whatever he gave might look big to him. But the middle-incomer is apt to fall short in his financial responsibilities because his gifts look small to him. Since he cannot give huge sums, he excuses himself from giving any, particularly in special or above-the-tithe offerings. Yet statistics show that most Christian movements and organizations which are supported by freewill offerings receive the major part of their income from relatively small gifts. One of the greatest Bible Institutes in the nation published a pamphlet a few years ago in which it stated that 74 percent of its income was from cash donations of which 87 percent were for \$10.00 or less. So the middle-incomer need not excuse himself from faithful stewardship on the basis of not being able to make large gifts.

A missionary leader has stated that if only five million, out of a possible fifty million evangelical Christians in the U.S. and Canada, gave an additional \$3.00 to \$5.00 each per year, they could support an additional ten thousand missionaries. As it is, there is but one Protestant missionary to approximately every four thousand church members, because per capita gifts for foreign missions vary from as low as ninety-five cents per year up. Obviously, the progress of foreign missions depends upon the faithful stewardship of middle-incomers.

Do such facts convict you, as a middle-incomer, that you have been grieving God by mistakes in handling your finances? Have you brought reproach on His name by unworthy practices or covetous ambitions? If such be the case, there must be contrition first, and confession of sin.

I John 1:9. Then there must be prayer for a willingness to deny self, to forego luxuries and extravagances, in order to be a faithful steward and an effective witness. That is the challenge of II Cor. 9:8: "And God is able to make all grace abound toward you; that ye, always having

all sufficiency in all things, may abound to every good work." (Note that it says *sufficiency*, not *superfluity*.) Therefore, ask God for grace to manage your income in a manner that will glorify Him.

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For Discussion

Let's Face It

By James Payne

Jesus made a startling statement when in Luke 16:8 He said, "The children of this world are in their generation wiser than the children of light." This He said in light of our stewardship of the Gospel. Could He really mean what He said? What really did He say?

Let us compare the work of the church with, shall we say, the telephone company. The telephone company, as well as every business that is worth its salt, is constantly taking inventory of its resources, evaluating its program and projecting new goals and means to reach them. Neither does it neglect to measure how successful it was in reaching these goals. When it fails, hours are spent expertly analyzing the why of failure. When did your local church—or your district conference organizations, such as the mission board—last expertly evaluate its program: its objectives, its approach, and its results?

Nothing happens in life without goals, or objectives. How many of us in Christian work have clear objectives of what we are attempting? In stating objectives often there is much fuzziness. We make them so general that they say nothing. For example, we say a good objective for the telephone company is to provide satisfactory service to its customers. What does this really say? Does it tell us what is considered as "satisfactory service"?

In Christian service we usually have as our objective the proclaiming of the Gospel of Jesus Christ. This is fine! But what have we said? How do we expect to "proclaim"? What do we mean by "the Gospel"? Even if and when we have spelled this out in clear objectives, we have not been very wise.

Christianity seeks to change lives. We have only talked about what we are doing. In education we have discovered that we must spell out in our objectives the change expected in the student. Where there is no change, there is no learning. Methods to bring about this change will vary. They are not the goal. Change is not assured because we have gone through certain motions or said certain things.

An educator put it thus: "Education means changing

the behavior of a student so that he is able, when encountering a particular problem or situation, to display a behavior which he did not previously exhibit." This is exactly what I think Christianity is seeking. The man who once would have struck back, Jesus says, now will turn the other cheek. In stating objectives we must state them in the desired outcome of what is expected in the lives of people.

In stating objectives there is the area which includes knowledge, comprehension, and application. To illustrate this, in Sunday school a boy learns the verse, "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." This is knowledge. Comprehension would be understanding the meaning. He would not err in believing "coals of fire" to mean glowing red-hot coals from a furnace. Application would be sharing a candy bar with the boy who took his position as pitcher on the school ball team.

Here is where we usually stop. But there is another area which is even more important in stating objectives. A boy may do all we stated above because he was taught he should. What we are attempting is to have him want to. There is an emotional quality to his action. There is a quality of resistance or automaticity (is it natural or unnatural?) in his action. These relate to his system of values. Jesus taught that here was the core of a person's actions. Motive, the heart condition, was of supreme importance. A boy may know, understand, and apply, but inwardly he may be rebellious. There is the story of the little boy who sat in the chair because his mother told him to. Muttering to himself he was saying, "But I am standing up inside." In writing objectives we must include this area.

Why do we not write out objectives for the Sunday-school class we teach, the church of which we are a pastor, or the new work (or old) which the Mission Board is opening? Largely it is because we have not thought through what we are attempting to do. We are befuddled. We have not disciplined ourselves to clarify our motives. We are too busy. The discipline of working through the expected outcomes of any venture takes time as well as knowledge. We often lack both.

James Payne is pastor of the Martinsburg Mennonite Church and principal of the public grade school, Martinsburg, Pa.

Without specific objectives, there is no way to evaluate results. In home mission work we have had quite a lot of activity. Many persons are happy and satisfied with it. Yet, a study by one of our scholars of the results concludes ineffectiveness. How can any of us evaluate unless we first set up objectives, even if they be only in our own mind?

Can you state clearly objectives aimed at behavior outcomes? Can someone else understand what you are trying to accomplish? Try it. It is excellent discipline. If you are tempted to throw up your hands and say, "Why this? I know what I am trying to do without putting it in words," remember the words of Jesus: "The children of this world are in their generation wiser than the children of light."

What Is Poverty?

By Paul M. Miller

(Reflections after 6,000 miles of travel throughout East Africa)

Yesterday I watched a crippled beggar trying to sit down. His twisted limbs would not support him in a graceful or gradual act. He had to partly fall down to his spot on the cement sidewalk where he sits to do his daily begging. His pathetic expression and hopeless prospects for the future are a picture of poverty.

Africa cannot hide her poverty in some ghetto of the Inner City, or an out-of-the-way Appalachian Highlands. There are the many men walking along the roadside with shirts so tattered that only the seams hold them together. There are the women who work all day for a wealthy plantation owner for the wage of "as much firewood as they are able to carry home with them." So, they can be seen staggering along the roadside near sundown with huge loads of 100 pounds and more, which they can use to cook more mush for their ten hungry children.

The leper, begging on the sidewalk, is poor; the 16-year-old boy, who pleads with you to help him go to school because his father "be died," is poor; the father of six, who works all day for the equivalent of 84 cents, is poor; the woman, who walks long distances to get not-too-clean water which she carries home in a five-gallon can poised on top her head, is poor.

Poverty means that, instead of a sanitary rest room, most families that have any provision at all must be content with a completely bare room without water, or towel, or tissue, with only an opening in the cement floor and almost unbearable stench. Poverty means children who cannot be sent to school; it means severely crippled men crawling across the street, because there was no money for medical assistance years ago. Poverty means land depleted, because two crops are raised on it yearly to produce enough maize to make mush; and it means children with

low energy, because of parasites or poor nutrition.

This all-too-obvious poverty ought to sting the conscience of Christians from affluent America until genuine compassion finds truly helpful ways to offer durable assistance.

But the glorified Christ speaks to the affluent church also, about her own unrecognized poverty. The "I am rich and increased in goods and have need of nothing" attitude has no eyes to see a deeper kind of poverty. The African's poverty is obvious, and he is seeking desperately to remedy it; but how shall the affluent church recognize her kind of poverty?

Christ may be speaking of our poverty of spirit, which fails to well up with passionate concern and courageous action to alleviate human suffering. He may be thinking of our poverty of love, which cannot enfold our brother man to our hearts, because some trivial difference of race, or culture, exists between us. He may refer to our poverty of understanding of man and his deepest needs, which fails to sense the unfulfilled longings and ultimate concerns of every man made in God's image.

The person whose longings for fellowship with the living God are anesthetized by earth's goods and gadgets, who feels that because he has increased in goods, therefore he has achieved the "good life"—this person is poor, indeed! The person whose heart is only lukewarm toward the heart of God, whose hoarded goods is not refined by the fires of God's testings, whose true condition before the all-seeing eyes of God is one of shame and nakedness, whose sore eyes cannot see and evaluate the world more nearly as God sees it, and who cannot shake off his complacency and repent—this person is truly poor.

Our awareness of affluence is likely to impoverish our spirits. Our awareness of superior education is likely to tempt us to be quick with answers and slow to listen and to learn. Our awareness of cultural polish may blind us to simple, elemental values in the African culture. Our confidence in our rich Christian tradition may dull our ears, so that we do not hear what the Spirit wants to say to us through the young church.

What Is Affluence?

Affluence is loneliness . . . enough money to buy any company you desire but never a real friend.

Affluence is having a closet full of clothes . . . "but I just don't have a thing to wear."

Affluence is an abundance of food . . . weight watching, diet pills, Metrecal.

Affluence is money to pay the doctor who treats you for ulcers, nerves, and hypertension.

Affluence is having a dad . . . so busy making money and keeping up a front that he doesn't have time for you.

Affluence is a mother who puts her child in a nursery school to keep him out of her hair.

Affluence is . . . "I just couldn't eat another bite!"

Affluence is pointed-toe high heels . . . they hurt your feet but that is the style.

Affluence is mortgage payments on a house in the best part of town.

Affluence is going to school . . . pressure for the highest grades from first grade on.

Affluence is driving while intoxicated . . . having a wreck . . . fixing a ticket.

Affluence is a retirement home in Florida . . . missing old friends.

Affluence is having babies but never caring what kind of mother you are.

Affluence is a job that lets you get ahead at any cost.

Affluence is becoming a delinquent from boredom and overindulgence.

Affluence is having everything you want . . . but never really being satisfied.

Affluence is anger, fear, irresponsibility, lack of motivation, alcoholism, infidelity, despair, discontent.

Affluence is false pride, ingratitude . . .
And no criterion for happiness.

—Vonda A. Clark in *The Christian*.

How to Live on \$100 a Year

Start with a typical Canadian-American family, with an income of \$6,000-\$7,000 per year, in a small suburban home.

Take out the furniture, except for a few old blankets, a kitchen table, and a chair.

Take away all the clothing, except for the oldest dress or suit for each member of the family and a shirt or blouse. Leave one pair of shoes for the head of the family.

Empty the refrigerator and pantry, except for a small bag of flour, some sugar and salt, a few moldy potatoes for tonight's dinner, a handful of onions, and a dish of dried beans.

Dismantle the bathroom, shut off the water, remove the electric wiring.

Take the house away and move the family into the tool shed.

Remove all the other houses in the neighborhood and set up in this place a shanty town.

Cancel all subscriptions to newspapers, magazines, and book clubs. This is no great loss as our family is now illiterate. Leave one small radio for the whole shanty town.

Move the nearest clinic or hospital ten miles away and put a midwife in charge instead of a doctor.

Throw out the bankbooks, stock certificates, pension plans, and insurance policies and leave the family a cash board of \$5.00.

Give the head of the family three tenant acres to cultivate. On this he can raise \$300 in cash crops, of which one third will go to the landlord and one tenth to the moneylender.

Look off 25 to 30 years in life expectancy. —Excerpted from Robert L. Heilbrunner, *The Great Ascent*.

Give Wisely

By J. D. Graber

Ten boxcar loads of food were standing on a railway siding in El Paso, Texas, all dressed up, as it were, and no place to go. It seems someone working with the Tarahumara Indians in Mexico passed word to someone in New Orleans that the Indians were starving. You may have read about this incident in the papers. The generous people in New Orleans collected ten boxcar loads of food and gladly sent them on their way to Mexico.

We like this kind of direct action, they seemed to think. Why ask the government to do anything about it? Giving through a regular church or relief agency also can mean delay, and, furthermore, they may not agree with us that this particular relief project has priority. So why not cut all red tape, take direct action, round up the food, and ship it on to the starving people without delay? It can thus be our own project and we can take pride in doing it ourselves.

But the Mexican government refuses to allow this food to enter the country. They say these Indians are not starving and, in any case, if they need help the government will do what is necessary. This reaction is understandable. National pride is at stake.

Let us not be too easily critical. After the severe Kansas City flood of about 15 years ago a foreign government sent a few bales of clothing for "flood sufferers in Kansas City." Our government refused to let them come in. "We look after our own social needs" was the reason given. This was obviously a political decision, like Mexico's decision in refusing the food for Indians. Whether the people needed clothing or food was not the question. National pride determined the decision.

What lessons should we learn from this episode? Good intentions are wonderful. Direct response has promotional values. But knowledge and skill and experience must be added to get results and give benefits. No one individual or local group has enough of these. Well-intentioned efforts across national or cultural lines have about an equal chance to do harm as good. In any case one needs to weigh one particular need against other needs in the country and against actual needs in other nations. Need alone dare not determine strategy; it is only one factor as the church seeks to apply her limited resources to best kingdom advantage in a world of almost infinite needs.

Give through your church and her relief and mission channels to avoid embarrassing and damaging experiences such as this food for Mexican Indians project.

A Visit to Tbilisi

By Frank C. Peters

Part IX

(Report of Mennonite Delegation to Soviet Union)

We were to leave Moscow on Saturday, but after hours of waiting at the airport we were informed that it would be Sunday morning. This was the big weekend, the forty-ninth celebration of the October Revolution of 1917. Large numbers of people were traveling.

It was raining when we arrived in Tbilisi, or Tiflis as our parents called it. The countryside resembles British Columbia and Oregon. The huge snowcapped Caucasus range could easily be mistaken for the Rockies although there is a lack of vegetation on the slopes. Below we could see the grape fields, for this is the California of the USSR.

The people are mainly Georgians. They appear to be friendly, more sociable, and quite emotional. Their culture has a definite Eastern tinge. The main language is Georgian, with Russian being second. Of course, there are other peoples here as well, notably the Armenians who settled here many years ago. The latter were cruelly persecuted by the Turks, who attempted to wipe them out.

Everything carries the earmark of a culture which is not predominantly Russian. The religion of the people is not that of Orthodox Russians. The Georgians boast a Christianity which is older than that of the Orthodox Church. We were told that the Georgians guard their semi-independent republic zealously, resisting russification wherever they can.

Here we have the cradle of the Russian Baptist church. The first converts came from the Molokans, a sect also found in California. From this movement has come the largest Baptist Convention outside of America begun in 1860.

The brethren who met us at the airport were older men, leaders of the church in Tbilisi. We were informed that a unique situation exists here, for there are actually three groups in one church: Russians, Georgians, and Armenians. Each group has its own leader and choir and conducts separate services in its own tongue.

Sunday evening they were all together. There were three choirs on the platform, sitting like sardines. The organist was in

the center. We were squeezed between the wall and the choir. There was very little room left to move out behind the pulpit. The English was interpreted into three languages. This does give the speaker time to meditate between sentences. Every bit of humor, if it comes through, gets four laughs.

The people began the service at 6:00 p.m. We came late because of our supper. The meeting lasted till 9:30 p.m. Three of us gave greetings, and nothing more, but until those greetings have been filtered through four languages, even they took up considerable time. Three choirs sang a total of 12 numbers and the congregation sang three. Two brethren spoke the Word, and the local ministers gave welcoming words and greetings. All the while there were people standing. I cannot understand how they kept from fainting in a hall that was overpacked.

The music of these people is beautiful but very melancholy. The text usually expresses a prayer for mercy and deliverance. We missed the note of joy which often characterizes our anthems of praise. Here, as in other things, the song must be seen as an expression of people in a situation.

Saying farewell was a touching scene. We sang "God be with you till we meet again" and the handkerchief-waving started with the last verse. On the way out we shook hundreds of hands and heard many "do svidaniyas." The atmosphere was most genuine. One felt very much a part of this congregation.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottsdale, Pa. 15083.

The State in the New Testament, by Oscar Cullmann; Scribner's; 1966; 123 pp.; paper, \$1.45.

Since its first appearance ten years ago, this work by Oscar Cullmann has contributed greatly to the clarification of just what the New Testament says on the question of the state. It is effective in do-

ing this because it pays relatively little attention to the vast accumulation of traditional views of the state in official Christendom, and instead looks closely at the texts.

The most original contributions of this approach are:

(a) Rediscovering that Jesus Himself, as He had to deal with the meaning of Messianity and the political situation in Palestine, had to deal directly with the problem of the state and was Himself a political figure;

(b) Demonstrating the usability for our day of the Pauline thought about the "principalities and powers" which overlie visible social realities.

Readable: should be one of the first texts referred to if a congregation wants to discuss contemporary church-state problems.—J. H. Yoder.

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Even So Believe (Honest Faith in an Age of Doubt), by Chester A. Pennington; Abingdon; 1966; 127 pp.; \$2.50.

The author attempts to deal honestly and directly with the questions modern man often assumes to be the hindrances to Christian faith. He does so in fresh, concise, readable language which the lay churchman will have no difficulty in understanding. He is critical of a shallow kind of faith, of some Christians, which never allows itself the honesty of testing its beliefs, which does not permit the questions which can lead him to more meaningful understandings. A Christianity which merely persists on moral duty he calls only a "half faith."

On the other hand, he believes that the Christian faith challenges as presumptuous some of the basic assumptions which underlie the belief that analytical and technical reason is the only avenue to the arbiter of truth. Not all that masquerades as intellectual doubt is really honest, but simply a facade for our pride and disobedience. Where honest doubt is present, honest faith becomes possible. Author Pennington acknowledges the classic New Testament faith and the centrality of Christ. He assumes, however, that contemporary Christians will seek new and relevant ways to express this faith.

His two-part chapter headings identify what he sees as the hindrances to faith for modern man and his suggested answers: "The Claim of Reason / The Courage to Believe," "The Reluctance of Pride / The Admission of Need," "The Challenge of Self Will / The Demand for Obedience," "The Insecurity of Feeling / The Assurance of Forgiveness," "The Failure of the Church / The Call to Community," "The Mystery of Suffering / Wounds That Heal Wounds," "The Threat to Meaning / The Death of Death."—Virgil J. Brenneman.

CHURCH NEWS



First MDS team in Marigot, Haiti. From left to right: Lloyd Hooley, Stephen Felder, John Eberly, Dewayne Johns, Levi Wingert, Peter Toews, Jake Dyck, Val Sinit—cook.

Second Team for Haiti

A second team of four Mennonite Disaster Service men left the U.S. Jan. 10 for an eight-week term in Haiti. They will join Marlin Pankratz, leader of the group, and "Sandy," a Scotch cook and photographer.

Pankratz left Dec. 31 for his third term of service in Haiti. He was there first as a VS-er and later under MDS. He speaks Creole. His home is Mt. Lake, Minn., where he is a member of the First Mennonite Church.

The MDS team will continue to build homes in Marigot, a southern Haiti town 75 percent destroyed by Hurricane Inez in October, 1966. The first MDS team to this area left in November, 1966. They completed frames for 35 homes during their two-month term.

The houses are constructed 10 feet wide by 20 feet long. The team made concrete frames consisting of six concrete poles at 10-foot intervals and a steel reinforced concrete plate around the top. On these houses tin roofs will be mounted on wooden framing.

Owners must supply walls from local materials. New houses will be built and designed for concrete slab roofs. These dwellings are an improvement over the usual Haitian dwelling, but still within the means of the average family.

The second team will consist of the following men in addition to Pankratz:

Ivan Earl Bowman, who is a member of the Akron Mennonite Church, Akron, Pa. A former Pax foreman in Germany, Bowman is presently employed by Wickes Building and Lumber Supply Co., Ephrata, Pa.

Orval Bontrager, who lives and farms in Monmouth, Ore. He is a member of the Albany Mennonite Church.

Victor Plessinger, who is experienced in masonry construction and self-employed. His home is in Wooster, Ohio, and he is a member of the Oak Grove Mennonite congregation near Smithville, Ohio.

Myron Schultz, who farms in Bloomfield, Mont. He is a member of the Bethlehem Mennonite Church.

Church Leaders' Tour

In response to specific interest Menno Travel Service is willing to arrange for a tour of "Mennonite" Europe for church leaders after the Mennonite World Conference in Amsterdam if there is sufficient interest. The tour is planned for those persons who are willing to bypass sights of general cultural and historical interest in favor of contacts which relate to their concerns as church leaders.

The tour would seek to provide some understanding of European Mennonite church life and thought except in the Netherlands where such contacts will be had during the week of the conference itself. The tour would include places of North American relief and mission interests as well as church renewal and mission concerns within European Protestantism.

The general route of the tour would be from Amsterdam to Zürich via places in Germany and Alsace and return through Geneva, France, and Belgium. It is hoped that the tour, if it materializes, can be made to fit into several of the charter plan schedules since most of the participants will undoubtedly already have made their reservations. It appears that only fifteen persons can be accommodated on this tour on a first come first serve basis and according to whether their trans-oceanic flight can be coordinated with the tour schedule. Persons interested should write to Menno Travel Service, Akron, Pa. 17501, specifying the "Church Leaders' Tour."

2,300 Tons Distributed In Vietnam

Nearly 4,700,000 pounds of relief commodities were distributed during 1966 by Vietnam Christian Service, a program of the Mennonite Central Committee, Church World Service, and Lutheran World Relief.

Sixty-five thousand individuals were given supplies directly, while thousands of others, in 44 institutions including 12 day care centers, ten schools, nine hospitals, six orphanages, and five rehabilitation centers (prisons and reform schools), received commodities through their institutions.

Vietnam Christian Service director Paul Leatherman reported that wheat flour and bulgur wheat (wheat especially treated so as to retard spoilage) headed the list of supplies distributed. Substantial amounts of other items—including dry milk, butter oil, canned meat, soap, medicines, and clothing—were given to needy Vietnamese families.

Vietnamese peasants are generally poor, earning less than \$250 annually. For the peasant, the most constant reminder of the war is hunger. Military operations reduce the amount of land under cultivation, and the great fleets of sampans that used to do Vietnam's commercial fishing no longer sail because of the war at sea. The result has been constantly rising food prices. Even in normal times the Vietnamese peasant spends 60 percent of his income for food. Now it is even more.

Vietnam Christian Service places great emphasis on the people-to-people



Children with relief bread

approach of its 65 workers; its doctors and nurses, social workers, community development specialists, home economists, and vocational educators are at eight locations throughout Vietnam. But where there is hunger, where there is need for shelter, medicine, and clothing, these things, too, are major concerns of its ministry of compassion.

Agriculture Heads Pax List

Mennonite Central Committee Pax for 1967 should be the largest in Pax's 16-year history. Volunteers are currently needed for this enlarged thrust.

Persons with college training and experience in agriculture are always needed for MCC's expanding agricultural projects in farm extension for rehabilitation and self-help.

Experimental farms demonstrate efficient agriculture, livestock management, and poultry care and discover what crops are suitable in the area. Agricultural projects currently in operation are located in Crete, Algeria, Congo, Vietnam, India, Brazil, Paraguay, Mexico, and Appalachia.

MCC also places Pax men in Morocco, Nigeria, Indonesia, Pakistan, Israel, Bolivia, Dominican Republic, and Haiti.

Pax men are regularly needed for construction, mechanical, relief, maintenance, administrative, and youth work.

Two agriculturists, two mechanics, and one experienced well driller, all Canadians, are being sought for India.

One new development is Pax Education

Program in the Congo sponsored by the Council of Mennonite Colleges and MCC. Following one or two years of college, students will enter a 26-month program where they will receive an orientation and then be assigned to a work project in the Congo. Through study during orientation and on the field they will earn up to a year of college credit and fulfill Selective Service requirements.

Over a dozen Pax men and women are being solicited for PEP as agriculturists, construction workers, mechanics, youth workers, relief workers, and administrators.

Pax applicants need to ask what contribution they can make overseas, instead of being concerned primarily about fulfilling their two years of alternative service and getting a break from college studies. They must be flexible and willing to adapt to new situations which cannot be outlined in a job description. Their effectiveness at home will likely determine their effectiveness overseas.

Approximately 635 young men have joined abroad for two- or three-year terms in MCC Pax since the first 20 men went to Europe in 1951. Currently 123 Pax men serve in two dozen countries.

Persons interested in working for peace and understanding overseas should write to the Mennonite Central Committee, Akron, Pa. 17501.

Goshen College

Campus Open House

Goshen College is planning a spring Campus Open House weekend on March 10 and 11 for high-school seniors and recent graduates seriously interested in attending college.

The event, which attracts up to 80 high-school students to the campus twice

a year, gives prospective college students a chance to get acquainted with future classmates, meet officials and teachers, attend lectures and labs, and discuss in personal conferences matters about admission, fees, financial aid, and course planning.

One of the highlights of the March weekend will be the all-school drama Friday evening.

Saturday morning "Nurse for a Day" will be open to those interested in nursing. They will spend two hours at Elkhart General Hospital with nursing faculty and students.

A film, several addresses, Friday evening dinner, and breakfast and lunch on Saturday are also part of the weekend, as is lodging in a residence hall, Friday night.

Those wishing to take part are invited to send their inquiries or reservations to the Admissions Counselor, Goshen College, Goshen, Ind. 46526.



New Overseers

Paul E. Mining, president of Goshen College (left), welcomes three new members to the college's Board of Overseers at its meeting late last month. Appointed by the Mennonite Board of Education at its annual meeting last October were Glen Yoder, businessman, of Shipshewana,

MCC Orientation



Mennonite church participants in the first MCC orientation of 1967. Left to right: Gene Troyer, Larry Rohrer, David Grieser, Benuel Zook, Donavon Beyeler, Richard Steiner.

Ind. (shaking hands), Daniel Yutzy, professor of sociology at the State University of New York at Buffalo, and Willis Breckbill (far right), pastor of the First Mennonite Church of Canton, Ohio, and moderator of the Ohio and Eastern Mennonite Conference. Also on the Board of Overseers are Orrin J. Smucker, president; Dwight Yoder, vice-president; Mrs. Ernest Clemens, Daniel Hertzler, Charles Hoeflich, John H. Mosemann, Eric J. Sauder, Howard C. Yoder, and Richard J. Yordy. The Board of Overseers is responsible to the Board of Education for the operation of the college; it approves all administrative officers and faculty members.

Churches Make Africa Film

Five persons left New York on Jan. 6 for Africa to begin a motion picture on the Mennonite churches there. Beginning in the Congo, they will travel next to Nigeria and then on to Tanzania, taking approximately two months for photography.

The persons are Harold Weaver, Elkhart, Ind.; Ken Anderson and Heinz Fussle, Winona Lake, Ind.; and Gary and Mary Franz, Turpin, Okla.

Franz, who is paying their own travel and donating his time, is to play the lead role in the 45-minute color film. Weaver, coordinator of audio-visuals at the Mennonite Board of Missions, represents the agencies sponsoring the film and serves as liaison with overseas missionaries. Anderson is the producer-director and Fussle the photographer.

The film is intended to show how Christian faith plays a significant part in the lives of Africans.

Sponsors are Mennonite Board of Missions and Congo Inland Mission, Elkhart, Ind.; Eastern Mennonite Board of Missions and Charities, Salunga, Pa.; and Mennonite Central Committee, Akron, Pa.

The premiere showing will be at Mennonite World Conference in Amsterdam, the Netherlands, in July.

The major use of the film will be as a visual aid for the 1967-68 mission study centering on churches in new nations. Wilbert R. Shenk, assistant secretary of overseas missions at the Elkhart Board, is editing the adult mission study book. Edna Beiler has written the children's study.

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Ruth and Rhoda Ressler arrived in the United States on furlough from Japan in December.

FIELD NOTES

Ordination of a bishop for the Millwood district will be held Feb. 4, 9:30 a.m., at the Millwood Mennonite Church, Gap, Pa.

Correction: James Herr and Sanford High will visit Africa, along with Orle O. Miller, Feb. 9-23. Incorrect names listed in the Jan. 17 issue were Ivan M. Martin and Levi B. Weber.

The tenth annual Christian Life meeting will be held at the Columbia Mennonite Mission, Columbia, Pa., Feb. 19. Instructors for the all-day meeting are Noah S. Boll and Sidney B. Gingrich.

The Martins Church, Orrville, Ohio, is a new member of the Every-Home-Plan for Gospel Herald.

Change of address: Henry L. Ruth from 141 to 216 Ruth Road, Harleysville, Pa. 19438. Florence Nafziger to 4210 Brooklyn N.E., Apt. 205, Seattle, Wash. 98105. Paul H. Martin from La Junta, Colo., to P.O. Box 1183, Aspen, Colo. 81611.

Special meetings: Melvin Yutzy, Plain City, Ohio, at Jefferson Street, Lima, Ohio, Feb. 3-5. Lloyd Hartzler, Linville, Va., at Mellinger, Lancaster, Pa., Feb. 18-26. Kenneth Good, Lanham, Md., at Oak Grove, West Liberty, Ohio, Feb. 20-26. B. Charles Hostetter, Harleysville, Pa., at Steelton, Pa., Mar. 5, 6. Richard E. Martin, Elida, Ohio, at Sunnyslope, Phoenix, Ariz., Mar. 12-17.

New members by baptism: Five at Mt. Joy, Pa.; four at Fairview, Albany, Oreg.; seven at Bethel, Albuquerque, N.M.; five at Eaglesham, Alta.

The Study Guide for World Conference described in last week's *Gospel Herald*, page 91, is also available from the Mennonite Publishing House or any Provident Bookstore. This Guide is based on the conference theme, "The Witness of the Holy Spirit." Copies are 30 cents each (25 cents each with orders of ten or more).

Meeting for women, World Day of Prayer, Feb. 10, at Sandy Hill Mennonite Church, on Wilmington Road, three miles north of Sadsburyville, Pa., 9:30 to 2:30. Speakers are Erma Clemens and Catharine Leatherman. Child care will be provided. Bring your lunch.

Personnel request: Two secretaries are needed at the Mennonite Board of Missions by Mar. 1, and additional ones will be needed later in the year. For more information write Personnel Office, Mennonite Board of Missions, Box 370, Elkhart, Ind. 46514.

The London Women's Rescue Mission needs a mature Christian lady, preferably with some social work training and ad-

ministrative ability. Apply to London Rescue Mission, Attn. Alvin Roth, 459 York St., London, Ont.

Albert B. Baawo of Monrovia, Liberia, has taken all six Home Bible Studies offered by The Way to Life broadcast in his country, the twelfth person to do so in Liberia. He says, "The courses helped me to know that Jesus Christ really died for all sinners."

A I-W orientation was to be conducted Jan. 27-29 in Chicago for men from the Midwest entering alternative service in 1967. The orientation was staffed by Roy Bucher, Earl Sears, Laurence Horst, and Jesse Glick.

Sarasota, Fla., was to be the site of a I-W orientation Jan. 27-29 for fellows from Florida planning to enter alternative service in 1967. The orientation staff included Michael Shenk, Ray Horst, and other local persons.

S. Paul and Vesta Miller, Dhamtari, India, are helping to distribute food to drought victims. "We have been receiving a lot of free foods for distribution, and have also helped organize 'Food for Work Projects' at two of our stations where the drought had been most severe and also for ex-leprosy patients who live in Dhamtari. During 1966 we received 5,990 bags of grain and 17,500 pounds of milk powder, and again dispatched it to the distribution centers. We are giving around 800 children one hot meal of cooked cereal a day." This is done at five different places.

John Driver family, Hesston, Kan., planned to leave Jan. 6 and after a stopover of about four days in Puerto Rico, were scheduled to arrive in Buenos Aires on Jan. 12. John is the new dean of the Evangelical Mennonite Seminary in Montevideo, Uruguay.

Mario Snyder wrote from Ramos Mejia, Argentina, on Dec. 21: "We are looking forward to our annual conference Jan. 13-16 in Trenque Lauquen. The theme is . . . in keeping with the plans set for Mennonite World Conference. Important matters to be discussed are whether one pastor can serve two churches in order to meet the shortage of pastors and funds for their support, when shall we begin work in Spain and Rio Negro, and who will go?"

Valley View Hospital, Glenwood Springs, Colo., has several scholarships available for training grants. Interested persons should contact Samuel Janzen, area hospital director, at Valley View Hospital. The hospital address is 1906 Blake Ave., Glenwood Springs, Colo. 81601.

The hospital needs a head housekeeper. A one-year training program is available.

Any interested person between 25 and 50 years of age is invited to consider the opportunity.

Charles L. Roberts, former superintendent of education (United Church) of the Province of Newfoundland, began as judge of St. John's Central District Court on Jan. 1, 1967. Roberts has worked closely with MCC Newfoundland teachers.

Salatiga University, Java, Indonesia, wants a teacher with a master's degree in chemistry or mathematics, but able to teach in both subject areas. Enrollment in 1966 was 1,100 students, and faculty numbered 54 full-time and 107 part-time. For more information write Personnel Services, Mennonite Central Committee, Akron, Pa.

Three companies in Elkhart County (Ind.) contributed money to Mennonite Board of Missions for clinic use in Araguaema, Brazil. The money was contributed in lieu of giving Christmas gifts to employees. Contributing firms were Lark Industries, Inc., MWM Realty, Inc., of Middlebury, and E-Z Gas, Inc., of Coshen.

From Mrs. Dave Hostetler, Campinas, Brazil: "Five people were baptized into the Lapa Church the last Sunday in November."

Cecil Ashleys were scheduled to fly from Chicago on Jan. 15 for Sao Paulo, Brazil. The **Harvey Graber** family has reservations to fly to Brazil on Feb. 2. The Grabers will spend the first year in language school in Campinas. Both families serve under the Mennonite Board of Missions, Elkhart, Ind.

From Bertha Swarr, Ramat Gan, Israel: "This year six of our team (Roy Kreider and Paul Swarr as soloists) are participating in 70-voice Christian Community Chorus which has presented a simplified version of Handel's *The Messiah* in the Jerusalem YMCA, Petakh Tiqva, Haifa, and Jaffa, each time to capacity audiences, several hundred at each place."

Readers Say

Submissions to Readers Say column should conform on printed articles and be limited to approximately 200 words.

Thank you very much for printing the article, "Which Symbol?" We need more of this type of teaching and today we are hearing less and less about the importance of the Christian woman's veiling. It is often injected that it is no longer necessary to wear it, instead of encouraging the wearing of it.—Mr. and Mrs. Clayton Yoder, Springs, Pa.

Is it such a great matter to obey God? I just received the Jan. 10 issue of *Gospel Herald*. I will say all the articles are very good in that some of them cause me to earnestly seek in the Scripture the true answer to God's will. The two articles, "Words or Deeds?" by Bro. Cressman

and "Which Symbol?" by Bro. Blosser, have all indications of having been prompted by God's Spirit.

"Which Symbol?" is nearly 25 years too late in coming. But it is ever too late for God's Spirit to direct God's Word to His people? This could be a renewal on the part of His people. God is constantly seeking His people to turn from their wicked ways. As God's Spirit moves men to write I would appreciate an article on "Why have we Mennonites practically quit kneeling in our worship service?" Many sanctuaries have a soft rug; so that is hardly it. Jesus hung on a cross for us. And that was a most painful experience for any human, but we are quite comfortable just to sit or stand for a prayer. Let us be more obedient to our calling.—John Yordy, Ashley, Mich.

It is all I can do to keep from feeling irate at the articles and speeches all around about obscene literature. In the last issue (Jan. 10) was another article, "The Christian and Obscene Literature." But it seems to me that somebody has the emphasis in the wrong place in these articles—especially as it applies to Mennonite youth today.

Sure, obscene literature is wrong, but when a kid grows up in the Mennonite tradition, family, and church, what sex education does he receive?

Let's have some articles pushing sex education in the Mennonite Church so that we don't have to worry about kids running to read filthy "to grow up!"—Alan Leinbach, Hesston, Kan.

Concerning the article, "Which Symbol?" in your Jan. 10 issue in which the writer discusses the wedding ring, cutting of the hair, and the prayer veiling. The day I read your article, I also read an article in a Canadian weekly magazine entitled "God Forgive Us While We Feast While Others Starve." After reading this, your discussion appeared to me rather insignificant. While having no doubt of the writer's sincerity, it does seem to me our Mennonite Church of 1967 should be concerned with more vital issues.—Irvin Brubacher, Bridgeport, Ont.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Birkey, Ronald and Lorraine (Stealy), Elkhart, Ind., second child, first daughter, Ann Marie, Jan. 3, 1967.

Boyer, James and Janice (Sechirst), Goshen, Ind., second daughter, Jerilyn Sue, Dec. 23, 1966.

Freed, Norman M. and Pearl (Alderfer), Perkasee, Pa., third child, second daughter, Darlene Fay, Nov. 19, 1966.

Gerber, Kenneth and Isabel (Kaufman), Hartstown, Pa., fourth child, third son, Ronald Brent, Dec. 26, 1966.

Groff, Merle E. and Jean (Hershey), Lancaster, Pa., third child, second son, James Martin, Dec. 22, 1966.

Hargadine, Rex and Barbara Ann (Jantz), Dodge City, Kan., first child, Bridgette Rochelle, Jan. 7, 1967.

Harnish, Donald E. and Ruth (Eberly), Lancaster, Pa., second child, first son, Duane Lamar, Jan. 12, 1967.

Hathaway, David and Stella (Oswald), Wisner, Neb., second child, first son, David Mark, Jan. 9, 1967.

Heatswole, James and Ruby (Arbogast), Harrisonburg, Va., second child, first daughter, Kimberly Gail, Sept. 13, 1966.

Hess, Oliver F. and Dorothy M. (Witmer), Lancaster, Pa., fifth child, second daughter, Kristine Faye, Oct. 3, 1966.

Horst, John and June (Beisel), Fort Fort, Pa., fourth child, second daughter, Jill Eileen, Nov. 17, 1966.

Huffman, Michael and Janet Sue (Jantz), Greensburg, Kan., first child, Rebecca Sue, Oct. 19, 1966.

Kauffman, Wayne and Grace (Diem), Selinsgrove, Pa., second child, first daughter, Joyce Louise, Nov. 10, 1966.

King, Calvin R. and Lois Marie (Smith), Greensburg, Kan., second child, first daughter, Sharla Sue, Dec. 28, 1966.

Korver, Timothy and Rhoda (Forry), Abbottstown, Pa., first son, Daniel, Jan. 2, 1967.

Lehman, Clifford and June (Timmons), Greencastle, Pa., second son, Bradley Scott, Dec. 15, 1966.

Lind, Kermit and Marietta (Byrly), Chicago, Ill., first child, Kiersten Elizabeth, Sept. 22, 1966.

Metzger, Stanley and Alice (Heintz), Waterloo, Ont., third son, John Darcy, Dec. 5, 1966.

Metzler, Abram W. and Arlene (Snaveley), Holtwood, Pa., first child, Brenda Sue, Jan. 1, 1967.

Miller, Floyd E. and Anna Barbara (King), Shipshewer, Ind., fourth child, third son, Dennis La Mar, Jan. 5, 1967.

Miller, Vernon and Marilyn (Beachy), Hartsville, Ohio, second child, first daughter, Kimberly Ann, Jan. 13, 1967.

Noll, Gerald and Miriam (Warfel), Lancaster, Pa., second child, first daughter, Wendy Luan, born Oct. 12, 1966; received for adoption, Nov. 11, 1966.

Thierer, Frederick and Susie Carol (Unzicker), Eureka, Ill., first child, Kimberly Sue, Oct. 21, 1966.

Weber, Raymond and Florence (Hershey), East Earl, Pa., fourth child, first son, Keith H., Jan. 3, 1967.

Yoder, H. Marcus and Vonna (Pfannenschmidt), Wellman, Iowa, first child, Stephanie Kay, Oct. 15, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Charles—Umbles—Robert Charles, Lancaster, Pa., East Chestnut Street cong., and Twila Umbles, Atglen, Pa., Maple Grove cong., by P. Melville Nalzig, Oct. 8, 1966.

Egli—Williams—Steve Egli, Montclair, Calif., Upland cong., and Ann Williams, Pomona, Calif., Baptist Church, by Rev. Brock, Dec. 30, 1966.

Grove—Clark—John Franklin Grove, Greencastle, Pa., and Sarah Martin Clark, Chambersburg, Pa., both of the Cedar Grove cong., by Mahlon D. Esheleman, Dec. 22, 1966.

Helmuth—Miller—Perry E. Helmuth, Hutchinson, Kan., Fairview cong., and Ida Mae Miller, Partridge, Kan., Plainview cong., by Jonas P. Yoder, Dec. 28, 1966.

Histand—Selzer—Norman Histand and Grace Selzer, both of Newton, Kan., Glenwood Springs (Colo.) cong., by C. Nevin Miller, Dec. 18, 1966.

Reber—Roth—Hugh G. Reber and Ruth Mary Roth, both of Eaglesham (Alta.) cong., by Linford D. Hackman, Dec. 26, 1966.

Yoder—Overholt—Ervin Yoder, Millersburg, Ohio, Berlin cong., and Patricia Elaine Overholt, Topeka, Ind., Maple Grove cong., by Harvey Graber, Dec. 18, 1966.

Yoder—Yoder—Alfred Yoder and Linda Sue Yoder, both of Hutchinson, Kan., Plainview cong., by Jonas P. Yoder, Dec. 24, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bachman, Fannie, daughter of Henry and Anna (Eicher) Sauder, was born at Eureka, Ill., Sept. 19, 1901; died at Lowpoint, Ill., Jan. 7, 1967; aged 65 y. 3 m. 19 d. On Nov. 26, 1919, she was married to William R. Bachman, who died June 1, 1939. Surviving are 2 daughters (Mrs. LaDonna Guth and Mrs. Nyla Stark), 3 brothers (Saul, Elmer, and Irvin), and one sister (Mrs. Lula Cheely). She was a member of the Roanoke Church, where funeral services were held Jan. 9, with Norman Derstine officiating; interment in Stewart Harmony Cemetery.

Bast, Daniel, son of Jacob and Nancy (Schwartzentruber) Bast, was born in South Eastwood Twp., Ont., Nov. 19, 1886; died at Avoncrest Hospital, Stratford, Ont., Jan. 10, 1967; aged 80 y. 1 m. 22 d. On Nov. 19, 1911, he was married to Mary Jutzl, who died Mar. 27, 1957. Surviving are 5 children (Henry, Florence—Mrs. Clayton Boshart, Katie—Mrs. Reuben Roth, Anna Mae—Mrs. Frederick Blum, and Beatrice—Mrs. Mark Zehr), 21 grandchildren, 19 great-grandchildren, 3 brothers (Norman, Elmer, and Emanuel), and 2 sisters (Emma—Mrs. Michael Bender and Lydia—Mrs. John Walsh). He was a member of the East Zorra Church, where funeral services were held Jan. 13, with Newton Gingrich and Henry Yantzi officiating.

Bower, Abram L., son of the late Dr. Joel and Elizabeth (Latshaw) Bower, was born at Boyertown, Pa., Jan. 23, 1879; died at Reading (Pa.) Hospital, Jan. 7, 1967; aged 87 y. 11 m. 15 d. He was married to Marion C. Gerhart, who survives. Also surviving are 2 daughters (Elizabeth and Esther—Mrs. Russell Baus), 2 sons (Abram L., Jr., and Henry L.), 5 grandchildren, and 3 great-grandchildren. He was a member of the Souderton Church. Funeral services were held at the L. W. Ott Funeral Home, Boyertown, with Alvin F. Detweiler officiating.

Gingrich, Mary Magdalene, daughter of Jacob and Phoebe (Bachman) Gingrich, was born at Metamora, Ill., Apr. 5, 1888; died at St. Joseph, 1967; aged 78 y. 8 m. 29 d. Surviving are 5 brothers (Joseph, Edward, Lloyd, Sol D., and Arthur), 2 sisters (Mrs. Amelia Scott and Laura Imhoff), 3 nieces, and 2 nephews. She was a member of the Metamora Church, where funeral services were held Jan. 5, with Roy Bucher officiating; interment in Hickory Point Cemetery.

Hershberger, Edward E., was born in LaGrange Co., Ind., Feb. 24, 1898; died as the result of an automobile accident in Tennessee, Dec. 7, 1966; aged 68 y. 9 m. 13 d. On Mar. 30, 1933, he was married to Mary Chupp, who survives. Also surviving are one daughter (Ruby—Mrs. Christy Miller), one son (Freeman), 4 grandchildren, one stepbrother (Eli Hershberger), 2 half brothers (Emmanuel Hershberger), 2 stepdaughters (Ann—Mrs. Gilbert Hostetler and Lydia—Mrs. Jonas Miller), and one half sister (Sylvia Hershberger). He was a member of the North Goshen Church, where funeral services were held Dec. 10, in charge of A. Don Augsburg and Russell Krabill; interment in Thomas Cemetery.

Hershberger, Sarah, daughter of John and Mary Ann (Miller) Erb, was born in Seneca Co., Neb., Oct. 16, 1889; died at Memorial Hospital, Seward, Dec. 28, 1966; aged 77 y. 2 m. 12 d. On Sept. 23, 1907, she was married to Jerry Hershberger, who survives. Also surviving are 7 children (Vernon, Elwood, Ollie—Mrs. Lester Roth, Sterling, Fern—Mrs. Wayne Potter, Maynard, and Mary Ann—Mrs. Lynn Lucette), 20 grandchildren, 19 great-grandchildren, one sister (M. Elsie Nance), and one brother (Louis). She was preceded

in death by her parents, 2 brothers, and one sister. She was a member of the East Fairview Church. Funeral services were held Jan. 1, in charge of Amos Miller, Oliver Roth, and Sterling Stauffer.

Hooley, Noah J., son of Joseph Y. and Gertrude (Toder) Hooley, was born at Shipshewana, Ind., Apr. 5, 1887; died Jan. 7, 1967; at Goshen General Hospital from injuries received in an automobile accident on Dec. 19, aged 79 y. 9 m. 2 d. On June 10, 1911, he was married to Sovilla Blough, who died in June, 1945. On Nov. 8, 1947, he was married to Lois Burroughs, who died Aug. 16, 1965. Surviving are 3 sons (Francis, Ernest, and Lavern), 2 daughters (Florence—Mrs. Ray Rheinheimer and Fern—Mrs. Stahly Showalter), one stepson (Robert Burroughs), 3 brothers (Levi, Menno, and Ora), 4 sisters (Lydia Ann—Mrs. Elmer Murray, Beulah—Mrs. Adam Burkholder, Katie—Mrs. Aaron Albrecht, and Louella—Mrs. Paul Troyer), 24 grandchildren, 3 step-grandchildren, and 7 great-grandchildren. He was a member of the Shore Church, where funeral services were held Jan. 10, with Orvin H. Hooley officiating; interment in Miller Cemetery.

Kling, Albert Eugene, son of Jacob and Eliza (McEllenby) Kling, was born near Litzitz, Pa., Mar. 29, 1880; died at Mt. Joy, Pa., Jan. 7, 1967; aged 86 y. 9 m. 8 d. He was married to Ellen Rhoads, who survives. (They celebrated their 64th wedding anniversary on Aug. 17, 1966.) Also surviving are one daughter (Ada—Mrs. Ivan Bradley with whom he resided), 2 sons (Elmer and Roy), one brother (Robert), 2 sisters (Mrs. Minnie Roth and Mrs. Ella Showers), 18 grandchildren, and 28 great-grandchildren. He was a member of the Mt. Joy Church. Funeral services were held at the Nissley Funeral Home, Jan. 10, with Henry W. Frank officiating; interment in Kaufman Cemetery.

Kurtz, Eva B., daughter of Menno and Ida C. (Blank) Kauffman, was born near Christiansia, Pa., Oct. 28, 1883; died at Wetzel's Nursing Home, Blue Ball, Pa., Jan. 7, 1967; aged 83 y. 2 m. 10 d. On Dec. 11, 1906, she was married to Henry H. Kurtz, who died Oct. 3, 1964. Surviving are 4 children (Elva, Charles, Naomi Peachey, and Ada R. Kurtz) and 2 grandchildren. Two children (Calvin and Amanda) preceded her in death. She was a member of the Conestoga Church, where funeral services were held Jan. 10, in charge of Ira A. Kurtz and Martin S. Landis; interment in Mast Cemetery.

Myers, Dora Mae, daughter of John C. and Bertha (Godshall) Myers, was born July 22,

1926; died near Doylestown, Pa., Oct. 13, 1966; aged 40 y. 2 m. 21 d. Surviving are her parents, 4 brothers (Paul, Charles, Henry, and Melvin), and 4 sisters (Mrs. Esther Derstine, Mrs. Laura Moyer, Mrs. Ruth Hege, and Mrs. Bertha Strouse). One sister (Gladys) died in 1945. She was a member of the Groveland Church. Funeral services were held at the Doylestown Church, Oct. 16, with Omar Showalter and Joseph Gross officiating.

Sauder, Ella M., daughter of Daniel and Amanda (Morrison) Sipling, was born near Bainbridge, Pa., May 13, 1882; died at Columbia (Manor View Rest Home), Pa., May 7, 1966; aged 83 y. 11 m. 24 d. She was married to Harvey W. Sauder, who survived at the time of her death. Also surviving are 2 daughters (Miriam—Mrs. Jacob Forry and Helen—Mrs. Vernon Kinsey), 5 grandchildren, 9 great-grandchildren, one sister (Mable—Mrs. Jacob Swope), and 4 brothers (Daniel, Irvin, Raymond, and Howard). She was a member of the Mt. Joy Church. Funeral services were held at the Nissley Funeral Home, May 10, with Henry W. Frank officiating; interment in Henry Eberle Cemetery.

Sauder, Harvey W., son of Jacob and Fannie (Witmer) Sauder, was born in Lancaster Co., Pa., Aug. 9, 1879; died at the Village Vista Nursing Home, Dec. 30, 1966; aged 87 y. 4 m. 21 d. He was married to Ella M. Sipling, who died May 7, 1966. Two daughters survive (Miriam—Mrs. Jacob Ferry and Helen—Mrs. Vernon Kinsey), 5 grandchildren, 9 great-grandchildren, and 2 sisters (Mae—Mrs. Albert Horner and Mrs. Minnie Ober). He was a member of the Mt. Joy Church. Funeral services were held at the Nissley Funeral Home, Jan. 3, with Henry W. Frank officiating; interment in Henry Eberle Cemetery.

Waisner, George Ellen, daughter of George and Mary Jane Bell, was born in Henry Co., Mo., Oct. 2, 1878; died at the home of a grandson in Versailles, Mo., Dec. 29, 1966; aged 88 y. 2 m. 27 d. She was married to Felix Jasper Waisner, who died May 30, 1929. Surviving are 7 children (Homer, Oscar, Vasco, Mrs. Ola Rainer, Mrs. Bessie Merriott, Tom, and Jess) and one half brother (Oscar Thomas). She was preceded in death by one daughter (Lola), 2 sisters, and 2 brothers. In her youth she accepted Christ and became a member of the Baptist Church, later transferring her membership to the Mennonite Church. Funeral services were conducted in Versailles, Dec. 31, with Leroy Ginderich officiating.

Items and Comments

On Dec. 1, 1966, Congressman George E. Brown, Jr., said, "During four years of personal experience in the U.S. Congress, I have seen the importance of informed citizens expressing their views through visiting their Congressmen in Washington or at their district offices and otherwise working in their local communities."

"We elected officials watch our home districts very closely to see what the climate of opinion is on such questions as Vietnam. Letters to editors of local newspapers, statements by local church groups or other civic organizations all indicate local sentiment. Delegations to see a Congressman can raise important questions and encourage him to voice publicly some of

his private doubts and criticisms about the war.

"This spring Congress will be asked to appropriate many more billions of dollars for the Vietnam war. A number of my colleagues in Congress have publicly expressed concern and opposition to bombing North Vietnam and further escalation. These men should be encouraged to take the additional step of voting against the entire Vietnam war budget and for restrictive amendments. They may well do this if they feel sufficient support and pressure in their Congressional districts and states to do so.

"This is where you are important. . ."

A New York University professor of

Constitutional law told an Episcopal lawyers' group in New York that tax exemption of church property is "probably" not constitutional and would be difficult to defend legally.

"It is really aid to religion—and I don't think you can get around the fact," said Prof. Robert F. Cushman, coauthor of "Cases in Constitutional Law" with his father, Dr. Robert E. Cushman, retired constitutional law professor of Cornell University.

While the U.S. Supreme Court has avoided ruling directly on the issue, he said, "there may come a time when the Supreme Court can't duck (the tax exemption question) indefinitely."

Prof. Cushman said that it would probably be difficult "to get up a case challenging tax exemption, because someone would have to show that he has an interest that is being infringed."

The issue, he said, is a problem that needs to be solved "politically" rather than through a taxpayer's suit.

* * *

Dr. Arthur Michael Ramsey, the Archbishop of Canterbury, has reaffirmed his church's stand that "sexual intercourse outside marriage is always wrong."

The Anglican Primate commented on the controversial debate on this subject by the British Council of Churches when he delivered his presidential address to the Canterbury Diocesan Conference.

"We believe as a church that in God's purpose and design the right use of sex is within marriage, and sexual intercourse outside marriage is always wrong," he said. "The British Council of Churches has reaffirmed this. I have not the slightest doubt that all of us here in this conference believe this. We have, however, to commend this standard to those who are perplexed and to show real understanding of their problems. That is the task to which we must be pledged."

* * *

Representatives of at least eleven American religious denominations will speak during a nationwide Conference on the Concept of the Believers' Church, planned for June 26-30, 1967, at the Southern Baptist Theological Seminary, Louisville, Ky.

The conference is a sequel to a proposed meeting of individuals from "baptizer churches" planned for Amsterdam, Holland, in 1964, but not held. Renewed interest in an interdenominational study of the "committed church"—one in which only those who personally express their faith as Christians are admitted as members—has led to firm plans for the Louisville meeting.

Church historians, theologians, teachers of religion, and others interested in the subject of the "believers church" will participate.

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World Day of Prayer, February 10

Family Planning Is Urgent

By Vern Preheim

Christian relief agencies today emphasize both food production and distribution. They have made significant contributions in both areas. Since agricultural development first became a part of the Mennonite Central Committee program overseas in the early 1950's, we have been giving higher priority to food production. Yet population has increased 2 percent per year compared to a mere one percent increase in food production.

Should family planning also be a natural part of our overseas service? One would think so. For overseas workers the importance of family planning takes on urgency in proportion to the poverty which exists where they serve. When they encounter poverty and overpopulation, our medical volunteers particularly come under deep conviction about the need for family planning. They usually proceed without much fanfare.

Mary Willms, a nurse in Bolivia, wrote, "When one sees the many malnourished and ragged children whose parents cannot or will not provide them with food, clothing, and medicine; babies dying for lack of milk or care; and tired mothers in poor health having a new baby almost every year, it makes one want to do something to help ease the situation for them."

Attitudes Encountered

Attitudes vary greatly from one country to the next. In the Congo more women seek help in order to conceive and give birth to children than those who seek help to prevent conception. Dr. C. G. Voth recently observed, "One gets the impression that it is much more important to bear children than to look after them. I feel it is at this level that education is most needed."

Birth control is accepted more readily in Asian countries. Our experience in Indonesia, Hong Kong, Vietnam, and India reveals an increasing demand for assistance in this area. There are also some positive results. In Hong Kong the number of births per 1,000 population decreased 12 percent between 1963 and 1965.

In 1965 the Mennonite Church of Indonesia appointed a special commission to explore ways and means of limiting the family size. Dr. Marthe Ropp, a missionary doctor, serves on this commission. Indonesian Christians are tempted to increase their membership through a high birth rate. There is also some fear that contraception might be a contradiction of God's plan.

One additional factor which causes some people to hesitate is that children traditionally take care of their parents

in old age. The logic seems clear: The more children one has, the greater the chance that one will be well taken care of in his last years.

Many Bolivians, including Mennonites, are opposed to the idea of family planning. However, Mary Willms states, "There are plenty of poor people who eagerly accept any help offered them along these lines, and more are showing interest."

Dr. John Bertsche feels that fewer women in Haiti avail themselves of birth control opportunities because of lack of information and lethargy.

Family Planning and MCC Program

Two phases of MCC's overseas work which relate most naturally to family planning are medical work and family case work. The latter usually is related to the Family-Child Assistance (FCA) sponsorship programs. Only doctors may distribute contraceptive devices. Others, however, may disseminate information on where help is available, thus promoting the general concept of family planning. Those working intimately with families under the FCA program have a natural setting for such guidance.

Doctors serving overseas have access to family planning information and contraceptives through the family planning department of Church World Service. This enables the doctors to respond to demands for assistance with family planning. Our greatest involvement with family planning is in Haiti. Our doctor there has been inserting approximately 20 loops a month since January, 1965.

During the past five years, family planning has also been included in the Mennonite Community Service Project in Korea. Social case workers urge families to cooperate with the government program. In the future, workers plan to arrange for health officials or doctors to visit villages regularly in their area to give counsel on birth control and to provide services as requested.

In Hong Kong, likewise, as a part of Family-Child Assistance, families have been urged to make use of the clinics administered by the Family Planning Association. MCC has also had evening programs at which films on this topic were shown.

One objective of FCA is to assist families toward a better life through education or economic development such as the establishment of a small business. The promotion of family planning fits the objectives and purposes of this program well.

The Mennonite Central Committee is fortunate to have at its disposal personnel with professional skills which enables them to work at food production and family plan-

Vern Preheim is associate director of overseas services, Mennonite Central Committee, Akron, Pa. The first part of this two-part series appeared last week, "Population Control and World Hunger."

ning. We have neither financial resources nor personnel for a large program, but every little bit is significant in the race to increase food production and decrease birth rate

toward a reasonable balance between the food which is set on the table and the persons who are seated around the table.

My Gloomiest Day

By A Paxman

As I sit here in my mud room tonight in this Brazilian jungle, I have to ask myself many questions.

Why am I here? Why did I get myself in this situation? Why did I say "Yes" when the Mennonite Central Committee asked me about agricultural extension work here?

If I would not be called a failure by other people, I would not stay here. I have never spent a more lonely time in all my life. I have to wonder how much help I really am giving these people.

I graduated from a college where they taught me not to try to memorize everything, because so little is remembered. They said books are always available. Here I am without any of my books. We could bring only forty-four pounds with us. My clothes were that amount; so I could not bring books, too. When I did write for my folks to send two of my agriculture texts, they never came—got lost in Brazil's zag code.

Today, the people came and said my chickens are dying. Yesterday they were well; today they are dead. I am no chicken man. I don't know what the sickness is. I can vaccinate for Newcastle disease, but I know it is not that. Why me?

We don't have enough transportation here for five volunteers. But yesterday I got to drive the truck to my nursery. For once, I felt independent and great. I could go and come when I had to. Then it stopped on me! The fuel pump was clogged, or something. Why did it have to happen to me? I always have to depend on others for transportation. How destructive to the male ego! Why couldn't the truck breakdown happen to the mechanic? I am no mechanic. Why did I get caught without a tool? Why me?

At home I was such a germ conscious boy. I always washed my hands and tried to follow all possible sanitation practices. I was never sick—maybe a cold once a year. Here, we have to boil all our water before drinking it—after we carry it up from the river, that is. It has an awful taste. The vegetables have to be washed with soap and water. Then I am not sure if all the amoebas are killed; I am no microbiologist.

I had a bad stomachache for about a month and was losing weight. I took an exam and found I had two types of worms! Diarrhea has been a constant companion. I never have any energy left for anything. What the worms don't get the sun saps out of me. Why me?

I have always been a boy for action and doing things. There was youth fellowship at home and running around with the guys, if I didn't have a date. I get to town here only once every two months. Town is forty-five miles away. It is small, with dirt streets and no entertainment. Why am I here?

Here I am in this jungle where the scenery is the same day in and day out. Just brush, trees, and my same old garden where I am trying to teach people to learn to like and grow vegetables. They think they can just throw the seeds on the ground and they will grow. They don't like to carry water to their gardens from the river. Anyhow, it is so much easier to just come into my garden and get a basket of vegetables free. Less work, isn't it? There is no charge. I am no Christianized Santa Claus, though. Why me?

When I left home, almost two years ago, the church said they would write to me. "Your church is behind you and will pray for you." For some reason, I haven't heard from them. I wonder how far behind me they really are.

My friends said they would write, and did not. Just one word would cheer me up. They are having Thanksgiving, Christmas, birthday, and fellowship dinners, and are filling their stomachs with turkey or ham—not to mention other goodies to make a well-balanced meal.

My beans and rice for dinner are rice and beans for supper. I am no vegetarian. Why me?

Church here doesn't even seem like a church. Mud walls, one-room building where the ax-split shingles leak when it rains. The ends at the tops of the roof are open to the sky. At night, a lantern lights the room.

If I sit back three or four rows, I need a flashlight to read or sing by. The preacher speaks a foreign language, which, in spite of my slaving to learn, I barely understand. I am no linguist. Why me?

Tonight, I feel like a parachuter in a free fall. It is now time to pull the cord to open the chute. I pull the cord; the cord breaks!

Now what? I begin to panic, curse God, and ask, Why me? I keep getting lower and lower. Just before I hit, I pull the emergency cord by shouting: God!

Help me! I am a sinner. I am resentful. I am needy. Help me! Since I am here, I need Your help! Since I am me, I need You! Without You, I can do nothing. I need You most. I need You now. Help! □

SBS by Design

An interesting turn of events is attracting new customers to the Herald Press summer Bible school curriculum. More schools are finding it harder to have SBS classes in the morning. The reasons for this are many. Rather than giving up the battle, congregational strategists are wisely moving to another front. They are having SBS in the evening.

Now this may sound like a simple matter—you just have SBS later in the day. But it isn't a simple matter. Take materials, for instance. A school that has been using a craft-oriented curriculum finds that there just isn't enough time in the few evening hours. If you have less time, you want to get to the heart of the matter. So you begin looking around for a curriculum that stands upright, without crafts. And you discover that Herald Press is exactly that kind of curriculum. Maynard Shetler, of MPH Marketing, is receiving inquiries these days from new customers who have found Herald Press materials well suited for the evening school.

Mennonite churches nearly all use Herald Press materials. So they will have no difficulty in moving from the morning to the evening school. I am not promoting the evening school above the morning school. But let us be flexible. Let us not give up the entire SBS program because we can no longer have classes when we used to—in the morning while the hay was drying.

There is an encouraging word on the statistic sheets. Most Mennonite congregations are flexible. They are creatively adapting not only by having evening schools but by having a wide variety of other kinds as well. Here are some interesting figures from the '66 record.

47% of all Mennonite schools are held in the evening.

39% are two-week morning schools.

14% are some other variation.

The variations are interesting because they indicate the most flexibility and imagination. Here are a few examples:

31 schools meet all day for one week.

24 schools meet two weeks with morning and evening classes.

10 schools meet a few nights a week for three to eight weeks.

Some schools have a ten-week evening school in the winter.

The important thing is to do what is best by design. If it is best to move to an evening school, then let the congregation make the most of the new situation. For example, a congregation doubled its enrollment by turning the evening school into a family affair. They ran youth and adult classes in addition to the regular curriculum.

—Arnold W. Cressman.

My Prayer

*My God,
I look to You—
I lift my eyes from self.
For I fail to find counsel long
In my own reason,
And my own courage
Soon ceases to comfort.
I look to You
Because I love You,
Because only in You
I live.
Forgive me for ever thinking
Self is wise or good enough
To win or go it alone.
Counsel me by Your word
And comfort me by Your Spirit.
Then shall I walk in hope
And run with joy.*

Amen.



Woodland Chapel

The church at Woodland was begun in the summer of 1941 as a mission point by the Locust Grove Church, Belleville, Pa. The chapel is situated in the small community of Woodland, which is about three miles northwest of Reedsville, Pa. The church was organized in 1957 with a charter membership of 46. An addition was made to the building twice, adding Sunday school rooms to the one end in 1957 and enlarging the main part in the summer of 1966. The present membership is 66. Ivan E. Yoder and Elam C. Peachey are the pastors.

Graham's Vietnam Visit

I am one who thanks God for Billy Graham's ministry of evangelism. I believe that God has mightily used him and my prayer is that God's guidance and blessing may be upon him more and more. We have much to learn from him.

It is always a difficult decision to know when to call into question the acts or words of others, especially fellow Christians. I do not want to seem to oppose a fellow Christian or hinder his work. We all have blind spots and we all make plenty of mistakes. It seems, however, there comes a time when a voice of concern must be raised against what is understood to be wrong. Such is the case with Graham's visit to Vietnam and at least several statements Graham is reported to have made relative to the war there.

I sat in the news conference in Berlin when Graham announced that he had received an invitation from General Westmoreland to come to Vietnam and preach to the army personnel over the Christmas holidays. Graham was pressed by newspapermen as to what he would preach and to whom. Would he preach to the North Vietnamese if he had a chance?

Billy's answer in essence was that he was willing to preach to anyone and he does not preach to a particular group as such but he preaches to all who need Christ.

Also in correspondence with Graham, I expressed my fear that his messages were sounding hollow to many Christians and non-Christians because they seem more and more linked with support of American war efforts rather than with the global gospel and the cosmic Christ.

I expressed my concern that he continue to be a symbol of Christianity rather than a symbol of American nationalism and imperialism which in the minds of many means that Christianity and U.S. policy and action are really one. I questioned his annual appearance to speak at the Defense Department headquarters.

I asked Graham, "If the evangelical church in Vietnam has declared itself as neutral, how can we as Christians in America, beclouded with propaganda, declare that America is right to fight in Vietnam or elsewhere?" I raised the question, "When we ask our God to bless only America and its allies, how can we hope that the non-Christians in North Vietnam and China will ever want to hear about Him?"

Graham responded in a fine Christian spirit but did not answer these specific questions. Now, in light of reports from his Vietnam visit, the questions still persist.

I question whether Graham should have accepted the invitation of the general at all. The impression is that the administration profited propaganda-wise by Billy's visit. Be that as it may, Graham's visit did give the impression to many throughout the world that at least

in Billy's mind, the cause of Christ and the cause of the U.S. in Vietnam are one and the same. For instance, in speaking to one military base he said, "I can assure you that you are in the prayer and thoughts of millions of Americans from coast to coast and they are proud of the job you are doing out here." He reported that the "American men in Vietnam are dedicated and highly motivated."

Lieutenant General Lewis Walt, commanding general of the Third Marine Amphibious Force at Da Nang air base, who also read the Scripture lesson on the Jan. 8 Hour of Decision, stated that although the traditional trappings of Christmas were absent, "I think the job we are doing here in South Vietnam is very definitely in keeping with the spirit of Christmas."

Graham may disagree with this description and this reporting of the influence of his visit, yet he cannot deny that to many in the world his going to Vietnam as the government's guest and his words there spoke more for the support of American war efforts than to Christ's concern for every person.

In a hard-hitting editorial in Britain's leading interdenominational journal, *The New Christian* both Cardinal Spellman and Graham were criticized. Cardinal Spellman's Christmas sermon in Vietnam, in which he described the American forces as 'the soldiers of Jesus Christ' and went on to assert that anything less than complete victory for the United States is unthinkable, is one of the worst recorded examples of secular oratory masquerading as Christian preaching.

"Dr. Billy Graham's alleged concern for the evils of human society also seems to have left him once he set foot on Vietnamese soil and his utterances during his Christmas visit to that war-stricken land confirmed the belief that the Graham gospel sees evil only in personal terms.

"Fortunately the church as a whole is not committed to the views expressed by individual preachers, though it is difficult to overestimate the danger caused to the Christian gospel when prominent churchmen declare themselves in favor of current U.S. policy in Southeast Asia and it would have been a relief to have heard other prominent churchmen disassociating themselves from the views of Vietnam's Christmas preacher in more forthright terms.

"The church's propensity for blessing in the name of the Prince of Peace in the military activities of the countries in which it is located serves to continue unabated."

Says John H. Redekop in the *Mennonite Brethren Herald*, "The preaching of the full gospel does not make the prophet popular. It never has. Jesus Christ Himself was run out of town and crucified. Anybody who calls people to a life of true discipleship can expect to be rejected by the powers of this world. Chaplains are salve for the conscience; prophets call men to repentance."—D.

Shall We Faint or Pray?

By S. A. Yoder

There is an old gag that runs as follows: Why pray when you can worry? Jesus' parable in Luke 18, however, does not polarize prayer and worry, but prayer and fainting.

Isn't it possible that while the world seems to be falling apart with violence, race hatred, and the unimaginable cruelties of war, man is neglecting his most powerful resource, that of prayer?

The prayer life of even the church is erratic, anemic, and puerile. Is it that we have allowed the empiricists to win the day: the idea that one should no more pray for rain or for health or for restraint of evil and violence than for the appearance of a comet or an eclipse of the sun? Have the closed universe of Newton and the mechanistic explanations of Darwin finally caught up with us and taught us that men ought always *not* to pray? Or have we learned via psychology that prayer is a kind of trick, like accentuating the positive, a kind of self-help or therapy or "meaningful experience"—a way of kidding ourselves, but not a real means of getting through to the Spirit world in order to obtain mercy and find grace to help in time of need? For many of us are only about half convinced that there is a Spirit world. Or if there is one, we are not at all sure that it has much concern for this God-abandoned piece of real estate known as the earth floating about in an eternity of space. If empiricism says: Do not pray; prayer is useless, then empiricism is in conflict with the teaching of Jesus, who says that men ought always to pray. The two points of view are in direct conflict. It is an either-or situation. We must make up our minds, for we cannot have it both ways.

I suspect that while Jesus taught us always to pray and not to faint, it has been man's inclination over the millenniums to teach that man ought always to faint rather than to pray—or possibly that we can get along quite well without either. Perhaps if one lives superficially nowadays, that is true; one can live without praying or fainting. But if one is to live vitally and with imagination, then it seems to me the alternatives which Jesus suggests are well chosen: one will faint or pray. And many today are fainting. Many great artists are fainting. If you do not believe it, read their books. Others drink, take dope, or commit suicide. The beatniks and the *hot polloi* try to jazz it up for a while, but they look sad and eventually they too faint. The hollow men, the Prufrockian stuffed shirts, the expatriates, and the angry young men and the alienated meander about in a theater of the absurd, in a

wasteland where there is no water, and in the end they too faint for want of nourishment and reality.

Now I cannot speak with authority on all past ages, but I suspect that the immediate inclination of the twentieth century not to pray stems from the eighteenth-century enlightenment. The deists prided themselves upon being rational—and *not* irrational. They conceived of the world as being a rational and not a capricious universe; hence the god who made it was conceived as being rational, more than volitional. By rational they meant understandable to the reasoning of man. Actually they pretty much meant Newtonian. They meant that certain rigidly fixed laws operated, like the law of gravity, for example, and that these laws were inalienable, axiomatic, and unchangeable, and that (this being the situation) it was as reasonable to pray for Halley's comet or for an eclipse of the sun as it was to pray for rain, or for health, or for restraint of evil. It was a petty vanity on the part of man to suppose that the God of the universe had time to be bothered with his personal needs or desires. Man's principal job was to understand and submit—possibly to praise God, but certainly not petition. They liked to juxtapose the natural with the supernatural, reason with miracle, and natural religion with revealed religion. Later in the nineteenth century men like Darwin estranged man from God still further with postulates of self-development and evolution, concepts of how the machine had really made, and was still making, itself, so that even God the great Original was now unnecessary. What all of this did to the Lord's Prayer and to Jesus' teaching of a personal God who hears our petitions and who knows the very number of the hairs of our heads can only be imagined. Suffice it to say man became very lonesome. The English Victorian poets have fearful conflicts of faith and doubt; Karl Marx announces that God, heaven, and "pie in the sky by and by" is a vicious fiction of entrenched and capitalistic priestcraft; Nietzsche announces dramatically that God is dead, and Khrushchev follows through a century later to report that the first Russian cosmonauts went up to have a look and that sure enough heaven and God were not there. That just about brings us up to day before yesterday!

...What about it? What shall we here in February, 1967, do about it? Shall we believe it? Or shall we half believe it? Is it in accord with the facts to conceive of God as a great automated computer into which all the data has been fed, and now we can only passively accept what comes out? That God is really boxed in by His own laws which go on operating, and that He therefore cannot really *do* anything? Is it true God is rationally understandable

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by man, and that any aspects of His which we cannot grasp by our rational processes are unworthy of Him? Shall we say that God in any real sense does not exist? Or that He is dead? Or that if He does exist, He doesn't concern Himself about us—that He might as well be dead as far as we are concerned? Or are all these things too horrible to say, so that we must really say the exact opposite, especially in church on Sunday morning? We must say the exact opposite loudly and fervently, with a lot of pulpit pounding and liturgy—and then go out and forget the nonsense and live rationally, certainly not expecting any answers to prayer.

Mark Twain pretty much had the idea when he had Huckleberry Finn say that he prayed for fishhooks and didn't get them. Or he got them but didn't get the line to go along with them. And at another time he got the line but didn't get the hooks. So, he said, he pretty much gave up praying!

The question of prayer is essentially the age-old question of atheism. Either there is a God or there isn't. If there was one and He is dead, that is indeed cold comfort! Or if there is one but He is too far away to hear us, or if He is asleep, or gone on a journey, or too busy to be bothered about me, then He might as well be dead! An absentee God who is gone and has forgotten all about us is worth about as much as a divorced father who has other interests and another family and lets me shift for myself. So the essential question once more is: Are you a theist or an atheist? Is God in charge of the universe, or is it cybernated? Is God a person who has power and volition, or isn't He? In short, is it a closed universe where *creativity* once took place and set *being* on its path of orderliness and regularity, but having done so it has long since ceased, so that since the hatching of that great primordial egg nothing matters anymore except the laws of cause and effect? Or is God still creative and able to bring about something new under the sun?

First of all, may I point out that Christianity is a theistic religion, and theism is a faith in a god who is a person, and a person is not a computer. A person makes decisions and acts on them. Anything less than this is a robot. It is to this very issue that Jesus spoke so eloquently during His lifetime. Can't you see all those poor, lame, blind, and helpless beggars under the heel of a stoic indifference and a Roman system of impersonal law? Can't you hear the doctors and the scribes mouthing impersonal platitudes of passive acquiescence? After all, why should God be bothered about the cursed multitude who were born sinful and stupid? For generations there seemed to have been no open vision even among the chosen people, no word from some sublimer world. God or no God, the cold methodical machine was grinding out its unchanging and necessary eschatology. No point in trying to change it. It is to hopeless people such as these that Jesus comes with a message of theism—God is a person. What is more, He is a father. He loves each one and cares for each one. Nothing escapes His concern. So do not estrange your-

selves, but talk to Him about your situation. Confer with Him concerning your anxieties. He is the Good Shepherd who cares for each one of His sheep—even the stray one who wanders from the fold. But God is not a robot or a computer or a set of abstract axiomatic laws. But God is love!

Now there was a time when His followers thought that God was dead. It was on Good Friday weekend. They felt pretty destitute and forsaken, about like the folk today who subscribe to such pessimistic ideas. But the very essence of the Christian faith is to know that Jesus is risen from the dead. That is the *sine qua non* of the early Christian faith. If you believed that Jesus, very God of very God, had arisen from the dead, you were a Christian and eligible for baptism. If you didn't believe it, then you were not one of them. Easter is still the high point of the Christian year in all liturgical churches. In the Eastern Orthodox areas, Christians still greet one another on Easter morning with the words: "Christ is risen." And the response is: "He is risen indeed!" That comes as near being the good news of the gospel as it can be put in three words. And the reason, my friends, is that if He is risen, He is alive, and to be alive means to be volitional and creative and able to do things. Anything less than this is a concession to atheism. Anything less than this is less than Christian. It was the fact that Jesus was not dead, but that He was alive in person as He had been when they knew Him in person walking the hills of Galilee that absolutely thrilled those early believers. They had not lost their leader after all. He was still with them and concerned for them as He had been. And what is this but to say that He confers with our need, that He listens when we talk to Him about our problems? What good is it to believe there is a God and then deny Him any relevance to us and to the world? Whatever gods there be, the God of the early church was not that kind.

Frankly, I do not know why Huck Finn did not get his fishhooks. Maybe he did not mean it! Or maybe he did not persevere enough? Maybe he fainted too quickly. And as for those Russian cosmonauts not seeing God or heaven, it could just be that they did not look the right direction. Or maybe they did not look high enough. I do know that God was there, and I wish that they had found Him—as I have.

Of course we must remember that we cannot kid God as we can each other. We have to mean what we say. He looks on the heart more than He listens to our lips, and He knows what we really want. So if we only talk through our hats, He doesn't pay much attention. After all, God is real and He deals only with reality. Those Old Testament characters who did business with Him were not existentialists. They were not hollow men seeking a meaningful experience. They built altars, set up pillars of stone, made vows and kept them. They met God! So when they prayed, there was something to work with. If we are to do business with God, we must be real

persons and not stuffed shirts. We must have integrity, and we must work hard to lay aside all sham and hypocrisy. We must get down to our real selves! Otherwise, obviously, He cannot answer our prayers, for there is no reality there to deal with.

More than this, we must remember that God is God—and we are not! We do not tell Him what we *must* do; He tells us what *we* must do! He knows us better than we know ourselves—far better. And He often answers in ways that we do not anticipate and in a manner that we may not recognize until long afterward. But true prayer He hears and answers—of this I am certain. I have experienced it more times than once—in ways and in circumstances too personal to lay out before an audience of readers. In adolescence, when I was full of doubts and fears and misgivings and complexes, He pulled me out of the miry pit and set my feet upon a rock and established my goings! In relief work, when I was lonesome and frustrated, I still remember those nights

when I would walk alone the moonlight sands of the Sinai Desert praying that God would help me and make my work fruitful and show me what to do. I would sing the hymn, "Guide Me, O Thou Great Jehovah," as I gazed across the bleak tent city of refugees. At one point I even sent a card home to a friend of mine to ask for his prayers in my difficult situation. Before the experience was over, our group was to get the Mennonites into Ethiopia, and a rewarding Mennonite Church is flourishing there now as an answer to that prayer.

We must never give up, no matter how discouraging the prospect. Science and empiricism have taught us much about the universe in which we live. But there is still the principle of indeterminism. There is still a large gap between man's knowledge and the events that happen. And consecrated Christians are still finding the throne of grace a tremendous source of strength to help in time of need. The world stands in great need of our prayers. We must not fail them!

Fire in the Farmhouse

By Elva McAllaster

Recently when a group of college girls asked me to talk to their Monday night prayer group, I thought again about the fire. We came to refer to it that way in our home when I was growing up: "the fire." And it deserved the definite article.

I was eight when it happened. As the four of us who were school age reached home that day, after a six-mile drive over isolated western Kansas roads in a Model A piloted by my older brother, we first noticed that the baby carriage was in the yard with charred blankets in it instead of year-old Iladeene. "What's wrong?" we asked each other tensely as we tumbled out of the Model A.

My parents (Iladeene safely with them) were talking to a visitor, and there was a strange preoccupation in their manner. I do not recall who the caller was, but as they talked with him, we caught the first fragments of the story that we were to hear them tell many, many times—always with incredulous awe.

Our farm home was still under construction. We were living in it, mostly in the roughly finished basement, while my father sawed and hammered day by day in the rooms upstairs.

On that memorable day he was busy with farm chores outside and Mother was occupied with some task upstairs when she heard a gentle roaring sound. "Oh, the fire in the cookstove has started up again," she told herself. "I'd better go turn the damper to keep the coal from

burning out too fast."

She went to the basement—or, rather, started there. When she opened the door at the foot of the stairs, she opened the door of the furnace. What she had heard was not a fire burning innocently in the coal cookstove. A small kerosene stove, her auxiliary cooking tool in the makeshift basement kitchen, had exploded and the room was a mass of searing flames.

With panic and terror, she ran for my father. We had no telephone to call a fire department, and if there had been a telephone there was no fire department close enough to call; Tribune, the little country town that we call our hometown, was 21 1/2 miles away. Nor were there any neighbors near enough to be of help.

My father caught up two buckets, filled them with water at the horse tank, and ran to the burning house—the long-dreamed-of new house; the roof over the head of his six children; the unfinished result of agonizing months he had spent with unfamiliar carpenter's tools. Thoughts of the indebtedness on it ran with him, I know, and of the depression-difficult insurance *not* on it.

It seemed no use. The flames were too fierce for him to enter the basement inferno itself. Recklessly he snatched an ax and chopped a hole in the floor, above the site of the kerosene stove itself, and flung the water through the hole as best he could. Then he ran back to the horse tank, praying as he ran. (He had, of course, actually opened an air vent to renew the fierceness of the

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Church Without Mission

By J. D. Graber

fire, already roaring so mercilessly in the new pine lumber of the joists and flooring.)

The struggle seemed pathetically hopeless. "Let it go, Rollin," said my mother despairingly. "We can't save it now."

"Oh, Pearl, I *can't* let it go," he cried, catching up the buckets again. "After all the work I've put into it—"

This time as he ran toward the windmill he noticed three-year-old Mertie playing as usual in the backyard, apparently quite unaware of the disaster. "Oh, Mertie," he called to her desperately, half-sobbing, as he hurried past, "can't *you* pray that God will save our house?" As he ran on, mocked by the roaring that was now audible for many feet from the doomed house, little Mertie looked up at him obediently, trustfully, and ran over to kneel by an empty oil drum, to pray that God would save our house.

We never knew what she prayed or how she prayed. I'm sure that my parents would have thought it a sacrilege, afterward, to quiz her about her transaction with the Almighty that afternoon—if, indeed, her three-year-old recollection could have made an accurate report to them later on. Maybe, on the yonder side of funeral ceremonies, my father has thought it appropriate to ask her all about it and she has remembered; who knows? (She preceded him in death by several years, but that is another story.) Anyway, one of the most cherished sights he ever saw on this side of the grave was surely that of his chubby three-year-old blond kneeling obediently by an empty oil drum in the farmyard, praying that God would save our house.

For He did.

When Daddy returned with two more dripping buckets of water—such desperate, helpless buckets—he noticed first, and only half-consciously, that as he passed the site of Mertie's praying there was no longer any sound of roaring. Nearer the house—no roaring. Inside the house, acrid smoke but still no roaring. Only the soft swishing drip-drip-drip of the last-poured water around the hole that he had chopped in the floor.

The fire was out.

Through the years afterward when my mother would take guests to the basement to show them the deeply charred two by eight floor joists and the charcoal-crazed floorboards overhead, they would usually look around in startled disbelief and ask, "How did you ever put it out?" Mother's answer was always the same: "We didn't; God did."

There was an ax-chopped hole in the floor to repair. There was a window to fix, where intense heat had snapped the glass. Some oddments were ruined. I remember, for instance, that my father's Sunday hat, which had been hanging in another part of the basement, amused me immensely because it had wizened up in the heat until it was of the size to fit a doll—some very grotesque doll—and not a man. But all that was trivial.

From that day onward, we lived inside a miracle.

When is a church a church? Faith in Christ is certainly the foundation stone. We have Scripture for that. Please note that it is not faith in something or in some concept about Christ. Christ Himself is the chief cornerstone, the Bible says.

What about brotherhood? This is obviously a natural characteristic of people under the "spell" of Jesus Christ. To say we love Christ and then not to love and serve "the least of these" merits eternal separation from God the Father, who loves all men.

Are ethics important? The devil believes passionately, but he is still the devil. The New Testament criterion by which a Christian is judged is not his ability to recite or willingness to sign propositions about God, but to demonstrate a changed, a redeemed, a Christlike character. Do they see Christ in me? is the root question.

Is a sense of mission essential? Can we have a New Testament church that is not engaged in evangelism and the spread of the gospel? Does not a commitment to mission belong to the very nature of a true church? Can you imagine a church that is just not interested in mission? Would not this be the same as having Christ with all His love and concern, with His beautiful character, but without His redemptive interest? What would Christ without Calvary be like? Can you imagine such a thing?

But the church is the body of Christ. Is it then not just as illogical to speak of a church not interested or engaged in mission as to speak of Christ without His redemptive work? A bird that cannot fly; a fish that cannot swim; a man who cannot walk—these are self-contradictions. But not more so than a church without a mission.

It is a missionary theme when we talk about the nature of the church. Becoming God's people on earth is a missionary concern, because we are not God's people unless we become identified with God's character and purpose. Of course we can discuss the nature of the church and the character of God's people without bringing this missionary dimension into the picture. But our discussion then leaves out a key factor—like describing a man but ignoring the spiritual element in his makeup. He will still have the form of a man, may have a healthy body and a keen mind, but he will be a cripple if his spiritual nature is not developed.

The evangelistic and mission aspects of the church can easily be forgotten. In church history we see much discussion of the nature of the church that ignores the missionary factor, as if the church can be the true people of God, the body of Christ on earth, without being seriously concerned about the redemptive and reconciling mission of the church in the world.

How to Succeed in Your Spiritual Life

By W. Glyn Evans

Some time ago a cartoon appeared in a religious periodical in which a young man was pictured sitting on the edge of a precipice. Not far from him a multitude of people, in a long column, were walking toward the precipice and falling over. The caption of the cartoon was: "Waiting for a call."

The picture, of course, is an exaggeration. But there is a sense in which most of us Christians are waiting for something ideal, something visionary, to impel us to work for Christ. Actually, spiritual success is just a matter of following certain laws, as in the case of any type of activity. Let's look at three.

The first law is: *Give what you have*. Remember the disciples when they faced the problem of feeding 4,000 men besides women and children with only seven small cakes and a few fish? They appealed to Jesus with the self-excusing statement: "Where would we get so many loaves in a desert place to satisfy so great a multitude?" They couldn't understand how the Lord expected them to feed such a mob when the materials for such a meal were nowhere in sight.

But Jesus quickly provided the answer: "Give me what you have." They did so. Then they watched a miracle appear before their eyes as the slender provision proved to be enough for everyone's need.

We Christians usually operate on the same mental level as the disciples. "Where are we going to get enough money to build that church, send out that missionary, or start that work?" And most experienced workers will tell you that the money wasn't there to begin with. But they began with what they had and God did the rest.

Are you an "if only" Christian? You know, the type that says, "If only I had a million dollars . . . if only I had a voice like Caruso . . . if only I could preach like Billy Graham." This reminds me of the little boy who climbed into his father's lap and told him he loved him so much that if he had a million dollars he would give it all to him. The father, noting his son's clenched fist, asked him what was in it. The son opened his hand and showed him a nickel. "Give it to me," said the father. "No, Dad," replied the boy, "Mommy gave it to me to buy ice cream for myself." It was easy for the lad to love his dad a million dollars' worth of what he didn't have; but what he did have he refused to give.

Jesus didn't wait until the disciples had procured enough loaves to feed the crowd. He began with what they had. He is waiting for you to bring Him what the disciples

brought—what they had—and He will do the rest. So, give what you have.

The second law is: *Begin where you are*. Too many Christians wait for a call and never get started. When the Israelites crossed the Jordan, the priests were to lead the way. The moment their feet rested in the water, God promised He would part the river so that the people could get safely across. Suppose the priests had stood on the edge of the river waiting for God to make the first move!

No Christian needs to look or wait long for a step to take for the Lord. One housewife became concerned because she was not doing enough for others. Her life was tied down to housekeeping and caring for small children and she was not free to visit, teach, or lead in the church. What could she do? Finally she prayed: "Lord, I cannot go out to people. But people come to my door. Help me to reach them." One day she saw the milkman making his deliveries in a blowing snowstorm. She thought: He must be frozen. What can I do? She invited him into the kitchen for a cup of hot coffee, which the man gratefully accepted. As she prayed for a chance to witness, the milkman casually began to talk about a few of his customers who had died the previous month. Apparently he had been thinking about eternal things. It was easy for that housewife to tell simply of her faith in Christ and the eternal hope that He had brought. And the milkman was glad to receive that word.

The only ideal time to serve the Lord is now. The ideal situation hardly ever comes and when it does, we seldom recognize it as such. A famous political reformer once said, "While there is a lower class, I am of it, while there is a soul in prison, I am not free." If a politician could feel such a call to service, how should we Christians feel? The need is the call. Let's begin to meet that need right where we are.

The third law is: *Use what you have*. If we wait for the ideal instrument, it will never come. "What hast thou in thine hand?" God asked Moses. It was only a shepherd's crook. And yet God used that rod to open the Red Sea and allow the Israelites to escape Egypt. Later that rod opened the rock at Sinai and waters flowed to quench the thirst of a nation.

The Bible is full of humble instruments. David used five small stones to defeat Goliath, a Hebrew judge used an oxgoad to defeat the enemy, Jesus used mud to open a blind man's eyes, and God used a crib and a cross to defeat evil and bring salvation to all.

A businessman in the Midwest refused to attend prayer

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meeting because he stuttered. He said to his pastor: "It makes me feel bad when I hear others testify and I can't get up and say a word without stuttering." The pastor thought for a moment and then said, "Why don't you get someone else to talk for you?"

"What do you mean?" asked the layman.

"Well, God has blessed your business. Why not pay for a missionary's support overseas and have the satisfaction of knowing that someone is talking for Jesus as your representative?"

The layman liked the idea. He assumed the support of a missionary to Africa and through that means he overcame his affliction and "talked" for the Lord. God so blessed his effort that later he assumed the support of other missionaries and so multiplied his speech through them.

What do you have in your hand? Maybe you are gifted at writing letters, at organizing, at personal counseling, and at teaching. Everyone can do something, if it's only to pray. I said "only." This is perhaps the greatest thing we can do.

So let's begin! Give what you have, begin where you are, and use what you have. Then see God work through you.

Hindrance to Prayer: Murmuring

By Floyd Kauffman

"Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:6-11).

Here you have an example of a people out of fellowship with God because of the evil they did. The last sin listed, which many of us do and are not aware that it is a sin listed with what we call great sins, is the sin of grumbling.

The children of Israel grumbled often on their journey from Egypt to Canaan. God was often displeased with them. Because of their grumbling, they placed themselves outside the fellowship of God. Whenever they lacked the things they wanted, they grumbled. When Moses, by God's leading, led them where they did not want to go,

they grumbled. When they were thirsty, they grumbled. God told them to stand before the rock and He would bring forth water from the rock. Even Moses was overcome by their grumbling and he too grumbled at them and was disobedient to God. He struck the rock twice with his rod, rather than speaking to it. Because of this act of grumbling, he was forbidden to go into the land of Canaan. This one act of grumbling caused him to suffer.

How many times have we grumbled about the things others do, especially in the church—how the preacher does, criticizing and complaining that things are not being done or not being done the right way—and we begin to have a bitter feeling toward others.

Grumbling is the devil's way to get us out of fellowship with God and the church. So we cease to help or even go to church because things just are not going as we think they should. This Scripture says these are examples to us. It doesn't pay to grumble. Why grumble? Grumbling doesn't change things. If you grumble or complain, look at your own heart, get right with God, and see things from the viewpoint of others. Sit where they sit and your grumbling will cease. Let God fill your life with love, and life will take on new meaning.

Too often parents grumble about things in the church before their children and give them the feeling that the church is not a worthy place in which to be. This causes the children to have no desire to be part of the church. So grumbling destroys the fellowship of the church and we have sinned against the Lord and our children.

Grumbling is a sin that needs to be repented of and forsaken. It is easy to grumble, but it takes the grace of God to turn from it. God's grace is sufficient to help us to cease our grumbling and to put our shoulder to the work of the Lord to build rather than destroy. God has given us tongues that we may say pleasant things to our fellowmen or sing songs of praise for their encouragement. Let us use them to build rather than to tear down.

"If I Had a Million"

There are many people whose imaginations play about the thought of what they could do if only they were in possession of certain things. They are always purchasing something with other people's money; serving the community with the time and talents of others; and making their relationships more vital if they had the personality of some dynamic soul.

Here are the expressions that are frequently on their lips: "If I had a million dollars, I would build a Boy Scout camp, and a home for the aged, help some struggling college to get on its feet, and show a compassionate generosity for meeting the needs of humanity."

Our responsibility is not to use that which we do not possess whether it be large or small.—Herman L. Turner.

I Sat Where They Sat

By Carl Ropp

"I am tired. I am unhappy. I am going down this lonely, boring road and getting nowhere. I have no goals, no purpose for being here on earth except to stay alive. My family is all that's important to me. In 30 years of working and saving, I'll have it made! Man, I'll be able to sit back and say, 'All that work was worth it. Look what I have—a big house, three cars, and a great big bank account.' I'll walk down the street and people will say, 'There goes a wonderful man. He has worked hard all his life and he deserves to be rich.'"

Then I stopped suddenly. "I'm a Mennonite! I go to church. I give what I think is necessary. No, I never sacrifice, but I give. I'm well thought of as a Mennonite!" But, no, my conscience could not be eased. "What am I doing? Going down the wrong road? This road I'm on sure looks nice.

"A four-lane road, beautiful scenery, riches up ahead! I can just see all that money for which I am working. Everyone is on this road. There go the people with whom I work. No, they don't go to church but they sure are swell people."

About every five miles I came to a little gravel road. You could tell not many people had traveled on them. I began to wonder what was on the gravel roads. Something was telling me to turn off this nice big road and drive up a small gravel road. But if I did, I might lose all those earthly riches just up the road.

God loved me so much that He opened my eyes so that I saw the turn-off right there in front of me. God was telling me that He had a job for me to do up this road. He said, "It's really hard to get people to do this job, but I pay the best wages."

I slowed down and put on my turn signal. My friends were wondering what in the world I was doing. They went around me 80 miles an hour, wanting that big bank account. They began to talk about me: "He is crazy; he's giving up all his money and everything! I wonder what's wrong with him."

After I had gone about a mile on the gravel road, I stopped. I got out and sat on the grass. I looked at the birds, the mountains, the trees, the sky! I began to look at my life, my goals, my purpose. I began to see now. "This is my Father's world! He made me. Why? To serve Him! Not to serve myself, but to serve my Maker. Oh, I can see it so clearly now."

I began to talk to God. "Lord, I have been blind. I have been working so hard to be able to accumulate a lot of earthly wealth, but now I see I can't serve You if I do all this for myself. Lord, show me what You really want me to do. I'm sure You made me, You put me in this world, and You put me in Indiana for a reason. If You want me to go somewhere else to live, I'll sell all I have and follow where You lead—like the hymn we sing, 'Where He leads I'll follow.' " I opened my Bible to Acts 1:8 and read, "Ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth."

"So this is why I'm here on earth. To witness for Christ, to share with others the hope and salvation I have. This verse says some are to witness in Topeka, some are called to Rensselaer, others are called to witness to the poor in the South or the West, and others are called to India. If everyone listens to God's command, everyone will have a chance of eternal life. If I don't go where God leads me, someone may go to hell and it will be my fault."

I got back into my car and the Lord began leading me up the gravel road. Jerusalem, Judea, Samaria—God began to show me the poor, unloved people, some black people, others darkskinned, others white. God created each of them. Children were playing, but not with tricycles, dolls, and swings. They had only mud to play in, or dolls made out of an old newspaper, or were playing tag. Some of the children had big bellies and were skinny.

"Yes, this is America, but it's off the main roads. God loves these people. I don't see a church. Yes, there's an old shack with a sign, 'Jesus Saves.' Do they really believe that sign? No one cares if they are hungry and cold. There stands a young mother in the doorway of her home. There's no door. She's crying, because her baby is dying. Who is neglecting his duty, Lord?"

How many years can some people exist

Before they're allowed to be free?

How many times can a man turn his head

And pretend that he just doesn't see?

How many times must a man look up

Before he can see the sky?

How many years must one man have

Before he can hear people cry?

How many deaths will it take 'til he knows

That too many people die?

Is someone on his deathbed saying, "I traveled down a lonely road and no one seemed to care?"

Carl Ropp served in VS in Albuquerque, N.M., in hospital work. At present he is a student at Goshen College.

He Will Come

By Harold Jantz

Christ is coming again! Triumphant Lord, great Son of the Sovereign of this Universe, Savior of the redeemed, He is coming as the Groom for the bride. What a day that will be!

No petty magistrate He. No county judge or harassed attorney general. He will come again as sovereign judge to return verdict on the living and the dead and to reward according "as we have done in the body."

Someday the pages of history will all be written and eternity will finally and irrevocably have come. Time will be no more and we will move with absolute finality from one sphere of existence into another.

How little the personal return of Christ is in our vocabulary these days. Life is good and we "live high on the hog." But in the back of our minds we carry a sense that a spiritual dimension exists that goes far beyond what we normally see and covet. Indeed, there have always been those to whom Christ and His imminent return were a constant living awareness.

There are those who know that life without Christ is an existence devoid of purpose, and that the end is ultimate exclusion from the presence of the Savior, Jesus Christ. Because their lives have found a center in Jesus, they walk daily with Him, knowing that someday they shall be "like him, for they shall see him as he is."

We need to put our minds much more on the return of the Lord, even if, unlike the Apostle Paul, we might be forced at the moment to confess that we would rather "be in the body" than away "in the presence of the Lord."

Let the *parousia*, the great advent of the Lord, return to our vocabulary simply because it is promised. The last word at Christ's ascension was that He would "come in the same way." Though we don't know the time, we know the certainty of the event—it is promised. And though we may often write it out of our programs, this great event cannot be pushed out of existence.

Let the return of Christ enter our vocabulary, "because it is the hope that makes clean." When I am to meet my loved one after a short separation, I prepare myself because I do love her. I want to be ready, too, when the great Lover of my soul comes to take me to Himself. My life must be in order, my relationships to my fellowmen be right, my sins must be laid on Him, my desires and ambitions subject to the scrutiny of His Spirit—I must be at work in His vineyard.

Let the advent of the Maker of history enter our entire thinking because without it history is a jumble.

Let creation, the cross, and the consummation be at the heart of our thinking because without them the glass through which we now see darkly would be as black as midnight. Who could point men to a source of light and hope without the assurance of a "new heaven and a new earth" in which God Himself will dwell among men?

I remember the return because then I begin to see God's purpose for my life, then I catch a sense of urgency, then God's plan of redemption down through the centuries begins to assume some coherence, and then I begin to recognize the judgments of God in history.

But let the *parousia* return to our vocabulary because it promises the eternal Sabbath rest to the believer. Not inactivity, not eternal doldrums—but the perfect contentment that comes from uninterrupted communion with Him for whom our hearts long. Not because we deserved it, but because we have for so long hungered for it.

A Housewife's Prayer Pattern

As a busy housewife, I have set up this pattern of "praying without ceasing."

Above my kitchen sink is posted a list of missionary names. As my hands are busy with kitchen tasks, my mind is also busy petitioning God's help for these needy friends overseas.

As I make the beds and clean the rooms of each of my children, I am asking God's blessing on their lives and His particular help with each of their problems.

As I clean the living room, I am praying for my relatives, saved and unsaved, whose faces smile at me from their photos.

No longer are the moments I spend at washer, dryer, folding table, and sewing machine those of mental blankness or fretful worry. Instead, at this busy work center, I pray for the changing needs of our church, helped by a prayer list posted there.

But the best time of all for "praying while you work" is during ironing. Favorite programs no longer fill this time—usually the quietest of the day, when my children are napping or in school. My times of fellowship with Christ over the ironing board are sweet indeed.

None of this can take the place of family devotions or private Bible reading with meditation. But how much richer are my days since I actively seek to spend them in communion with Christ.

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From a church bulletin: "Our mixed chorus sang last Sunday in a regional broadcast from. . . It was nice to hear them and realize they were nearly a thousand miles away."

Harold Jantz is editor of *Mennonite Brethren Herald*.

The Devoted Man

By David Eshleman

Romans 1:1-7

I like devoted people. I met one the other day. He was a car salesman and devoted to his job. He delighted in pointing out the attractive features of his car. When challenged, he boldly and politely defended the objections I raised.

Last week two insurance salesmen stopped at our home and introduced themselves and their business. They were not ashamed of their product. Objections only encouraged them in their endeavor.

Paul was a devoted man. He was proud to represent a product to his world. He was devoted to the gospel. His trumpet to the citizens in the world's capital proclaimed: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. . . . For therein is the righteousness of God revealed"

Paul Was Devoted as a Representative

Paul had experienced imprisonment at Philippi, he was chased out of Thessalonica, smuggled out of Beroea, and laughed at in Athens because of the gospel. In Corinth his message was foolishness to the Greeks and a stumbling block to the Jews.

With such treatment most businessmen would call it quits but not Paul. Why did Paul stick with the business of the gospel? The gospel was the power of God which resulted in salvation for all who placed their faith in it. This gospel was so powerful that it revolutionized his entire life. It transformed lives in every city where it was presented. Nothing that men could do to him would cause him to give up the gospel.

Why are we so often ashamed of the gospel? Have we forgotten that it transformed our life? The English word "dynamite" comes from the Greek word Paul used here for "power." Ironically enough our youth use the word "blast" to describe an unusually exciting and meaningful experience in their life. For Paul the gospel was that power that brought to his life, excitement and meaning. He was devoted as a representative of the gospel.

Paul Was Devoted as a Servant

The 1965 MYF theme was "Involved as Servants." The opening statement that greeted all work campers as they opened their notebook was, "Servanthood is the style of life that Jesus Christ uses to get to us and through us."

The one word that best describes the life of Christ

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is servant. He emptied Himself and took the very form of a slave. Phil. 2:7. When Jesus heard the disciples quarreling, on the night before His crucifixion, as to who was the greatest among them, He sized up the situation and did what none of them were prepared to do. Jesus took the position of a slave, even dressed Himself in slaves' attire and washed their feet.

There is only one kind of greatness—the greatness of service. Our world desperately needs men whose motto is that of the International Rotary Club: "He profits most who serves best."

Paul was a servant. He begins his letter, "Paul, a servant of Jesus Christ" (1:1). The word for "servant" Paul uses is the most abject, servile term used by the Greeks. It designated one who was born as a slave, bound to his master by cords so strong that only death could break them, one who served his master to the disregard of his own interests. Paul was born a slave of sin at his physical birth, and a bondsman of his Lord through regeneration. The cords that bound him to his old master, Satan, were rent asunder in his identification with Christ.

Paul was devoted as a servant (slave) of Christ's. But Paul was a "Hebrew of the Hebrews." Paul was born in Tarsus, a university center of Greek culture. In addition he was a freeborn citizen of Rome. Only 20 percent of the people were Roman citizens and many of them had to buy their citizenship. In Paul we have one of the greatest minds the world has ever seen. Paul was devoted as a servant-slave of Jesus Christ. Are you?

Paul Was Devoted to Debtorship

We all strive to be creditors, not debtors. We take the creditor's attitude: The world owes me a living, happiness, and freedom. Paul had no such philosophy of life. He saw himself as one being in debt to all men—to the wise and simple, the lettered and unlettered, the cultured and uncultured (1:14). This debt was to share the gospel of salvation (1:15).

Are all men your creditors? You owe them your life because of the gift of life you received from God by means of someone sharing Christ's life with you. The late President Kennedy made a statement that has become famous: "Ask not what your country can do for you, but ask what you can do for your country." As servants of Christ and debtors to our fellowmen let us ask ourselves, not What can my neighbor do for me? but What can I do for him? Paul was devoted as a debtor to his fellowmen. Are you?

Security—What Is It?

By Lorie C. Gooding

Security is assurance. For a small child, security is his mother's arms. No matter what happens—sudden noises, bad dreams, colic pains—his mother's arms and his warm food spell "security" past all doubt. As Baby grows older, assurance remains security, but it reaches out from him. The presence of Mother and Father dispels all his fears. The presence of brothers and sisters can do it, too. For the preschooler, a sense of his own value, of his family's love to him, of their support and sympathy, is a sense of security. To undergird his confidence he must also have a sure knowledge that his parents also direct and control him. Limits, boundaries, and rules are essential to him. Given these, he is assured that nothing can happen to him that his parents do not, or cannot, rule.

An older child gradually loses his belief that his parents are all-powerful. As he grows toward adulthood, he comes to realize that his parents are less than perfect. They are even, in some situations, helpless. For some, this disillusion will be sudden and cruel. He turns toward his strong protectors to find them as helpless as he—and it seems the sky is falling!

Every human being has an intrinsic desire for the thing we know as "security." We come to realize, our helplessness even in purely physical situations; how much more helpless are we in spiritual crises! We know our imperfections and we lose our conviction of our own value. We see our lives as they are, total need and total dependence, and our inadequacies are incredible! A realization of sin overcomes our sense of integrity, and we are conscious of loss and aloneness.

How poor, how pitiful, how weak we are! We scurry about frantically, like rats in a maze, trying to find our way out. We need something to keep us from panic, to deliver us from fear, to instill a light of hope. We try to make ourselves secure by gaining the riches of this world. And all the time, deep in our hearts, we know they have no power to save. We form cliques and clubs and gangs in an attempt to shut out the fear and to make ourselves count for something by concerted action and companionship. We pursue pleasures and entertainments and intellectual studies to keep our minds too busy to think, our eyes too occupied to see, our ears too assaulted to hear. And if, sometime, we catch sight of the futility and hopelessness of life and the dread certainty of death, we build a wall of dreams in an unreal world, that we need not look clear-eyed upon the facts.

But facts they are, nonetheless. And the cry for security is real. Courageous men have tried to find it in governments and alliances. It propagates mutual aid societies and welfare states and atheistic philosophies. It sells insurance and lightning rods and farms; and it keeps savings banks in business.

But none of these things are genuine security. Real

security can only be found in the realm of the spirit. When we encounter the Lord Jesus in a vital, saving relationship, we find the only security possible to humanity. Faith is the true assurance, and is secured in the heart. The words of Jesus many times were, "Fear not." Many times He said, "Be of good cheer." This is only possible to one who is secure in the belief that he will be protected. Jesus assures us that God loves us. Jesus says to us that we need have no anxiety for our lives, our sustenance, our protection.

Every situation tests our security. But if we have the certainty that God cares for us, that He knows our needs and will supply, that He not only controls and directs us, but the universe as well, that nothing happens by chance: then we can accept the apparent futility and indirection of life with the same carefree joyfulness as does a little child, secure in the knowledge that, His love and wisdom cannot fail, and His purposes are for our good.

Is There a Middle Road?

By Kermit H. Derstine

Many boys, faced with a call from their government, ask if there is not a middle road between conscientious objection to war and participation in the armed forces. We always like to be in the middle. Somehow it seems a little more secure and not so extreme. But in the game of war which many nations play there is no middle ground. Either we are in the military machine regardless of how minor our job might be or we are outside of it witnessing with acts of construction and peace.

Do the actions of a soldier call forth in those toward whom he acts an attitude of grateful praise or of hatred? Does not the position of the soldier and the function he has to carry out render impossible his witnessing to the grace of God? Does not our participation in or acceptance of killing mean that we deny that Jesus Christ will come in power to recreate and redeem the world? The "Christian" soldier can bear witness to nothing except that love, and therefore the whole gospel of Jesus Christ, is powerless, inadequate, and a Utopian dream.

Yet many Christians will compartmentalize their lives and justify military service on the grounds that they must obey the state. James Thurber's *White Deer* tells the story of the king who pays a visit to his royal physician who is ill. The king finds him sick in bed taking his temperature and then shaking down the thermometer without seeing what is registered. The king, perplexed, asked the meaning of such action. The physician replies, "As a physician I must take a sick man's temperature, but as a patient I must not know what it says." Is this not the way some have divided their lives: one half citizen and the other half Christian? The Bible has only scathing words for those who are only half-warm, half-committed. May God grant the grace that we might be able to love even our enemies.

Baku on the Caspian Sea

By Frank C. Peters

(Report of Mennonite Delegation to Soviet Union)

The flight from Tbilisi to Baku in Azerbaijan took about 45 minutes. It gave us another marvelous view of the majestic, snow-capped Caucasus mountain range. The slopes are bare but the valleys are being farmed. This is the area for grapes, tangerines, lemons, and apples.

Baku is a beautiful resort area. However, the shoreline is made ugly by hundreds of oil derricks, and the ground is black with oil slick. The city is sprawled out. It lacks the apartment block image of Moscow. The weather was a sharp contrast to that of Irkutsk. If it had been just a bit warmer, we would have been tempted to go swimming.

The church in Baku has 350 members. The hall was filled with people standing. Women outnumbered the men by at least three to one. Since the service began at 6:00 p.m., some men could not be there, but even with this allowance, there are many more women who attend.

The time element was true to form, from six to nine-thirty. Our Mennonite delegation spoke briefly. The choir tried hard to sing every known number and the congregational numbers were a close second. The choir numbers were anthems, and since the tempo is not American these numbers take time. Add to this the speechmakers and you have covered three hours.

Greetings are important for these people. After a greeting has been extended, the people arise as one man and respond. The look on their faces tells that this is not mere formality; they are truly pleased.

The services are the lifeline of the church. The members have few Bibles and no other means of spiritual uplift. Here they also find their social life. Their other social connections are few. It just takes three hours to have all of these needs met, and this they do three or four times a week.

The people are very attentive during the preaching and at times one feels almost uncomfortable under the fixed gaze of the crowd. The sermons we preached were simple and of a devotional nature. Any technical theological discourses would hit the ceiling and bounce back to the platform for the speaker's own edification. They also enjoy a few personal remarks. How many children does the speaker have? Are they all Christians?

It was somewhat amusing to hear the district superintendent allegorize. He spoke of a sheep and its split hoof, one half was the right and the other half the wrong. We must decide which half we will choose for ourselves. When he came to the digestive system and its theological implications, the message became somewhat hazy. Whether the people really followed him in all of this was not entirely clear.

Another matter which was of interest to us was the spontaneous prayer which almost erupts after the service. One brother prayed that the Lord would forgive the church for having disciplined him. Several sisters and one brother followed in prayer and more would have prayed if the person in charge had not closed the meeting abruptly. These prayers are often mixed with sob's and tears.

It takes real determination to work one's way through the crowd to the minister's room. People just will not move, for they must shake your hand. The men greet you with a kiss. For those of us who are not in this general groove anymore, these greetings require some effort. Several members of the congregation were from the Ukraine. This meant an extra greeting for old time's sake.

The second service resembled the first one in length and pattern. The recitation of a poem or two is very appropriate here—something which we at home have discarded. As soon as the last minister had spoken, prayer erupted again. This time only women prayed. One declared herself to be a lost sheep and pleaded with the Lord for forgiveness. Another sister, who represented the unregistered group, prayed for the men in prison. For us who were used to well-ordered, conventional meetings, these prayer sessions made a deep impression. There were times when they seemed so genuine, and then again there were those that resembled the hysterical. No doubt the prayers were born out of the situation here and could not be simulated at home.

Our farewell at Baku had come. The pastor said a few kind words and then came the usual "God be with you till we meet again." Handkerchiefs were waved in farewell. When we parted, greetings were extended from all sides for our congregations at home. All at once a voice sounded over the confusion, "We of the opposition also wish you God's blessing for your work." This testified of the rift which had occurred in this brotherhood.

From the church building, we went to the pastor's home, a four-room flat on the seventh story of a large apartment block. He had six children. Space must be at a premium for them. But we forget that these people have never known the spacious dwellings to which we have become accustomed. He had invited 12 other people from his church so that about 27 people were crowded into his living room. In the corner he had the famous Russian "samovar" or tea machine. The table was laden with calories. Before we ate, his children played a few instrumental numbers.

This brought us to the end of our official tour. From here we flew to Moscow for our official farewell, and then we went to Frankfurt, Germany, and home.

The Christian and Revolution

The Conrad Grebel Lectures for 1967 have been prepared by Melvin Gingerich, executive secretary of the Historical and Research Committee of Mennonite General Conference, on the subject of "The Christian and Revolution." In this series of six lectures Bro. Gingerich traces the history of revolutions of the past, such as the French Revolution, the Bolshevik Revolution in Russia, and the Communist Revolution in China. What were the underlying causes of these revolutions? What have they accomplished and what have they failed to accomplish? What problems have they created? Above all, how should the Christian respond to these revolutions? One of the responses has been that of the "radical right." How should this response be evaluated from a Christian standpoint?

Melvin Gingerich is scheduled to give these lectures at Eastern Mennonite College on Jan. 23-30, 1967, at Hesston College on Feb. 5-10, and at Goshen College on Feb. 14-18. He would also be available to give all or a part of these lectures at other places. Congregations, conferences, schools, or other groups wishing to schedule these lectures should get in touch directly with Melvin Gingerich, 405 Marilyn Ave., Goshen, Ind. 46526. It is also planned that these lectures will be published later this year in book form by Herald Press. —Carl Kreider, Executive Secretary, Conrad Grebel Lecture-ship Committee.

CHURCH NEWS



VS Orientation

Dorothy Stalter, Elida, Ohio, to Portland, Ore.; Lowell Wenger, Harrisonburg, Va., to St. Petersburg, Fla.; Larry Grossgrove, Yoder, Ind., to International Falls, Minn.; Philip Slagel, Manson, Iowa, to Byers, Denver, Colo.; Gordon Miller, Shipshewana, Ind., to Pueblo, Colo.; Edmund Zehr, Castorland, N.Y., to Richmond, Va.

Second row: Karen Begly, Smithville, Ohio, to Aibonito, P.R.; David Sanchez, Premont, Tex., to London, Ont.; Dwight Kaufman, Archbold, Ohio, to Hannibal, Mo.; Lee Miller, Engadine, Mich., to Los Angeles, Calif.; Kenneth Ropp, Tremont, Ill., to Abiriba, Nigeria.

Third row: John Shearer, Cleveland, Ohio, unit leader there; Jennie Beachy, Salisbury, Pa., to Aibonito, P.R.

Fourth row: Kenneth Bontrager, Topeka, Ind., to Albuquerque, N.M.; Esther Bontrager, Shipshewana, Ind., to St. Petersburg, Fla.

Fifth row: Mary Anne King, Gordonville, Pa., to London, Ont.; Alberta Tedrahn, Orrville, Ohio, to Pueblo, Colo.

College Counselor Meetings

Meetings for Goshen College Counselors and pastors this winter will feature "New Dimensions in the Future of the College" by a number of speakers.

The first of eleven meetings was at Homestead Restaurant, at Orrville, Ohio, the evening of Jan. 28. The following Sunday Paul Mininger, president of Goshen College, and five additional men from the college preached in the morning worship services of a number of churches in Central Ohio.

On Feb. 11 and 12 similar Saturday evening and Sunday morning worship services are set for Eureka, Ill., and churches in the vicinity. Bro. Mininger will again be the main speaker of the Saturday evening meeting for Goshen College Counselors and pastors.

Bro. Mininger will also speak on Feb. 14 and Feb. 20 at two meetings for Goshen College Counselors and pastors from Northern Indiana churches. These meetings will be in the college's dining room.

J. B. Shenk, assistant to the president and director of admissions, will be the main speaker at two meetings in Eastern Ohio and Southwestern Pennsylvania late

in February. Counselors and pastors from North Lima and nearby communities will meet at Skylark Restaurant at Canfield, Ohio, on Feb. 27.

Counselors and pastors in Southwestern Pennsylvania will meet at Bittner's Restaurant at Somerset, Pa., the evening of Feb. 28.

J. Daniel Hess, assistant professor of English, will be the speaker of the evening at two meetings in Eastern Pennsylvania early in March. Counselors and pastors in the Lancaster area will meet at the Plain and Fancy Farm at Bird in Hand, Pa., on March 6. Those in the Franconia area will meet at Christopher Dock School, at Lansdale, Pa., on Mar. 7.

Bro. Mininger will also speak to Goshen College Counselors and pastors in the Archbold area the evening of Mar. 14. Meetings for counselors and pastors in Ontario and in the West Liberty, Ohio, area are yet to be confirmed.

The Goshen College Counselors and pastors program is now in its seventh year. Its purpose is to facilitate two-way interchange with the church and the college on matters vital to both.

New Hospital Planned

Plans for the construction of a new \$2,300,000 Mennonite hospital at La Junta, Colo., are under way. Construction is expected to begin this fall.

The La Junta hospital, administered by Mennonite Board of Missions, is one of the early health and welfare projects undertaken by the Mennonite Church. Church funds are not being used to finance construction, however.

The hospital was notified by the Colorado Department of Health in mid-December that \$163,103 in Hill-Burton funds had been allotted for the construction. Additional funds are to be allocated in July with the appropriation expected to be about 45 percent of the total cost.

La Junta was the only new hospital project approved for construction from current federal appropriations, according to Leo C. Schmidt, hospital administrator. It is now the number one hospital project in Colorado and holds top priority for additional funds, he said.

Plans call for construction of the hospital to the south of the existing building. The existing hospital would be used without disruption during the construction period.

After the new hospital is completed, the present hospital building, currently rated at 90 beds, would be converted to a 60-bed extended care facility. This is one of the hospital services paid for by medicare.

Local share of total construction is estimated at \$1,265,000. Over \$1 million of this will be raised by increases in hospital rates. The balance will likely come from other sources, possibly a public funds drive.

Although plans are not final, it was indicated that construction of the new facility will be by a building authority which will construct the hospital and lease it to Mennonite Board of Missions. The building authority will issue bonds and use hospital rent to pay off bonds and interest.

Hospital plans follow closely the findings of the planning consultant, except in one particular. The consultant recommended building the new hospital between the present hospital and the nursing home. The architect instead placed the new hospital to the south of the present building. Three reasons were cited:

1. The most modern part of the present hospital is the south wing. It is possible that in time the oldest part of the hospital will be razed. This could be done without necessarily razing the south wing, which will connect with the new building.

2. The land drops off on the site chosen by the architect. The front of the new

building will be on grade level, with the basement concealed. To the west, however (at the rear), the basement will be fully exposed.

3. Since the new hospital will sit back from the street, there will be extensive off-street parking facilities in front of the building. Under the consultant's plans it would have been necessary to close Tenth Street in order to extend the proposed building into the street itself.

Ressler's Teach in Japan

"A good change" was the way Ruth and Rhoda Ressler described their switch in mission assignments from a rural area in Hokkaido, Japan, to the bustling city of Osaka, second largest city in Japan.

Another change in their assignment was in the type of service they are performing. Rather than being what one generally conceives of as a "missionary" in Osaka, they now teach English, primarily in business organizations but also in two universities.

In Hokkaido the Resslers, who are now on furlough after completing a third term of mission service, were associated with a church at Kamishihoro. Their work involved giving direction to the church, Sunday school work, tract distribution, and visitation in the surrounding area.

The Resslers first went to Japan in 1949 under Mennonite Central Committee. In 1953 they began their service under the Mennonite Board of Missions. Before going to Japan, Rhoda taught in a school for the deaf and Ruth was also involved in special education. Their home is Scottsdale, Pa.

Visitor to Hanoi Confers

Frank Dingman, who spent three days in Hanoi in November, 1966, on behalf of the Canadian Friends Service Committee, met with MCC administrators at Akron, Pa., Jan. 4 and 5. He also spoke to a class of new volunteers preparing for service.

Dingman had three types of contacts in North Vietnam. First, he met with Red Cross officials; then he talked in Hanoi to several victims of American bombings, and finally he was taken to a hamlet eight miles from Hanoi.

The purpose of the Red Cross contacts was to ascertain if the Canadian Friends' drug shipments had arrived and to check if more such items were desired. Although neither of the Friends' two large drug consignments had been received at the time of Dingman's visit, the head of the Red Cross in that country told Dingman that they were happy for anything that could be sent. Antibiotics, burn treatments, certain

vitamins, and special surgical equipment, particularly, were needed.

Interpreting their response to his queries about more drug shipments, Dingman felt they were saying, "While we value your medicine greatly, we value more highly still your understanding of our problems and your concern about us."

Dingman, a trained social worker and court probationary officer, felt that the stories told him by the bombing victims sounded authentic. He talked to two teen-aged boys who, allegedly, had been hurt when the school they were attending was hit. A young mother whose unborn child was struck by shrapnel was another victim he interviewed.

The North Vietnamese officials were moved by the Quakers' offer to come and help, Dingman said. The help of an international team of volunteers is not needed now, he was told, but they would be notified if assistance should become necessary.

It was Dingman's impression that the American bombings were strengthening North Vietnam's resistance, rather than weakening it. "Our suffering increases our hatred, and our hatred increases our capacity to resist," one village leader told him. Dingman said he heard no talk of compromise. The general attitude in Hanoi seemed to be, "We fought for independence for 100 years, and we won't stop now."

Dingman, a pacifist and a member of the United Church of Canada, formerly served on the faculty of the School of Social Work at the University of British Columbia. He and his family visited China for two weeks in summer, 1966. He stayed in Hong Kong for several months until permission to go to Hanoi was granted.

Of his observations in China, he said, "One gets the feeling of a deepening chasm between Asia and America. . . . The Chinese people appear to be preparing for what they regard to be a certain war with America."

It is Dingman's feeling that the first step toward reconciliation is to get the facts on Asia. "Once we have the facts, it becomes a matter of the heart."

Services Go to People

Kings View Hospital, Reedley, Calif., has named psychiatrist Frank Kleist, MD, coordinator of comprehensive services. He will be in charge of developing new services under a recent federal grant. Services will be based at Kings View Hospital and at Visalia and Hanford clinics.

Director of Visalia clinic in Tulare County is Jaime Blasquez, MD, and director of the Hanford clinic in Kings County is Bertha Stokes, MD. Both of the clinics were developed by G. W. Shannon, MD, who resigned in September.

The outpatient clinics in Hanford and Visalia are operated on budgets provided by public funds from county, state, and federal sources.

Kings View Hospital opened in 1951 with a 30-bed facility for long-term psychiatric patients who could profit from medical and nursing care under Christian auspices. Treatment services for a small number of patients were also planned.

With new drugs and psychiatric staff, Kings View moved into more active psychiatric treatment for both long- and short-term patients. Patients who were hopelessly ill and admitted for chronic care became able to leave the hospital.

With drugs and better acceptance of patients in the community came outpatient clinics. Large numbers of people from population centers were traveling to Kings View Hospital for outpatient care. With welfare assistance available more people eligible for care had limited resources and frequent transportation problems.

The growing outpatient program also required a comprehensive community program and community participation by the staff. These factors necessitated developing two clinics in population centers. The Hanford clinic is 20 miles southwest of Kings View and the Visalia clinic is 20 miles southeast. Both clinics are in different counties, and both clinics are staffed by professional and clerical staff members who live right in the communities they are serving.

Gives Thanks for Bread

Thirty-two thousand school children in seven Saigon elementary schools are being helped through a "School Lunch Program" begun by Vietnam Christian Service in October, 1966.

Each morning at dawn trucks rumble from the bakery to all corners of the metropolitan area, carrying warm and fragrant cargo of freshly baked bread. More than 6,000 loaves are delivered each day. The children would otherwise go without a midday meal.

Every month Gary Dewar, material resources coordinator, allocates 2,000 bags of wheat flour to the baker who bakes and delivers the bread. That's more than 176,000 loaves per month.

Saigon's population includes more than 300,000 children of elementary school age—six to ten years old. Our effort is small in comparison to the magnitude of the need.

Paul Leatherman, VCS director, hopes to see the program expand to reach more children and contribute to their diet. Day by day the need grows larger as

economic conditions deteriorate and food shortages continue.

A principal of one of the schools, writing to Leatherman, said: "My students and their parents are pleased and grateful for what you are doing for them."

Evangelical Advance

All evangelical churches of Honduras cooperated in Evangelism in Depth recently. Each congregation mobilized to share in Bible study and visitation outreach. Many persons were reached for Christ. Unfortunately follow-up fell apart because of dissatisfaction among the churches. After a good beginning it seemed in the end to foster disunity.

In its annual conference at Gualaco, Oct. 3-7, 1966, Honduras Mennonite Church decided to revive good elements of evangelism in depth within each congregation and community. The movement of biblical evangelism and church building will be known as Evangelical Advance. To provide promotion, direction, and coordination, James Sauder, Manuel Medina, and Amzie Yoder were chosen to serve as a committee.

Regional coordinators have been appointed to give leadership in the several areas. They are: In Agalta Valley, Miguel Lopez; on the North Coast, Norman Hockman; in the Aguan Valley, Manuel Medina.

During December prayer cells were organized in the congregations. The training and preparation of workers will carry forward from January through March. From April through June efforts will be made to visit every home in each community. Evangelistic campaigns will be held from August through October. Pastors will assist each other in a concerted campaign in each community.

Leadership training has priority, and special efforts will help pastors, workers, and second- and third-year students in the Bible Institute. A special gift will purchase helpful books and enable attendance in a national pastors' retreat sponsored by the Billy Graham Evangelistic Association.

The Honduras Mennonite Church is also reaching aggressively into new areas. Vincent Almendares wrote to the conference describing communities open to evangelism in the area where he lives. The conference acted to provide two-thirds support to enable him to spearhead outreach efforts.

The conference also sent the following recommendation to the Eastern Mennonite Board of Missions and Charities:

"We wish it to be known that the larger cities of the land offer the

best opportunities for the preaching of the gospel and are responding more quickly to the call of the Word. Therefore we plead the support and counsel of the Board as concerns the necessity for constructing church buildings in the cities of Tegucigalpa and La Ceiba."

The La Ceiba congregation is growing, and the present place of worship will soon be inadequate. Several locations are under consideration. Larger facilities are needed in Tegucigalpa, and steps are being taken to purchase a suitable property.

Way to Life Changes

Edwin Weaver, a Mennonite missionary in East Nigeria, wrote Mennonite Broadcasts at Harrisonburg, Va., that "the new approach used by the Way to Life program is much better for broadcasting here in Enugu. The changes you have made are for the good."

"For years, even when we were in India, programs sent out from the Ceylon station were prepared for American audiences, not for foreign listeners. The Bible-centered approach is good. . . . I am impressed with David Augsburg's simple Bible-preaching approach. . . ."

The new Way to Life differs from the former, which was an overseas version of the Mennonite Hour. The change in content was made last November.

The Mennonite Hour deals with contemporary North American situations from a prophetic standpoint. In the new Way to Life, Augsburg preaches expository sermons on Bible passages. These are transcultural and can be used in any English-speaking situation.

Material Aid Decade High

The material aid program of the Mennonite Central Committee for 1966 reached nearly 1,000,000 pounds, the largest in a decade, passing the 1965 total by more than 100,000 pounds.

John Hostetler, material aid director, reported this increase at the Mennonite Central Committee annual meeting in Chicago Jan. 20, 21.

Over 46,000 Christmas bundles were contributed, processed, and shipped to 17 different countries. This brings to 587,191 the total bundles received since they began in 1946.

Layette bundles numbered more than 19,500, an increase of 1,333 bundles over 1965.

A 13-year summary of canning shows nearly 2,700,000 cans used, representing

five million pounds filling 100 railroad cars. Last year 236,052 cans of meat and lard and 7,000 cans of fruit and vegetables were processed. The major portion was canned by the portable canner operating in Illinois, Indiana, Kansas, Michigan, Minnesota, Missouri, Nebraska, Ohio, Oklahoma, and Pennsylvania.

Additionally, MCC (Canada) donated and shipped 36,000 pounds of pork/mutton to India for use primarily in hospitals and student hostels.

Mennonite farmers in Kansas contributed 92,000 pounds of flour for Korea, Jordan, and Haiti. Mennonites in Oregon donated prunes and beans for India and Korea. The Lancaster Conference Relief and Service Committee gave dried corn and apples for Algeria, Hong Kong, Jordan, and Taiwan. MCC bought more than 300,000 pounds of rice or beans for use in India, Congo, and Indonesia.

In 1966 MCC also shipped 88,000 pounds of medicines and drugs, an increase of 20,000 pounds. Much of this came through Interschuch Medical Assistance, Inc., where each contributed dollar purchases supplies valued at more than \$85.

Other material aid goods shipped included shoes, bedding, towels, yard goods, soap, school supplies, health kits, sewing machines, and on one occasion agricultural equipment.

Hostetler predicts that the MCC clothing centers will receive more than 1,000,000 pounds of material aid during 1967. Practically all categories, including the medical and canning projects, should surpass 1966 totals.

Brotherhood in Covington

The December issue of *Guideposts* magazine carries an article, "Tornado!" by Charlotte Hale Smith.

The day before Christmas two years ago, the Polk brothers of Covington, Ga., lost their dairy barn, tons of stored hay and feed, and 47 Holsteins in a freak tornado that left the rest of the countryside around Covington untouched.

Help came from all sides—from neighbors, friends, and even strangers. One small mention said,

"Mennonite farmers from Montezuma, Ga.—men utterly unknown to Covington farmers—brought 13 Holsteins, all top-quality milk cows, all gifts. And a fine Holstein costs \$350 or more."

This accumulated testimony of love has made a difference to the Polk brothers. The article says, "They are better for their neighbors; they have been filled with the meaning of brotherhood, the meaning which so much of the world forgets—or refuses to remember."

Eastern Mennonite College

Eastern Mennonite College has received word from the National League for Nursing headquarters in New York that the new program in collegiate nursing at EMC has been granted "Reasonable Assurance of Accreditation."

The action of the N.L.N. Review Panel followed application by the college and submission of materials describing the program in nursing, after which two representatives of the National League visited the college to study the program.

Reasonable Assurance also means that the college will be eligible to apply for federal funds provided by the Nurse Training Act of 1964.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottsdale, Pa. 15068.

God and Mammon, by K. F. W. Prior; Westminster Press; 1965; 95 pp.; paper, \$1.25.

Like it or not, money is the most dominant influence we have in the twentieth century. Pastors and laymen had better get money out on top of the table and begin to look at it for what it is. **God and Mammon** by Prior is a simplified, well-written, timely book that is very helpful. It is loaded with quotable quotes for sermons and addresses. His conclusions on the use of money in the life of the Christian are sound. I highly recommend the book for anyone who wants to probe around in the meaning of money.

The only criticism I would have of the book is that the chapter on stewardship is a bit weak. His concept of the stewardship of the Gospel is absent. Mr. Prior holds stewardship entirely in the realm of money.

Pastors are constantly looking for new ideas for sermons. This book would provide a series of four or five good sermons on the role of money in the life of the individual and the church.—Daniel Kauffman.

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Descent of the Dove, by Charles Williams; Eerdmans; 1939, reprint 1965; 236 pp.; paper, \$1.95.

Charles Williams, who died in 1945 at the age of 59, was a man of genius in writing. *Time* magazine called him "... one of the most gifted and influential Christian writers England has produced in this century."

This book is the story of the spread of the Gospel and the development of the Christian Church through history. The author traces the development of the church from its beginnings at Pentecost and its development to the twentieth century. In this work he points up the successes and the failures of the church. He brings into view the works of Dante and the writings of Voltaire and their reactions to the way in which the church was performing.

He points out where the attacks that they have made upon the Christian Church have been justified. He is very skillful in bringing to the reader important statements of church leaders through history.

A very interesting chapter, "The Compensations of Success," describes the era of Augustine and his contribution to the Christian Church. The entire book is clearly written, readable, and significant.—John E. Lapp.

No Gospel Herald February 14

Robert Yoder, R. 2, Box 36, Lebanon, Ore., was ordained to the ministry Jan. 15. Orie L. Roth was officiating bishop. Following the ordination he was installed to serve as pastor of the Plainview Mennonite Church, Shedd, Ore.

Leo Egli was ordained as a minister Jan. 22. He has been serving as a licensed minister for the Los Angeles Mennonite Fellowship in the Southwest Conference. He will continue to serve this congregation located at 1609 S. Westmoreland Road in Los Angeles. Donald E. Yoder, Southwest Conference Overseer, was in charge of the ordination service.

Alvin Cascho was installed as pastor of the Wood River (Neb.) congregation on a temporary basis, Jan. 22. Sam Oswald was in charge of the installation.

Iowa Ministers' School was held Jan. 10-14. The instructors were G. Irvin Lehman, Harrisonburg, Va., on the subjects: "Old Testament Prophecy and Its Relevance for Today," "Archaeology and the Bible," and "Ancestry of Our English Bible"; David Belgum, Iowa City, Iowa, on "Grief and the Funeral"; and Merne Harris, University Park, Iowa, on "A Biblical Study of Continuing Problems of the Ministry." The school was well attended, with 51 registered.

Keith Esch as Associate Director of Laurelville Church Center, R. 2, Mt. Pleasant, Pa. 15566, will be serving as resource person at the following places: Friendship Church, Bedford Heights, Ohio, Feb. 4—Retreat for Church Council, Feb. 5—sermon; Martinsburg (Pa.) Mennonite Church, Feb. 12; Plain City, Ohio, Feb. 17, 18—Retreat for Church Council and pastors from congregations in the Southwestern Ohio bishop area. This is an important developing aspect of Laurelville's ministry to the church.

FIELD NOTES

Change of address: Samuel J. Troyer from Gulliver, Mich., to 201 Lawrence St., Middlebury, Ind. 46540. Tel. 219 825-5735. After Feb. 1, 1967, MCC Korea will change its address from APO San Francisco, Calif., to Mennonite Central Committee, P.O. Box 5, Taegu, Korea.

Correction: The change of address for John L. Ropp was given incorrectly in the Jan. 24 *Gospel Herald*. His address should have been changed from R. 2, Wellman, Iowa, to R. 1, Kalona, Iowa 52247.

New members by baptism: Twelve at Central, Archbold, Ohio; four at Prairie Street, Elkhart, Ind.; one at La Vale, Cumberland, Md.

Special meetings: D. D. Miller, Goshen, Ind., at Cascadia, Ore., Jan. 29 to Feb. 5; Wildwood, Ore., Feb. 12-19; East Fairview, Ore., Feb. 19-26.

La Vale Mennonite Church is the new name for the congregation formerly call-

Calendar

School for Ministers, Biblical Seminary, Goshen, Ind., Feb. 7-24.
Inter-Mennonite School for Ministers, Feb. 7-10.
Morning sessions at Hesston College; afternoon sessions at Bethel College.
I-W Sponsors & Service Counselors' Conference, Chicago, Ill., March 1-2.
Eastern Mennonite Board of Missions and Charities meeting at Weaverland Mennonite Church, East Earl, Pa., March 7-9.
Mennonite Publication Board meeting, Elizabethtown, Pa., March 30 to April 1.
Ohio Mennonite Mission Board Annual Meeting, Orrville Mennonite Church, Orrville, Ohio, April 28-30.
Ohio & Eastern Mennonite Conference, Neilsville, Pa., May 7-10.
Annual sessions of the Mennonite Conference of Ontario, Zurich, Ont., June 2-3.
Pacific Coast Conference, June 8-11.
General Mission Board meeting, Hesston, Kans., June 22-25.
Virginia District Conference, EMC, Harrisonburg, Va., July 11-14.
Mennonite World Conference, Amsterdam, Holland, July 23-30.
Mennonite General Conference, Franconia Conference, Aug. 19-24.
Board of Education, Eastern Mennonite College, Harrisonburg, Va., Oct. 20, 21.

ed Cumberland Mennonite, Cumberland, Md.

The thirty-fourth Annual Ministerial Meeting, sponsored by the Lancaster Conference, is to be held at the Martindale meetinghouse, Feb. 14, 15. Along with a number of local brethren, Jacob Rittenhouse, Lansdale, Pa., and Millard Shoup, Elverson, Pa., will speak on subjects relative to today's church.

Female registered nurse needed to work as public health nurse in Immokalee, Fla. BS in nursing degree desired, but not required. For further information, contact Edna Keener, RN, Box 925, Immokalee, Fla. 33934.

Needed: Director of the Mennonite Academy in San Juan, Puerto Rico. Grades from kindergarten through sixth. Knowledge of Spanish helpful but not compulsory. Degree in elementary education and a minimum of three years' teaching or administrative experience. Please send résumé to Mennonite Academy School Board, Box 934, Hato Rey, P.R. 00919.

Readers Say

Submissions to Readers Say column should conform on printed articles and be limited to approximately 200 words.

Concerning the editorial, "The Prayer Amendment," in the Jan. 10 issue. Shame on you for helping the enemies of the Lord to take away the precious Christian privileges which the founders of our beloved country so carefully incorporated into the U.S. Constitution, and which not only have been responsible, under the blessing of God, to make this the greatest nation on earth, but also have given the Christian church every opportunity to flourish and grow.

I realize that the Christian church is not dependent on the American way of life in order to survive, but on the other hand, why should we give up so lightly something for which our forefathers risked their lives, leaving their homes in Europe and coming to America in search of religious liberty, a country which was founded on Christian principles?

If all reference to God, prayer, and Bible reading is ruled out in American public life, how long do you suppose it will be until conscientious objection to military service will be ruled out also? When and if that sad day comes, the enemies of the Lord can thank the Mennonite Church for having helped to bring it to pass.

—Elwood H. Halteman, Sellersville, Pa.

On Nov. 8, 1966, there appeared an article in the *Gospel Herald* entitled, "Much Needed Modesty," by Ray Brubaker. After reading the article I was somewhat perplexed. I didn't think this was the *Gospel Herald's* idea of a joke, yet I had associated the *Herald* with a somewhat keener perception of society and a more enlightened interpretation of the Bible than this particular article represented. Consequently I have noticed in the column "Readers Say," that almost all the letters in response, praise the article in some way or other. This comes as a surprise to me. I had hoped that someone would respond to Brubaker's article with a criticism of his use of the Bible. Surely we have that much respect for each other.

I would suggest some questions one could ask. Brubaker pictures the lot of the modern workingwoman as one of punishment or victimization on her fulfillment of prophecy from the Old Testament. He sees the professional woman as living under a burden. He might be surprised to know that many women joyfully take employment and do not feel that they have to work in order to fulfill prophecy, but rather so that they can be of service to society as well as achieving a degree of self-fulfillment.

Second, to my knowledge there has been no study undertaken that indicates that broken households and households producing juvenile delinquents correspond in a cause and effect relationship to households where the mother works outside the home. If there is one that does, I would like to see it.

It has traditionally been the wealthy upper-class women that could hire nurses and governesses to take care of their families. Yet these upper-class families have not contributed disproportionately to crime, family breakup, etc. There may be undesirable elements in this type of hired nursemaids, but it would not seem that a rise in lawlessness and immorality is one of them.

Third, Brubaker's deprecating our sex-saturated society is undoubtedly justified. The question is, How do we go about doing something constructive about it? Again, he stoops to faulty analysis. He is suggesting that there is an inverse relationship between the amount of feminine leg exposed and the level of sexual morality. There is not any indication that this is true. We know that the Roman civilization became somewhat decadent toward the end. Yet women wore their skirts down to their ankles.

I do not know the answers to modern society's problems, but I think a more accurate analysis of society would help. After we can see some of the causes of a situation and stop dealing in generalized denunciation, we would be in a better position to do something constructive. I know that there are some men in the church qualified to do at least some tentative guiding—yet outside of the classroom they remain strangely silent.—John Klassen, Montreal, Quebec.

Nelson E. Kauffman's article, "To Do or Not to Do" (Jan. 3 issue), gave me a question. How can I give adequate advice to a worker, a pastor, or an area person when I have not been a part of the area over a period of years?

I feel that every city, as well as area, has different problems. I thank God that I could see Him in different ways, in different parts of the inner city. I was happy to be able to answer a young girl's simple question about her landlord today. I know landlords who are willing to improve the community living, if the people are willing to help. I know some who are not. I know people who are willing to improve their living standards. I know some who are not. I am glad that I attend an inner city church and have friends of different races, nationalities, and walks of life. I am glad I was "out on the street yesterday."—Marilyn Hartzler, Topeka, Ind.

I read with deep interest and concern the article, "Which Symbol?" by Glendon L. Blosser, in the Jan. 10 issue. He very vividly displayed as my heartaches and disputes until the Lord," for such men who will stand up and really take the Bible and its truths the way they are written and not try to twist them around to suit their likes and dislikes.

I am from a mission church and it seemed while we were teaching the Bible the way it is meant to be taught, we didn't run into nearly as many heartaches and disputes until the putting on of the ring and the taking off of the veiling.—Mrs. Shirley Schrock, Cincinnati, Ohio.

Thank you for publishing the excellent article on "Symbols." Also thanks to Bro. Blosser for his courage to present his views and share his convictions. While reading the article I found myself saying "Amen" and "Praise the Lord" the whole way through. While spending some time away from home in Christian service I can testify to many experiences when the veiling was a blessing and a protection to me from the threats of evil men. May Bro. Blosser continue to hold forth the truth of the Word. I deeply appreciate all the fine reading in the *Herald*. However, I am appalled at all the newfangled words appearing, such as encounter, commitment, relevant, dialogue. I never see the words, Bible and obedience. What's wrong? Don't you writers, or publishers, or editors approve of it? Are we too educated for it or too naive to understand the meaning? As a brotherhood may we continue to keep our eyes on Him who will guide us into all truth.—Anna Mary Keller, Litz, Pa.

I just read the *Gospel Herald* of Jan. 10. I must confess that at many times could use another name because the articles and editorials in it are far from the fashion of gospel once believed by the Mennonites.

I think the article taken from the Church of the Brethren magazine is misrepresenting Mr. Carl McIntire. I praise the Lord for a man of God like McIntire who still believes in the virgin birth, bodily resurrection, the second coming, and the new birth. I am thankful for him who is warning the Christian of the apostasy, the social gospel which is taking over in many churches, and the world church which many Mennonites are aiding in a variety of ways. I pray that in these last days many of our Mennonite preachers will study the Book of Revelation and tell their people, too, about the church which will be headed up by the Antichrist. Why couldn't you print about the big church Mr. McIntire pastored of over 1,800 members or the \$200,000 rate he paid for the Korean orphans, or the ICCO which is made up of 113 denominations which elected him president?—M. R. Good, Denver, Pa.

When I was still attending Mennonite schools, the best of my teachers always claimed that the Mennonites are not just another American fundamentalist sect, but are the contemporary proponents of a unique spiritual insight which Harold Bender and others tried to define in their historical studies of the Anabaptists. Much as I appreciate the desire to justify Mennonitism, the claim then as now strikes me as wishful thinking.

If the *Gospel Herald* is a fair example of the state of the Old Mennonites, there is evidence enough for my skepticism. The most striking case in recent issues is the wide-eyed innocence of the reports of the Berlin conference on evangelism, with its best-selling Graham reference to some of his splendor onto the less-famous Mennonite representatives of the same crusading profession, all caught up in their particular version of mass emotionalism.

The same Billy Graham was more recently in South Vietnam giving spiritual sustenance to the American troops by telling them amusing anecdotes which compared the killing of Vietcong to bear hunting. Shades of Lyndon Johnson's con-sin!

What is particularly ironic is that the Mennonite participants in conferences like these imagine themselves to be escaping from denominational isolationism to cooperate with the larger Christian world. Actually they are only finding more successful versions of themselves, which even the Christian world and certainly the thinking world at large has long since left behind.

It seems that Mennonites are not, as has been suggested, living remnants of the sixteenth century. What is far worse, they are unwitting remnants of one movement of the early twentieth century.—Luke H. Wenger, Cambridge, Mass.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Berkey, Maurice and Cecelia (Miller), Shipshewana, Ind., fifth child, third son, Dennis Leon, Jan. 18, 1967.

Blosser, Marcellus and Judy (Short), Wauseon, Ohio, second child, first daughter, Wendy Sue, born Oct. 14, 1966; received for adoption, Jan. 14, 1967.

Brenneman, Clair and Faye (Gingerich), Asaba, Nigeria, second child, first son, Randall Jay, Nov. 26, 1966.

Byer, Arthur and Evelyn (Reesor), Hanover, Ont., second child, first son, Arthur Cameron, Oct. 31, 1966.

Denlinger, Carl and Joanne (Martin), Paradise, Pa., first child, Anita Carol, Jan. 2, 1967.

Dewep, Bill and Katie (Helmuth), Hutchinson, Kan., third child, second son, Bobby Lee, Nov. 5, 1966.

Frey, Mervin and Arlene (Martin), Wallenstein, Ont., second son, Roger James, Nov. 16, 1966.

Good, Richard and Wanda (Weaver), Harrisonburg, Va., fifth child, fourth daughter, Diane Marie, Dec. 29, 1966.

Gutierrez, Joaquin and Lupita, Corpus Christi, Tex., seventh child, third son, Joaquin IV, Nov. 27, 1966.

Hensberger, Larry and Karen (Gonter), Dalton, Ohio, first child, a daughter, Traci Lynn, Dec. 18, 1966.

Hensberger, Milo and Elsie (Wenger), Orrville, Ohio, first child, Starla Darlene, Dec. 11, 1966.

Horst, Carl and Eleanor (Engle), Atglen, Pa., third child, first daughter, Donna Luane, Dec. 14, 1966.

Horst, Maurice L. and Norma Jean (Shetter), Chambersburg, Pa., fifth child, third son, Bruce Eugene, Jan. 9, 1967.

Jantzi, Darrell D. and Florence (Gingerich), Harrisonburg, Va., first child, Kristine Faye, born Oct. 3, 1966; received for adoption, Dec. 21, 1966.

Jennings, John and Delores (Roth), Brougham, Ont., first child, Vincent James, Oct. 6, 1966.

Kauffman, Menno and Mable (Yoder), New Paris, Ind., sixth child, third daughter, Carol Ann, Dec. 24, 1966.

King, Calvin R. and Lois (Smith), Greensburg, Kan., second child, first daughter, Sharla Sue, Dec. 28, 1966.

Landis, Richard B. and Doris (Landis), Harleysville, Pa., third daughter, Kathleen, Dec. 9, 1966.

Martin, Albert and Carol (Hunsberger), St. Jacobs, Ont., first child, Rodney Scott, Sept. 9, 1966.

Martin, Bernard and Joan (Musselman), Harrisonburg, Va., third child, Kristina Joy, Jan. 9, 1967.

Metzler, C. Marlin and Bertha (Sauder), Brewton, Ala., first child, Doris Marie, Dec. 29, 1966.

Mininger, Walter and Grace (Moyer), Harleysville, Pa., fourth child, first daughter, Cheryl Louise, Dec. 4, 1966.

Peachey, Leonard and Esther (Graybill), Allensville, Pa., third child, second daughter, Loretta Kay, Aug. 21, 1966.

Schweitzer, James and Carol (Unzicker), Albany, Ore., first child, a daughter, Stacy Lynn, Jan. 17, 1967.

Steiner, Vernon and Bettie (Brubaker), Orrville, Ohio, second son, Todd Eric, Jan. 8, 1967.

Yoder, Jay and Joyce (Clark), Ridott, Ill., first child, Mark Brian, Dec. 30, 1966.

Yoder, P. Kenneth and Mildred (Brubaker), La Jara, Colo., third child, second daughter,

Anita Carmela, born Dec. 15, 1966; received for adoption, Dec. 22, 1966.

Zimmerman, Kenneth and Susie (Brubaker), Goshen, Ind., third child, second son, John Dean, Jan. 17, 1967.

Zimmerman, Roy and Anna Mary (Shirk), Kokomo, Ind., first child, Valerie Sue, Nov. 19, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Byler—Campbell.—James Byler, Phoenix, Ariz., Paradise Valley cong., and Sarah Francis Campbell, Dayton, Va., Weavers cong., by Roy D. Kiser, Dec. 31, 1966.

Eby—Horst.—Harold L. Eby, Hagerstown, Md., Reiff's cong., and Elsie R. Horst, Hagerstown, Md., Miller's cong., by Reuben E. Martin, Jan. 14, 1967.

Hersberger—Byer.—Freeman M. Hersberger, Cincinnati, Ohio, First Mennonite cong., and E. Lorraine Byer, Scottsdale (Pa.) cong., by Gerald Studer, Oct. 8, 1966.

Kennell—Weaver.—Ralph Leo Kennell, Roanoke, Ill., and Julia Elaine Weaver, Goshen, Ind., Yellow Creek cong., by Mahlon D. Miller, Jan. 14, 1967.

Landis—Steckley.—Clen LeRoy Landis, Portland, Ore., and Cheryl Ann Steckley, Lebanon, Ore., by Louis Landis, father of the groom, Nov. 25, 1966.

Moyer—Clemmer.—Erl Moyer, Franconia, Pa., and Betty Ann Clemmer, Souderton, Pa., both of the Franconia cong., by Floyd Hackman, Jan. 7, 1967.

Rudy—Cline.—Gerald M. Rudy, West Fairview, Pa., EUB Church, and Carol L. Cline, Harrisburg, Pa., Steelton cong., by William Z. Yovanovich, Dec. 3, 1966.

Snyder—Shantz.—Donald Wayne Snyder, Waterloo, Ont., St. Jacobs cong., and Marilyn Joy Shantz, St. Agatha, Ont., Erb Street cong., by Milton Schwartzentruber, Aug. 13, 1966.

Snyder—Snyder.—Peter Ertl Snyder, Waterloo, Ont., Erb Street cong., and Marilyn Ruth Snyder, St. Jacobs (Ont.) cong., by Milton Schwartzentruber, Sept. 3, 1966.

Swartzentruber—Doehn.—Stanley Swartzentruber, Kitchener, Ont., St. Agatha cong., and Selma Marie Doehn, Kitchener, Ont., EUB Church, by Frederick M. Faust, Sept. 10, 1966.

Vogt—Unruh.—Gary Vogt and Ruth Unruh, both of Heston (Kan.) cong., by Peter B. Wiebe, Dec. 31, 1966.

Zook—Troyer.—Samuel N. Zook, Hannibal, Mo., Lyon Street cong., and Janet Ann Troyer, Sturgis, Mich., Locust Grove cong., by William Hoolley, Oct. 29, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Herner, Benjamin, son of the late Abraham and Catherine (Roth) Herner, was born in Wilmot Twp., Ont., Jan. 19, 1896; died at the Scheurer Hospital, Pigeon, Mich., Dec. 30, 1966; aged 70 y. 11 m. 11 d. On Mar. 4, 1919, he was married to Gertrude Litwiler. They had resided in the U.S. the past eleven years.

Surviving are his wife, one sister (Annie—Mrs. Aaron Kropf), and 2 brothers (Noah and Abraham). He was predeceased by an infant daughter and one brother. He was a member of the St. Agatha Church, where funeral services were held Jan. 2, in charge of Gerald Schwartzentruber and Herbert Yoder.

Herr, Amanda Ranck, daughter of the late Bishop Abram B. and Anna (Ranck) Herr, was born in Lancaster Co., Pa., Nov. 15, 1884; died at the Mennonite Home, Orrville, Pa., Jan. 15, 1967; aged 82 y. 2 m. She is survived by one brother (Abram R.) and a number of nieces and nephews. She was a member of the New Danville Church. Funeral services were held at the Home Chapel, Jan. 18, with Landis Brubaker and Elias Groff in charge; interment in New Danville Cemetery.

Hosteller, Oscar S., son of Samuel J. and Catherine (Mehl) Hosteller, was born in Lancaster Co., Ind., July 20, 1874; died at his home in Topeka, Ind., Jan. 14, 1967; aged 92 y. 5 m. 24 d. He was the youngest son in the family and was the last to depart this life. On Dec. 17, 1893, he was married to Fannie Yoder, who preceded him in death. Surviving are 3 sons (Rollin, Amos, and Paul), one daughter (Ruth—Mrs. Milo S. Miller), 25 grandchildren, 82 great-grandchildren, and 6 great-great-grandchildren. He was preceded in death by 2 daughters (Bessie and Grace—Mrs. Willis Bontrager) and one son (Truman). He was a charter member of the Emma Church. In 1902 he was ordained to the ministry to serve the newly organized congregation at Emma. In 1923 he was ordained bishop for the congregation, in which capacity he served until his retirement. He also served as bishop for the Clinton Brick, Leo, and Shore churches. Funeral services were held at the Emma Church, Jan. 16, with D. A. Yoder and Ivan Miller officiating.

Lehman, James Marlin, son of J. Clair and Dorothy (Eshleman) Lehman, was born in Lancaster, Pa., Mar. 3, 1948; died at the Lancaster General Hospital, Nov. 30, 1966, after an illness of two years; aged 18 y. 8 m. 27 d. Surviving in addition to his parents are one sister (Lola M.) one brother (C. Ronald), and his maternal grandparents (Mr. and Mrs. Clarence B. Eshleman). He was a member of the Paradise Church, where funeral services were held Dec. 4, with Amos Weaver, Clair Eby, and Harold Book officiating.

Leis, Christian E., son of Daniel and Magdalena (Erb) Leis, was born in Waterloo Co., Ont., Sept. 28, 1889; died in Oxford Co., Jan. 6, 1967; aged 77 y. 3 m. 9 d. On July 1, 1909, he was married to Barbara Schwartzentruber. Surviving are: one daughter, 4 sons (Elton, Oscar, Millie, and Daniel), 3 daughters (Violet, Katherine—Mrs. Leander Ramseyer, and Alecia—Mrs. Wilfred Bender), 34 grandchildren, 13 great-grandchildren, and one sister (Sara—Mrs. Aaron Yantzi). He was predeceased by one daughter (Emma—Mrs. Sylvester Baer), one grandchild, 3 brothers (Samuel, Ezra, and Peter), and one sister (Mary). He was a member of the Tavistock Church. Funeral services were held at the East Zorra Church, Jan. 9, with Henry Yantzi, Newton Gingerich, and David Schwartzentruber officiating.

Milne, George, son of George and Maggie (Ducan) Milne, was born in Scotland, Nov. 15, 1885; died at the K-W Hospital, Kitchener, Ont., Jan. 9, 1967; aged 81 y. 1 m. 25 d. On Mar. 13, 1912, he was married to Almeda Bowen, who died Oct. 8, 1966. Surviving are 6 children (Robert, Alice—Mrs. Lloyd Cressman, Edith—Mrs. Earl Cressman, Alma, Jessie—Mrs. Howard Bearinger, and Gladys—Mrs. Donald Feick), 2 sisters (Mrs. Mary Donald and Maggie), and 27 grandchildren. He was preceded in death by one son (Donald). He was a member of the Mannheim Church, where funeral services were held Jan. 12, with Donald Wenger officiating.

Items and Comments

Mishler, Milo L., son of Isaac and Lydia (Kendall) Mishler, was born Dec. 15, 1880; died at the Fairlawn Haven Nursing Home, Archbold, Ohio, Jan. 6, 1967; aged 86 y., 22 d. On Dec. 15, 1900, he was married to Libbie Hostetler, who died Oct. 20, 1951. Surviving from this union are 2 daughters (Gladys—Mrs. Walter Breniser and Grace—Mrs. Orvan Bontrager). A son (Gerald) died in infancy. On Oct. 28, 1955, he was married to Mrs. Anna Leining, who survives. Also surviving are one stepson, 3 stepdaughters, 5 grandchildren, 12 great-grandchildren, 2 brothers (Wesley and Frank), and one sister (Matilda Lehman). He was a member of the Emma Church, where funeral services were held Jan. 9, with Amos O. Hostetler, Henry Wyse, and Ivan Miller officiating.

Peachey, Nannie M., daughter of Jonas and El Peachey, was born Feb. 20, 1888; died at Belleville, Pa., Dec. 27, 1966; aged 68 y., 10 m., 7 d. Surviving are 2 brothers (Jesse and Milo) and 3 sisters (Mrs. Naomi Yoder, Mary, and Lydia). One brother (Philip) and 2 sisters (Katie and Arie) preceded her in death. She was a member of the Locust Grove Church, where funeral services were held Dec. 30, with John B. Zook, Elam Peachey, and Eric Renno officiating.

Ramos, Mary Elta, daughter of William and Ida (Gossard) Hopkins, was born at Conemaugh, Pa., Nov. 17, 1904; died at Lee Hospital, Johns-town, Pa., Jan. 15, 1967; aged 62 y., 1 m., 29 d. She was married to Antonio Ramos, who survives. Also surviving are 7 children (Jane, William, Tony, Ruth—Mrs. Hector Sanchez, Evelyn, Evelyn, Anthony, Arthur, Ethel, and Thomas) and 4 sisters (Ruth, Esther, Ethel, and Emily). She was a member of the First Menonite Church, where funeral services were held Jan. 18, with John H. Kraybill and Keith Esch officiating; interment in Grand View Cemetery.

Sommerfeld, Elva, daughter of Henry and Mary Smith, was born near Ashland, Ohio, Oct. 19, 1873; died at the Memorial Home near Mount-dale, Kan., Dec. 31, 1966; aged 93 y., 2 m., 12 d. On Aug. 20, 1895, she was married to Henry H. Sommerfeld, who preceded her in death June 30, 1944. Surviving are 3 sons (Charles John, Edwin Milton, and George), 2 daughters (Hattie Elva and Anna Mary—Mrs. George Chapple), 24 grandchildren, and 29 great-grandchildren. Two sons (Percy H. and Menno William) preceded her in death. She was a member of the Pennsylvania Church which later was called Whitestone. Funeral services were held at the Miller Funeral Home, Goessel, and at the Spring Valley Church near Canton, Kan., Jan. 3, with Earl Buckwalter and Charles Diener in charge.

Yoder, Daniel E., was born at Shipshewana, Ind., May 1, 1880; died at Belleville, Pa., Aug. 14, 1966; aged 86 y., 3 m., 13 d. On Mar. 7, 1907, he was married to Phoebe King, who survives. Also surviving are 2 children (John Dan and Laura—Mrs. John Miller) and 4 grandchildren. Three children preceded him in death. He was a member of the Locust Grove Church, where funeral services were held Aug. 17, with Daniel King, John B. Zook, and Eric Renno officiating.

Zimmerman, John W., son of Eli and Lydia (Wenger) Zimmerman, was born in Elkhart Co., Ind., Feb. 9, 1903; died at the Elkhart General Hospital, Dec. 7, 1966; aged 63 y., 9 m., 26 d. On Aug. 14, 1926, he was married to Esther Bauman, who survives. Also surviving are 9 children (Kenneth, Mary Ann, Edith—Mrs. Charles Martin, Norman, Erma—Mrs. Robert Ramer, Merle, Melvin, Roy, and John Arthur), 20 grandchildren, his mother, 3 brothers (Phares, Edwin, and Maynard), and one sister (Annetta—Mrs. Carl O. Bauman). He was a member of the Yellow Creek Church, where funeral services were held Dec. 10, with William Ramer, Paul Hoover, and Banks Horning officiating.

Anglican bishops who support Freemasonry were criticized by Bishop Mervyn Stockwood of Southward, London, in evaluating a new book on the Masons published in London.

Dr. Stockwood expressed his views in a letter to the *Daily Telegraph*, a leading London lay newspaper, in which he said, "I have no objection to a club that seeks to foster welfare causes, and I am the first to admit that Freemasons do excellent work."

"Nevertheless . . . I question the taking of oaths and the Freemasons Drill. A Christian has no need to go beyond the church. His loyalty to Christ and His church is paramount."

"The higher the class, the poorer the giving; the more the affluence, the less the generosity; the more the wealth, the less the compassion." With these words the Reverend Robert K. Hudnut, pastor of St. Luke's Presbyterian Church, Minnetonka, Minn., reminded fellow pastors at the state's annual school of missions in September that so-called affluent churches are less generous than are members of "poor" churches.

Mr. Hudnut observed that the Presbyterians, Episcopalians, and United Church of Christ constitute the three "highest class" denominations in America. It is presumptuous for affluent suburbanites "to pontificate about poverty," he said, "when they are not giving away at least ten percent more of their incomes to creative, private ways of overcoming it."

"And it strikes me as naive, to say the least," Mr. Hudnut added, "for affluent church members to decry the spread of communism around the world when they are so enchanted with its greatest competitor, Christianity, that they give to Christianity's foreign mission work the grand average of four cents a week."

"If a Christian is not willing to pay the price, which Christ said was 100 percent and which I am suggesting is at least 10 percent, then there is no point in calling himself a Christian and he had better not compound his sins of self-congratulation and complacency with the sin of hypocrisy."

A decision of Sydney's Anglican Synod to seek funds from the Australian government to establish its own school system if Roman Catholics receive sufficient state aid to "fully maintain" their school system, has provoked a sharp response from both Catholic and Protestant churchmen.

The Anglican Synod decided it would seek the support of other denominations and other dioceses to obtain equal direct

aid if they were given to Catholics. Such state assistance, it held, could be allocated by each denomination to the religious training of adherents, whether in church or state schools.

Most Protestant denominations—"caught in the squeeze between inflation in construction costs and the tight money market with its scarce loans and high interest rates"—indicate there are "dim" prospects for building new churches in 1967.

Christianity Today, conservative Protestant journal, said its survey indicated that when denominational figures are compiled for 1966 the results of the economic uncertainties in the U.S. will indicate a significant drop-off in construction. But the main impact will be felt in 1967.

The British government is considering a law to ban smoking in public. Worried about lung cancer statistics showing one death every 20 minutes, Health Minister Kenneth Robinson, himself a cigarette smoker, told the House of Commons this month he was considering a smoking ban in movie houses, theaters, all forms of public transport, and all stores and shops.

Smoking at sporting events would likely be permitted, he said. It would be too difficult to enforce the law there. "We must do what we can to remove the incentive for smoking," he said.

Robinson's announcement brought to a head a public quarrel between the government and top cigarette manufacturers. The former wanted Britain's three largest cigarette makers to voluntarily agree to curb advertising and end their well-promoted coupon schemes. But Imperial Tobacco, which holds 64 percent of the British market, has refused to end its coupons-for-gifts promotion.

In a continuing effort to reach the more than 400,000 blind persons in the United States—a figure growing by some 30,000 each year—the American Bible Society has produced 50 Favorite Chapters of Scripture on talking Bible records as part of its 150th anniversary observance.

Featuring Wayne Tippitt, Broadway actor, radio and television star, in readings from the Revised Standard Version of the Bible, the chapters are recorded on two 16 2/3 rpm records. They are available at a cost of one dollar for the two records although the Society in keeping with a long established practice will give a set free to any blind person upon request.

Every Protestant and Catholic clergyman in the Amesbury, Mass., community of 12,000 residents has petitioned the town school committee to ban all school activities on Wednesday evenings so that children may attend religious services.

Father Donald P. Clifford, curate at St. Joseph's Catholic Church, representing the clergy, appeared before the committee to post the petition giving reasons for the request.

Pointing to the importance of religious instruction for all children, the petition stated that school activities—sports, social events, etc.—interfered with attendance at church-sponsored programs.

The clergy said they did not see any reason why elimination of all school activities on one night of the week would interfere with school curricula. The request was taken under advisement by the school trustees.

• • •

Well-drilling equipment worth \$135,000 left Brooklyn, N.Y., aboard the S.S. *Steel Director* bound for India where it is scheduled to drill wells for drinking water and later for irrigation. The equipment, mounted on a 10-wheel truck, will become the property of the interreligious Action for Food Production (AFFRO), the cooperative Protestant and Roman Catholic agency established in March, 1966, to seek long-term solutions to India's agricultural problem.

Since last summer AFFRO has fielded 10 well-drilling and blasting rigs, purchased in the United States and England. Crews to operate the rigs have also been trained by the agency.

• • •

Roman Catholics in Britain were shocked at the surprise resignation from the church of Father Charles Davis, considered by many to be the country's top Catholic theologian.

The 43-year-old priest—professor of theology at Heythrop College, a leading Catholic school—announced at a press conference that he was leaving the church after 20 years in the priesthood. He also said he intended to marry Florence Henderson of Farmingdale, N.Y., who came to Britain four years ago to study. He said, however, that this decision had nothing to do with his leaving the church. He did not say when or where the wedding would take place.

Father Davis said his decision to leave the church was the result of fundamental differences on dogma which he now found impossible to accept.

Stressing, nevertheless, that he intends to remain a Christian, he said: "I have come to see that the church as it exists and works at present is an obstacle in the lives of the committed Christians I know and admire."

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Cover photo by Max Tharpe

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GOSPEL HERALD

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FULL CIRCLE

By Enole Chamberlin

We know that time can bring an end
To things we love, that fall can bend
Green summer to a scarlet bow,
And winter coming, crouched and slow,
Can cover autumn's bronze with snow.
We know our loved ones can take flight
And go beyond our touch and sight.
We know these things, yet know that when
The winter goes, spring comes again,
And that in some far, peaceful place
We'll meet our loved ones face to face.

The Gospel in Harlem

By Don De Young

"Jesus Christ is the same yesterday and today and forever" (Heb. 13:8). We can count on that! "How things have changed!" (a burdened awareness shared by many evangelicals today). We can count on that, too! Eleven years of work in East Harlem, two with the East Harlem Protestant Parish and nine with the Elmendorf Reformed Church on East 121st Street, have helped me discover the excitement of living and working in the midst of these two realities. Christ's changelessness makes possible a mood of celebration in this day of rapid social change.

I am convinced that the evangelical churchman is in the best position to work effectively in this situation. I have personally found this to be true. Because Christ is changeless, I have been free to respond to change with faith.

To begin with, change had to come to me personally. The city is a place that can both hurt and heal. It hurts to have one's partial loyalties and premature opinions stripped away, but it is healing to find Christ faithful to His Word. In fact, when one finds those dependable structures of life straining and toppling, he finds also a grand opportunity to enjoy the Reality that "towers o'er the wrecks of time." The transition from the cloistered denominational stronghold of the Midwest into the denominationally evacuated East Harlem was a time for me to know the hurting, but also the healing.

"That kind of people" was the stereotype, and "culturally deprived, economically depressed" the euphemistic phraseology I picked up in college. A "mission-minded" church background was suddenly an alienating force within me, and I was tempted to seek some security within this radical change. Dealing with these complex situations had previously come easy. "They really prefer to live like that" had been enough to cover a multitude of social ills. Pigeon-holing was the quick response, immeasurably assisted by calcified concepts of life. I was in a great position to start hurting. "If pain persists, see your physician." I had to see my Physician.

You see, soon after my arrival in East Harlem in July, 1955, I discovered that my evangelical mission training had betrayed me. I had been taught that the other guy needed me, and I could help him. Romantic notions of the Good Samaritan and self-indulging philanthropy became the basis of a crippling fiction. I had been commissioned as a "missionary" to work in East Harlem. Light meeting darkness, goodness meeting evil, the helpful meeting the helpless—this is how I was conditioned

for meeting the deprived. But suddenly I discovered that I too was deprived! That is what I mean by feeling betrayed. Why had I not learned about this deficiency? The promotional materials were so anxious to fix me as the "good guy" that a spiritual superiority became a pious perversion.

Some time ago a friend with a background like my own visited Elmendorf. After the morning worship service an elder came up to him, shook his hand, welcomed him warmly, and assured him that our church was praying for his church back there in Michigan. Over the dinner table my friend confessed his shock at realizing that prayers were offered from East Harlem on behalf of Christians in Grand Rapids! Shocked indeed! He had the same deprivation I had had. A "home church," "mission-minded church," or "sending church" prays for, works for, sends to, pays toward the "mission church" or "receiving church." But the betrayal comes when no one shares the truth that the home church is not the depository of all grace, goodness, and gratuity. The city and its "different" people have helped me recognize my own need. The credential for relating to blocks and blocks of people in Harlem, then, was a learned willingness to come in weakness, that the Lord might receive the glory rather than a "home church" or sending denomination.

Facing this weakness was the hurt. Suddenly the old ways of looking at things shattered in the force of this change. I had the ingredients of confidence—my college and seminary degrees, my ordination, my General Synod commissioning ("my, isn't it wonderful that you are willing to serve there," accompanied by countless handshakes). Yet suddenly I was driven to facing myself. Had I not come to be of help? Surely I had always been trained to answer Cain's question, "Am I my brother's keeper?" with a resounding Yes. The betrayal was that no one helped me understand that this was the thing my brother did not like about me. I was looked upon as his "keeper." Social "do-gooders" got no entrée here on the basis of "I am here to help you." Martin Luther answered Cain's question by saying, "No, I am not my brother's keeper, but I am my brother's Christ." That was the healing. That is my gratitude for the evangelical emphasis in my Christian experience and nurture. But for my discovery of this Reality, I am indebted to those who took my hand, as Ananias took the hand of a rather dubious man and said, "Brother Saul, receive your sight." The blindness was lifted! I covet this experience for others. It is imperative that the evangelical be helped through the blind spots of his own deprivation, so that boasting is only, as the psalmist says, "in the Lord."

In spite of our careful theology, we often rely on what we have acquired rather than on what God re-

Don De Young is pastor of Harlem's oldest church, the Elmendorf Reformed Church (1660). He is a graduate of Hope College and of Western Theological Seminary. This article is copyrighted 1966 by *Christianity Today* and is printed in slightly abridged form by permission.

quires. When I realized that my brother in the inner city was looking through my education, race, ordination, culture, and attitude and that he was not willing to relate to me where I felt strong but rather probed into the areas of discomfort and insecurity, then my Lord became vital in my life. The temptation is to avoid the real by sticking to a role. But the city accepts only the real. There is another area of betrayal: the totally ugly and negative drawings of Harlem. The problems are undeniably there; but it is a tragedy to ignore the quiet, godly lives of some who never make the headlines. Certainly, there are switchblades, but there are also brothers who can enrich and provide a ministry of healing. The evangelical is often too quick to assume that any contact with different groups will be an occasion of "power going out of me." How sad! And how arrogant to assume a type of wholeness that allows no gaining from the experience of another! Interracial fellowship is too easily seen as something by which the Negro seeks gain and the white man risks loss. Discovering a people of God in East Harlem, discovering the foregoing of the Lord everywhere I went, I came to see through the mistaken "jungle life" conception that pervades so much promotional fund-raising. Many of us like to be flattered about what we are doing for others, but we are rather slow to let other persons extend their gift and ministry to us. A remnant of God's people are here. They helped me change my attitude about myself and about the community. The sovereignty of Christ became an experience.

What happened in my own life was a movement from self-saving to self-surrender, from fear (and we do worry about ourselves in evangelical churches) to faith (the willingness to trust the Lord not only with eternity but also with affairs in time). My wife and our four children have demonstrated not only the willingness to live and work here but also the joys of doing so. The discovery is fascinating. We rather pity the people who in any way choose to feel sorry for us. Again this is not to deny the problems; it is rather to affirm that the challenge of being part of God's purpose of "drawing all men unto myself" is exhilarating.

Change is also the prime reality in this church in which we work. In 1660 the Dutch moved to the northern part of New Amsterdam. In the past 306 years the changes have been phenomenal. Having long ago struggled into the English worship service, we now conduct another foreign-language service, this time in Spanish. The congregation has changed greatly, but only from a human point of view. The "same Lord" "yesterday, today and for ever" maintains the Reality of His presence and purpose. At every service an invitation to accept Him is given, and He is calling out of the world a people unto Himself. Living with a changeless Lord in a changing world is a celebration.

WAR ON POVERTY—REVIVAL MEETINGS—CATECHISM CLASSES—JOB CORPS CENTER—SUNDAY SCHOOL—REMEDIAL READING—ROMAN

CATHOLIC AND PROTESTANT ECUMENICAL PRAYER MEETING—SCHOOL BOYCOTT—WORD AND SACRAMENT—CIVIL RIGHTS—WEDNESDAY PRAYER MEETING. These items are placed on the church calendar, not to confuse but to clarify. Christ has made us free, and we are ready for change under His sovereign grace. It distresses me how rather logical (humanly speaking) and predictable we can become. One can easily foretell the charges that will be made in some groups when the name of Martin Luther King comes up. In other groups, the comments on Billy Graham are equally predictable. The arguments on both sides really bore me. I love both men and what they stand for. Our fellowship knows that a man must be born again to enter the kingdom. We also know that the twice-born man will have a real commitment to the well-being of his brother, even if he has to shake up the Establishment to carry out this commitment! I shudder when I hear Christians talk about meeting the "real needs" of men and then go on to list everything short of spiritual regeneration. I shudder also when Christians want to roar through the slum area with tracts promising a "better hereafter."

The evangelical and his church stand in a position to embrace the full spectrum of life. In my own experience, I feel that I am more conservative and more liberal than many other evangelicals. At the pavement level one knows that he cannot work with a brother without getting to that rebellious old fleshly nature. Yet one doesn't earn the right to communicate to a man without being involved in his "felt needs." The context of our work is always social, the content gospel. For instance, we have teenagers in the church on Friday nights for recreation, but we also have a Bible study. The church cannot serve with integrity unless it is sharing the real Treasure.

The inner city has been spotlighted so much as a mission field that the well-meaning sister church makes the Christians in the city the object of her mission! By all practical definitions, the mission church becomes a mission church because it fails as a "real church." Yes, but that begs the question of what is real. Does the Holy Spirit create second-class churches? Some traditional notions must be swept away. There is a love for Christ, a joy in His service, a great mission to perform in the city. But before the white evangelical can participate, he must give full respect to his brother of different race or language in the inner city. Great drama is created when "our kind" go into the inner city to work, but the real mission and work is being supported and carried on by God's covenant community, the remnant of His people.

"Open my eyes, that I may see glimpses of truth Thou hast for me; place in my hands the wonderful key that shall unclasp, and set me free." There is an Ananias in your future because countless Christians toward whom you may feel alienated and fearful are willing to take your hand and say, "Brother." In that same hour you will receive your sight. There is change. □

Upsetting Apple Carts

In the last week I received several letters from congregations which were attempting to take a whole new look at their teaching program. They wanted to know what resources are available for the congregation which departs from the usual agency approach (Sunday school, summer Bible school, Sunday evening meetings) and launches out on its own. They wanted to have more than good teaching programs in the available settings.

They wanted desperately to use the few available teaching hours to the best possible advantage. So they were looking for the resources best suited to their particular needs.

Sometimes it is suggested that denominational offices are guilty of upsetting various congregational apple carts that have been pushed about without a hitch for many years. Whether this is true and whether it is good or bad can be left for discussion at another time—although I have an opinion on the subject. Let me suggest another alternative. It is this.

Some of the more creative congregations are upsetting their own apple carts. They are aware that Jesus commanded His disciples to teach. But the Master did not specify agencies, methods, or techniques. In effect Jesus was telling His followers to find their own ways of carrying out His command. The important thing is that the job gets done.

When we put teaching into an agency straitjacket, the congregation becomes inflexible. It is not free to have a dynamic total teaching program which takes its shape around the emerging needs that call for teaching. It is this problem that the more creative congregations are sensing. They are opening themselves to the leading of the Holy Spirit who, like the wind, blows with freedom and uncontained flexibility.

The best, though by no means the only, illustration of an emerging flexibility is the fact that congregations are using the summer vacation Bible school materials in a widening range of settings. When a course created for a two-week period of three morning hours a day during summer vacation is used over a period of ten weeks on winter evenings, then it must be said that somebody was imaginative. What you have is no longer daily, or vacation, or Bible school, in the old sense. But teaching and learning is going on. That is the important thing.

All of this indicates that the denominational Christian education department must increasingly take a servant stance. It must support the congregation with materials that are adaptable. And it must promote a type of leadership training that prepares teachers to teach in a wide range of settings.

—Arnold W. Cressman.

My Prayer

*O God,
So often I look for signs
When what I need
Is sight—
The revelation
Of what is at hand.
Forgive my failing
To see You at work
In Your world;
In the criticism
Which comes from another;
In the love and encouragement
Expressed in a letter
From a friend.
Thank You for teaching me
More and more
The meaning
Of all things working for good
To those who keep on
Loving You.*

Amen.



Lost Creek, Pa.

The Lost Creek Church is located in the Lost Creek Valley, south of Oakland Mills in Juniata County, Pa. The first building, just south of the present one, was built around 1800, by Mennonite settlers who made their appearance in the valley in 1785. In 1868 the present building was erected and in 1962 it was enlarged and remodeled. The present membership is 102, with an average attendance of 283. Raymond Lauver is the pastor.

Berlin Congress and Us

Where should the Mennonite Church stand with regard to the evangelical movement in the form in which it appeared at the World Congress on Evangelism in Berlin? Some will see in the Congress too much ecumenism, a criticism which is often leveled at Billy Graham. Others will no doubt caution us upon getting too closely allied to the evangelical movement because the mainstream of the movement is not sympathetic to the Mennonite position on several crucial matters. Then there are others who feel that it is not only possible to "go it alone," but actually preferable.

If the Congress would have produced an organization which people could join, then we would have been pressed into making a decision one way or another. But one of the most significant aspects of the Congress was the fact that the delegates felt no need to organize. The issue to organize or not to organize did not come up for serious discussion at any time. I certainly feel that if the Congress had spawned yet another ecumenical organization to either compete with or complement the many other organizations, it would have sabotaged its own spirit. Whether the evangelicals will feel compelled to organize in the future is still an open question, but this Congress did not appear to be the time or place for a new organization.

Inasmuch as there is no new organization to join, we need not be scared off by this factor, anyway. As you know, we Mennonites are great non-joiners in the world, yet we are well known for our cooperative spirit, our good neighborliness. And we need not change our stance in light of the Berlin Congress. In fact, the Berlin Congress had the effect of bringing many people into the mainstream of evangelical thought and activity who are just as evangelical as the "evangelicals" but for some reason or another would have been frightened by an organization.

As far as I know, no Mennonites attended the first evangelical convention which was held in Edinburgh, Scotland, in 1910. What is the significance of the fact that about 30 Mennonites attended the Berlin Congress in 1966? I think it indicates that we are experiencing an evangelical awakening, a very heartening and encouraging thing. Our evangelical fervor has not always been as well directed as we may have wished nor has the awakening taken place without some disturbing trauma, to be sure, but the fact remains that we are considered by the evangelical community to be truly evangelical.

It is significant to note that we are thought of as evangelicals, not because of our doctrinal position, but because we are actually involved in the work of evangelism both at home and abroad. I say that this is significant because I assume that we had as clear a doctrinal position

in 1910 as we have now, yet we could certainly not have claimed a place in the evangelical mainstream then. There is no doubt about it that evangelicals, no matter where one finds them, almost all agree on the basic doctrinal points regarding such matters as sin, faith, the finished work of Christ for salvation, etc. So there is significant agreement on doctrinal points. But what sets the true evangelicals apart is the fact that they are winning men and women for Christ, they are evangelizing men. We can never presume to be truly evangelical in any other way.

In every church which wakens to the glorious day of evangelism there are bound to be tensions between those who insist on evangelism and those who insist equally hard on retaining the "purity" of the church. These two positions are not mutually exclusive and often are simply different emphases. A church which insists on pure doctrine should be growing and a growing church should insist on pure doctrine.

So there is probably no need to answer our question, Where do we stand in relation to the Berlin Congress? We are an evangelical church in our time and as such we will recognize evangelical Christians wherever we meet them in our world. If Berlin says anything to the Mennonite Church, it is that we should increase our dedication to the Lord of the harvest in the great task of evangelism in our time. By so doing we will indeed be living in the spirit of Berlin as we live in the spirit of Pentecost, filled by the Holy Spirit Himself, the producer of continual Pentecost.—Donald R. Jacobs.

Conservative Liberals

We, as a Mennonite Church, stand in a strange position. We are conservative theologically and liberal socially. That is, our faith is what is known as evangelical. We hold a high view of Scripture. And, while many evangelicals have been scared stiff of any taint of a social gospel, we have said the gospel is filled with social implications.

So some cannot understand us because of our position on the Scripture and our emphasis on peace and social concern. Promotion of peace and social concern has usually been left to the liberal side, theologically. And it has always been extremely difficult for us as Mennonites to understand how any group, which holds to a high view of Scripture and of the person and work of Christ, as well as believes that the Christian is a new creature in Christ, could sanction the Christian engaged in warfare.

Further we have felt strongly that word and deed must go together. We have not always practiced it the way we preached it. But we understand that it is useless to talk about love for God and yet be unconcerned about God's children who are in need.—D.

Remembering the One We Love

By Ivan J. Kauffmann

(A Communion Sermon Based on Luke 7:36-50)

Then one of the Pharisees asked Jesus to a meal with him. When Jesus came into the house, he took his place at the table and a woman, known in the town as a bad woman, found out that Jesus was there and brought an alabaster flask of perfume and stood behind him crying, letting her tears fall on his feet and then drying them with her hair. Then she kissed them and anointed them with the perfume. When the Pharisee who had invited him saw this, he said to himself, "If this man were really a prophet, he would know who this woman is and what sort of person is touching him. He would have realized that she is a bad woman." Then Jesus spoke to him.

"Simon, there is something I want to say to you." . . .

"You can see this woman? I came into your house but you provided no water to wash my feet. But she has washed my feet with her tears and dried them with her hair. There was no warmth in your greeting, but she, from the moment I came in, has not stopped covering my feet with kisses. You gave me no oil for my head, but she has put perfume on my feet. That is why I tell you, Simon, that her sins, many as they are, are forgiven; for she has shown me so much love. But the man who has little to be forgiven has only a little love to give."

Then he said to her,

"Your sins are forgiven." . . .

"It is your faith that has saved you. Go in peace."

—Luke 7:36-50.*

The communion service is the time to remember the One we love. We are not to participate merely because it is part of the church's practice, nor should we think of it as a way to gain favor or standing with God. It is not a time to "crack the whip," nor an occasion to pass judgment upon one another. It is a time to remember Jesus and His atoning work in our behalf. The depth of our appreciation, feeling, and interest in the communion service will depend upon our experience with Jesus.

The experience of the sinful woman led her out of sin, to Jesus, and to complete forgiveness and peace. Out of this experience grew a loving devotion for Jesus which was expressed in her act of love. Something similar to her experience needs to have happened in every Christian's experience.

The Experience of Sin

The woman was identified as one "known . . . as a bad woman." She had chosen to disregard God's laws and had allowed the passions of the body to take control of her life. To her friends she may have said, "I can live my life as I please." To her own conscience she may have answered, "Just this once . . . I won't tell anyone." But it became her community reputation, and Satan took possession of her. Life became a heavy burden, empty of meaning, and without purpose. There was no joy, no friends, and no reputation left any longer.

This has happened to every person in some manner. Of course there are different expressions of sin. Some like this woman have sinned in ways that are recognized by all of society. Others may have successfully covered their sins with religious habits and a certain outward uprightness. But all are sinners.

The Experience of Repentance

This woman expresses her repentant attitude as she stands at the feet of Jesus weeping. Her sinful life had become a lonesome experience with no friends to love her, and most of all, away from God. These were probably not the first tears shed, for no doubt many a tear was shed upon her pillow during many a sleepless night. "I wish I hadn't sinned; I wish I had obeyed God and the advice of my friends; this is a terrible way to live." These deep regrets were probably followed by the terrifying thought that now "it's too late; my chances are gone; I can't stop sinning if I try." But then came a ray of light in the darkness that "there is a way out; Jesus will forgive my sin and set me free from it all." Then a decision was made: "I will tell Jesus of my need for His help, of my desire to stop sinning, and to live as He desires."

At some point in life every Christian has changed his mind about sin and about God. This is repentance, the change of heart and mind that precedes a change of direction in life.

The Experience of Faith in Christ

This woman came to Christ with the confession that her life was a sinful, self-centered, and messed up life. But now it was her desire to stop living in such a manner. She seemed to have come to Jesus with a certain faith that He could and would help her. Perhaps on some occasion Jesus had said to her, "I have a better way for you to live." Perhaps she had seen His dealings

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Look at the Fields

By J. D. Graber

with others in need and was convinced of His sympathetic understanding, His pity, His compassion, and His love for them, even though undeserved. She probably didn't know all of the theological facts that we know today, but she believed what she did know about Jesus and this is faith, saving faith. Jesus said to her, "Your faith has saved you."

The Experience of Cleansing

Jesus said to her, "Your sins are forgiven." This woman must have received far more from Jesus than what she expected or hoped for. She might have expected to have been placed on probation for a period of time because of her past record, but instead she was absolved of all guilt. She may have thought that her remaining years would be spent in repayment of her debt to God, but instead her account with God was completely settled at that moment. Her past life may have been hung over her head as a threat, but instead it was not to be remembered by God against her anymore. She might have believed that her heart could receive only a partial whiteness, but instead it was washed white as snow. She might have been satisfied to be a "second-class Christian," but instead she was received in full standing as a child of God.

This is what God does for any sinner who repents, believes, and receives Jesus as Savior and Lord.

The Experience of Peace

Jesus said to the woman, "Go in peace." She could go from this experience with the understanding that God did not condemn her any longer. The demands of God for her sins of the past were completely satisfied. Her conscience was now clear because she was now in harmony with God and His will for her life.

This is a peace that is received by the way of faith. Those who try to find it by means of works never receive it. They always have the feeling that there is yet one more thing to do and then God will be satisfied. It is those who come by faith that find that peace that is complete and satisfying.

This woman's experience of coming to Jesus and receiving forgiveness and peace led her to express her love for her Savior. She had come to Him with a deep sense of being undeserving of His help, but also with a deep desire to do the best she could to express her love for Him.

Her experience is an illustration of how we as Christians should respond as we share in a communion service. Our hearts are filled with thoughts of love as we reflectively meditate upon our past experiences—the old life of sin; those moments of godly sorrow and repentance; the step of faith; the receiving of forgiveness and peace. It is a sacred moment when we share in the bread and the cup, for they remind us of Him who loved us. And as we receive these emblems, we are remembering the One we love.

Mission fields are not always far away. When Jesus told His disciples to "look on the fields," He was not talking about "foreign missions." The ripening fields were immediately before them and the application was directly to the village nearby from which the Samaritan woman and her by now believing friends had come. Ripening fields, that is, people ready to hear and believe the Gospel, may be right at our door.

"*Eyes and No Eyes*" was the title of a selection in our elementary school reader years ago. It was the story of two girls walking along the same road. One saw nothing in particular while the other one saw dozens of most interesting, beautiful, and significant things. Truth and facts lie all about us if we can but see them, and we can't see them unless we deliberately set out to look.

Are you literate in missions? Forty-five years ago the mission program in the Mennonite Church was comparatively simple. India and Argentina comprised the sum total of our foreign involvement. Home missions, urban and rural, and district mission board outreaches were a mere fraction of what they are today. It was easy in that generation to keep informed on our total mission and outreach program.

Could you pass a test on our total mission program now? Could you name all the countries in which our church is at work? Through the General Board? Through the Eastern Board? Through Franconia, Virginia, and Pacific Coast district boards? How many of the more than 400 overseas Mennonite Mission Board related workers could you name? How many do you know personally? Then there is the worldwide MCC program in which we are all involved. Our church also has its district and congregational outreach programs. We have not even mentioned hospitals, child welfare institutions, homes for the aging, schools and colleges, our publication and literature distribution programs, our General Conference and its committees, nor the General and District Board Voluntary Service programs involving several hundred volunteers.

The size and complexity of our church program are bewildering. Unless Mr. Mennonite Church Member goes to some trouble to look, read, visit, and learn, he will have vast blind spots in his understanding of his own church outreach program. Fortunately our Commission for Christian Education, in cooperation with the mission boards, makes available excellent mission study materials. The *GOSPEL HERALD* keeps us well informed, and numerous district conference papers and special releases keep feeding information back to us.

Mission study courses need to be arranged by every pastor. Turn the midweek meeting into a mission study class.

*From *The New Testament in Modern English*, © J. B. Phillips, 1958. Used by permission of The Macmillan Company.

Our Vietnam Witness

By Atlee Beechy

Since returning four and a half months ago I have had the opportunity of discussing the situation in Vietnam with many individuals and groups. These groups include service clubs and community organizations, university groups, Protestant congregations, interdenominational gatherings, and groups from Mennonite and related churches. As a result of this interaction I should like to summarize three impressions which have emerged out of this interchange.

Three Impressions

1. There appears to be a genuine uneasiness among a considerable number of people about the Vietnam war, its legitimacy, its cost, and particularly what the war is doing to the civilian people. A sizable number feel we may be on the wrong road and we may be headed toward a major, full-blown, catastrophic explosion. This group feels that we may be sliding into a major war without real evaluation as to financial costs involved, nor evaluation of the potential massive destruction of such an additional step.

2. There also seems to be a hardening of position among those who support the war. There is considerable talk about "getting it over with" and bringing the boys home. Such talk may have political appeal but hardly seems responsible or realistic to me. There also appears to be an increasing defensiveness about what we are doing in Vietnam. This always has been present, I am sure, but appears to be somewhat stronger than I thought it was a year ago.

Surely we must respect those who take differing positions in this matter but we also should be aware of the danger of possible compromise of our convictions under the pressure of public opinion. There appears to be a minority among those who actively support the war who tend to label those who raise questions about the U.S. policy in Vietnam as naive, uninformed, ill-advised, unpatriotic, or soft on communism.

3. There are a substantial number of people who oppose participation in the war and do so with considerable vigor and deep conviction. In the main, these people are thoughtful, intelligent people and represent a broad spectrum of professional and other backgrounds. They may be divided into the following groups:

(a) Those who feel that the cost of the war is too high, or that our reasons for being there are unjustified, or are opposed for humanitarian reasons.

(b) Those who feel we are ineffective in reaching U.S. objectives in Vietnam and therefore, are opposed to current policy. These people may not question the validity of the objectives, but from a pragmatic point of view believe the current policy is simply not achieving these objectives and

therefore the means must be reevaluated.

(c) Those who feel that this particular war is wrong. These people would take the position that the nuclear character of our age and the tremendous cost of the war in its many dimensions, simply makes this war irrational and therefore wrong.

(d) Those who believe that war and violence are always wrong and that this particular war is no exception. Most of these people base their objection on religious grounds, but there are also some who would take this position and justify it on other bases.

Various Positions Taken

My conversations with Mennonite people have been more extensive and intensive than my contacts with other groups. I think I have been hearing a number of voices. I cannot evaluate the percentage of our people who might hold the various positions outlined below. The situation, however, would appear to me to be serious enough to give us cause for concern.

(1) Yes, I know it must be terrible in Vietnam and all that you say may be true, but don't you think we must stop communism somewhere and therefore this must be done in Vietnam?

(2) Yes, the situation surely is tragic, but we really are protecting the South Vietnamese against aggression and we are spending large sums of money to help the Vietnamese rebuild their country. Isn't this, then, in part at least, a holy war?

(3) Yes, the situation is indeed a bad one, but in light of the factors there now, the U.S. can't simply get up and leave because the situation would degenerate, the communists would take over, and there would be a tremendous blood bath in retribution.

(4) Yes, we need to do relief work and it's good what we're doing in Vietnam, but we must be careful about compromising our basic beliefs in our relationships with the National Council and Lutheran World Relief. Aren't we weakening our peace and evangelical positions by our association with these groups?

(5) Yes, it is all right to do relief work in South Vietnam, but it makes me uneasy about the talk of trying to do relief work in North Vietnam. I think we should be quiet about this business and not get too fanatical and raise a lot of reaction in our communities at this time. We should be grateful for the freedom we have.

(6) Yes, we should be actively engaged in relief work, but we have no business telling the government what we think about U.S. foreign policy and particularly we do not have any right telling the government how to run the war. All of these things really belong to the state and we believe

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in the separation of the church and the state.

(7) Yes, perhaps we should be doing some relief work in Vietnam, but aren't we compromising our peace witness too much by our close association with the military and the civilian government? Can you really make a Christian impact, create a church image in this situation, or are you being thought of as an additional arm of the western establishment?

(8) Conditions are so bad in Vietnam that the best way to make a witness in the world against the total war mentality and the morality of the U.S. position would be to pull our relief work out of Vietnam and devote our efforts toward a protest of our current policy in Vietnam. We should be using most of our time, energy, and resources in this task rather than to divide our resources since the real problem is doing something to stop the causes for the suffering.

(9) Yes, the church has a responsibility for being at work amidst the suffering and dislocated people of the country and we have a moral obligation and responsibility to be a channel of God's concern for these people, but it is also imperative that we do everything possible to end this terrible violence and suffering, to shift the conflict to the conference table, and to do everything possible to influence public policy in that direction.

Persons in the latter group recognize there will be differences in opinion and conviction as to how this might be done. Such differences, they say, should be recognized in a spirit of mutual respect. Some may want to do this only through prayer, others through interviews and discussions, others through letters and articles which focus upon clarifying and questioning the assumptions and direction of the U.S. policy. Such people also tend to feel that we have an important responsibility to work at longer range reconciliation and rebuilding tasks whenever and wherever found.

Four Reasons to Be There

In view of these many voices it would seem appropriate to ask the question as to whether we belong in Vietnam. I should like to conclude by suggesting four reasons why I think we belong in this tragic country.

(1) There continues to be great suffering and human need in this country. People are being destroyed—burned and bombed from one side and ambushed and tortured from another. Family and community structures have been fractured and broken through long years of violence and war. Christians have been commissioned, commanded to be the compassionate community, to be love in action, to minister the cup of cold water "in the name of Christ," and to stand beside the dislocated, disinherited, disrupted, and despairing. In one sense, we are to become the channel whereby some measure of hope and meaning may be restored, "to bind up the wounds and to rebuild the old waste places." I believe we must be there if we are true to the mission of the church as it is found in the New Testament. Donald Miller says, "The church is Christ's action in the world today." We must be in Vietnam even if no one responds to the message in any formal or direct way.

even if we are not gratefully received, or even if we are misunderstood and hated!

(2) I think we belong in Vietnam because of the great general disruption, tension, and conflict in that country. There is a tremendous power struggle within the country, there is the shattering impact of the western invasion, there is an accumulation of despair, there has been serious economic dislocation, and there has been tremendous social and moral disruption. It would seem as if we have a high responsibility and a genuine obligation to be the Christian presence in the midst of all of this. To work toward reconciliation and peacemaking would seem to involve such a commitment.

(3) Vietnam symbolizes the military mentality and the military dominance of part of the western world. It not only symbolizes this in Vietnam, but is the actual place where militarism is invading the length and breadth and depth of a culture and country. It is a place where violence and the sword are at work and where the resulting forces of hate and fear become real in the lives of the people. Against the backdrop of this there is the struggle of the Vietnamese people to recover a measure of self-respect and to find their own national life and identity and their own national aspirations. This is a pivotal spot in the growing military domination in our world. I believe the church must be present to witness in this situation.

(4) There is considerable diversity of religious life and activity in Vietnam and there is need and opportunity for interaction and witness among the groups who are seriously trying to strengthen the Christian church there. This ought to be done with great humility and with great sensitivity and understanding. If it is done in this way, we will be surely enlarged and enriched through the experience.

Groups currently at work in Vietnam include the Christian and Missionary Alliance, the Catholic Church, the Southern Baptists, the Seventh-Day Adventists, the East Asia Christian Conference, and the Eastern Mennonite Board of Missions and Charities.

Various other agencies who have certain interdenominational connections, such as World Vision, Project Concern, Christian Children's Fund, and Christian Children's Federation, are also present. The opportunity for fellowship and mutually enriching relationships with the growing evangelical church stands before us and represents an important reason for being in Vietnam.

Unique Opportunity

The unique makeup of Vietnam Christian Service and its relationship to the World Relief Commission of the National Association of Evangelicals is another dimension of the religious scene. Perhaps we have a mission to help build understanding between these many and varied groups and to bring a witness in the following areas:

(1) An emphasis and demonstration that the church is international in character and transcends national boundaries.

(2) The gospel message includes a strong evangelical outreach, the proclamation of the good news, and also concern for the physical and the related needs of man.

(3) The message of love and reconciliation lies at the heart of the gospel.

I believe we have a unique opportunity in these days to witness to many who have not heard the good news and to speak to a large variety of Christian groups. We should trust the Spirit's guidance as we move into this unusual opportunity. There are, of course, risks involved but I wonder if we should be unduly concerned about such risks. Perhaps we should be more concerned about our obligations as affluent Western Christians. I do not agree with those who say we have to be in Vietnam in order to speak on the many dimensions of the problems in Vietnam, but I think that there is value in being there, learning from the situation and then interpreting the Vietnam situation within the Christian perspective wherever we have opportunity. Part of this witness is to remind the church of its responsibility in this Jericho road situation.

I asked one of our VCS workers what brought her to Vietnam. Her forthright reply was, "I think God cares what is happening in Vietnam and I'm here to be a channel of that care." I. W. Moomaw, veteran Church of the Brethren missionary, spent four months in a study and planning visit to Vietnam. He returned last month. In one of his reports he said:

Of the 19 countries I have worked in, Vietnam is the most difficult. But VCS might well become the most significant effort of its kind ever to be undertaken by the churches. I base this observation on three factors:

1. The urgency and, I fear, the long duration of the need.
2. The potential resources of personnel, funds, and material which the churches can offer.
3. The fact that VCS is based so largely upon the principle of voluntary service, probably the most essential element if Vietnam is to rise to social and political economic freedom.

Christ has entrusted to us "the ministry of reconciliation." May God help us to see the meaning of this assignment and give us the courage to carry it out in this day.

Prayer for Peace Feb. 26

Observance of a Day of Prayer for Peace by Mennonite churches is scheduled for Feb. 26.

This plan for special prayer for peace throughout the world grew out of a desire and discussion on Vietnam on the part of leaders of the Pennsylvania Mennonite and Brethren in Christ churches. Although this special observance was prompted by the continuing, paralyzing war

in Vietnam, the prayers for peace will focus on other areas of strife and political conflict as well.

Many Mennonites have serious questions about demonstrations and other overt forms of protesting war. The day of prayer was conceived as an appropriate alternative.

The Jan. 24 *Gospel Herald* carried a complete article describing what is planned for the day. Letters were mailed to pastors of other denominations as well, expressing concern and outlining plans for prayer. Ministers are asked to preach a sermon in the morning worship service on peace and the necessity of fervent prayers for peace. Pennsylvania churches are also planning afternoon services for an interpretation of the situation in Vietnam by returned missionaries. Also it will be a time of united prayer.

In every congregation we are asked to meet for a special prayer service.

The following prayer for peace suggestions were written by C. N. Hostetter, chairman of the Mennonite Central Committee.

1. Pray for the 1,500,000 suffering Vietnamese refugees who have fled or been driven from their homes with much suffering of body and mind.
2. Pray for the Vietnamese Christians that they be obedient to Christ and faithful in witnessing and service.
3. Pray for the missionaries that they be given strength to preach, teach, serve, and suffer.
4. Pray for the rulers of South Vietnam.
5. Pray for the rulers of North Vietnam.
6. Pray for the Vietcong.
7. Pray for the rulers of the United States of America.
8. Pray for the rulers who are responsible for function through the United Nations Organization.
9. Pray for every man that bears arms in the present Vietnam conflict.
10. Pray for the widows, the orphans, the wounded in spirit and body, the broken in heart and in morals, the lost, and the lonely.
11. Pray for the captives of the Vietcong—Dr. Ardell Vietti, missionary Archie Mitchell, and Paxman Daniel Gerber—that they be given grace to witness for Christ by life or by death!
12. Pray for every person engaged in relief and service—
At the Pleiku medical clinic
At the Di Linh refugee camp
At the Hue lay leadership center, vocational school, and farm
At the Nhatrang Evangelical Hospital and nursing center
At the Quang Ngai refugee and social center
At the Quang Tri medical center
At the Tam Ky medical center
At the Saigon headquarters and the social service teams in the refugee slum areas
And for all other ministries of mercy.
13. Pray for China, the Middle East, Indonesia, Nigeria, Congo, Burundi, and wherever men make war.
14. Pray that God's will be done.

The Guilty Man

By David Eshleman

Romans 1:18—3:20

The headlines proclaimed the death of a civil rights worker. The deputy who shot and killed a seminarian is being held for murder. From the newspaper account it seems obvious he is a guilty man. How terrible to be guilty of murder!

The problem of guilt is ours too. Many psychiatrists would label this as the number one problem of man. A young lady, guilty of immorality, informed me that a psychiatrist attempted to help her by trying to relieve her guilt feelings without dealing with the act itself.

All of us have been in situations where we were guilty.

The Apostle Paul writing to the Roman world wrestles with the problem of guilt near the beginning of his letter. After stating the theme in 1:16, 17 he takes them to court and announces the verdict, "guilty!" Why are they guilty?

I. They are guilty because they are without excuse. 1:17-32.

The righteousness of God is revealed to man through His Son. 1:17. When the Son is presented to man, the decision is his. He that believes on the Son has life, but he that believes not abides under God's wrath. Jn. 3:36.

Man is also without excuse because the wrath of God is revealed against all ungodliness and unrighteousness. 1:18. Ungodliness is sin and sin leads to death. Every earthly creature must die because he possesses the law of sin and death.

Paul explains further in verses 19 and 20 that the knowledge of God is revealed in nature. God has two books, the book of nature and the book of the good news of salvation. Both reveal Himself. The book of nature is read by all who have at least one of their five senses. It is read to the extent that all men are without excuse. One cannot help seeing God's attributes of power and deity in their eye of reason in the things God has made. But they deliberately close their eyes to the very existence of God. So wicked they are that Paul needs to use the longest catalog of sin in the Bible to describe their life. 1:29-31.

II. They are guilty because they are phonies. Chap. 2.

The Jew read chapter one and shouted, "Amen, Paul,

the Gentiles have turned against God. They deserve to be damned."

To the Jews' surprise Paul turns the tables on them. After listing the four principles of God's judgment—truth (2:2), works (2:6), equity (2:11), and the gospel (2:16), Paul says: You Jews are guilty because you do not live up to what you claim. You are phonies. You have been raised in a Christian home, been instructed in a Christian school, attended church faithfully. "You have without doubt very great advantages" (2:20b, Phillips). But you have not lived up to what you know. For example, you teach against stealing but you are not honest. Verse 21. You teach against immorality but you aren't pure. Verse 22. Those who aren't Christians curse God because of your inconsistencies.

If you are to be innocent in God's court, your life must back up your creed. 2:25-31. Your icy orthodoxy, your lovelessness, your pride, your arrogance are driving people away from Christ. You are guilty men.

While chatting with a Christian of another denomination I was informed that we Mennonites love each other too much. She was saying we love our little circle so much we exclude others. In creed we say we love everyone; in life we exclude.

We place orthodoxy before love. We feel our interpretation of God's Word is superior. This attitude drives people away from our phony Christianity. Jesus would say to us as He did to the Pharisees, "You shut the kingdom of heaven against men" (Matt. 23:13).

There is no sin God hates more than hypocrisy. Bonhöffer quoted one of Luther's paradoxical remarks: "The curse of the godless man can sound more pleasant in God's ears than the hallelujahs of the pious." Is God more pleased with the curses of my godless neighbor than with my worship?

The final wrap-up comes in chapter 3, verses 9-20. There is none that is innocent, no, not one. We deceive. We have not followed the way of love. We have not lived up to God's law. We are guilty men.

Augustine told a story of a man who complained to God about one of his neighbors, saying, "O Lord, take away this wicked person," and God said, "Which?"

In God's court we are pronounced, "guilty!" To recognize our guilt is the first step toward restoration. Next week we shall look at "The Justified Man." □

David Eshleman is pastor of the Smithville Mennonite Church, Smithville, Ohio.

Other Kinds of Conscientious Objectors

By J. Lawrence Burkholder

Most conscientious objectors to war in America are members of the historic peace churches. They come from Mennonite, Quaker, and Brethren homes, and they generally reflect the faith of their fathers. They are, along with objectors from other denominations as well, "religious objectors" to "all wars."

Two Kinds of Objectors

But with the war in Vietnam, other kinds of objectors are appearing before draft boards, the courts, and TV cameras. They are conscientious objectors whose objections are stated in terms which sound strange to draft boards and church leaders who have associated conscientious objectors with the traditional thinking of the historic peace churches.

It is impossible to categorize the new breed of objectors as a whole, since they are informed by many combinations of ideas and convictions. However, two main categories have emerged which may be singled out—(1) the "nonreligious objector" and (2) the "selective objector." The nonreligious objector is likely to object to war on purely humanistic grounds.

In some cases, however, the nonreligious objector may be a very contemplative and philosophical person, indeed "religious" by liberal definition, but he may not prefer to express his belief in terms of a "Supreme Being." In other cases, the "nonreligious objector" may be very orthodox in his beliefs but he may not consider himself a "religious objector" because he is not a member of one of the peace churches or because he has not had an opportunity to connect his faith and his objection to war.

The selective objector is one who refuses to consider himself a pacifist in the absolute sense. He is not opposed to war in principle. Rather, he is opposed to "particular wars" which he considers to be wrong or ill-advised. The selective objector is likely to be a religious person who appeals to the "just war" theory which has characterized the thinking of major bodies of Christendom since St. Augustine in the fifth century. Throughout the centuries the just war theory has been employed mainly to support wars. But there is no reason why it cannot be used to condemn wars as well.

The logic of the just war can move in either direction depending on whether a particular war is considered just or unjust. At any rate, the churches and the nation are both somewhat surprised and taken aback by the emergence of other kinds of objectors.

Present Conception Too Narrow

The appearance of nonreligious and selective objectors

in connection with the war in Vietnam has alerted us all to the fact that our conception of conscientious objection has been a rather narrow one and is no longer adequate in face of the facts.

The churches and the nation alike have generally assumed that conscientious objectors ought to be or at least will be religious and opposed to all wars. These assumptions are implicit in the Universal Military Training Act where three criteria for classification of conscientious objectors are set forth. They are: (1) religious training and belief; (2) conscience (sincerity); (3) pacifism (absolutism). The Act says explicitly:

Nothing contained in this title shall be construed to require any person to be subject to combatant training and service in the armed forces of the United States who, by reason of *religious training and belief*, is *conscientiously* opposed to participation in war in any form.

So far as the nonreligious objector is concerned, the problem is not as difficult as in the case of the selective objector. Ways have been found to interpret the law so that the religious requirement is at best ambiguous. It is true that Congress in 1948 defined religious training and belief as involving the individual's relation to a Supreme Being but the "Supreme Being clause" was attacked directly in the Daniel A. Seeger case in 1965 in which the Supreme Court ruled that the intention of "religious training and belief" was to clarify its meaning "so as to embrace all religions and to exclude essentially political, sociological, or philosophical views." Hence, not many have been refused the conscientious objector classification for being religiously unorthodox.

However, the selective objector has not fared as well as the nonreligious objector under the existing law. The law is obviously designed for the absolutist pacifist. Sometimes local draft boards find ways of circumventing the law, but it is clear that the present law was not meant to accommodate the selective objector. As it now stands, many selective objectors see themselves headed for jail.

A thousand or more of young men, eligible for the draft, have fled to Canada, and on many college campuses groups have gathered together to discuss other ways to dodge the draft.

To add to the quandary, some selective objectors have approached their problem without a clearly thought out position, since there is no clear precedent in American history for the selective objector, and because some of them first began to think about the problem in connection with the Vietnam war. Frequently, they became conscientious objectors by wrestling privately with their own consciences, since they did not have the advantage of an inherited religious framework. Sometimes their objections

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have stemmed from a sophisticated analysis of the political implications of the war in Vietnam, and sometimes their objections have come from a "gut" feeling of revulsion for the atrocities which are daily flashed on the television screen.

Present Law Inadequate

Since nonreligious and selective objectors do not meet all three criteria required by the existing law, the question of the adequacy of the law is bound to arise. Indeed, it has arisen. Some of the major denominations and peace societies have called for a new draft law. The 178th General Assembly of the United Presbyterian Church in May, 1966, declared that the Assembly:

Affirms that Christian faith obliges men to judge whether in conscience they can participate in war. Urges Congress to examine new proposals for universal service to the end that those who cannot conscientiously serve in a particular war may give alternative service to the nation at least as long and perhaps as arduous as that given by those drafted into the military.

Furthermore, the United Church of Christ has explored the issue extensively and the National Council of Churches has urged its member churches to study "possible new legal bases for conscientious objection." A statement of the Fellowship of Reconciliation declares that the third criterion, namely, objection to "war in any form" imposes "an unwarranted restriction on the nature of sensitive human conscience." As an organization opposed to all wars, the Fellowship of Reconciliation has the following to say in support of the selective objector:

Sharing as we do their profound revulsion against the injustice of America's actions and policies in Vietnam, apart from our own rejection of all wars, the Fellowship of Reconciliation supports these young men in their refusal to serve in the military forces, and registers its conviction that such a refusal can be as profoundly conscientious as that of the more conventional pacifist. We call on Congress, the courts, and the Selective Service System itself to move immediately to broaden the provisions for recognition on this right of conscience to include both the non-religious and the objectors to participation in a particular war which they believe to be unjust.

Express Ourselves Officially

So far as I can tell, the Mennonites have not yet expressed themselves officially on this issue. But it seems to me that it would be especially appropriate at this time, indeed incumbent upon Mennonites to join those who urge Congress to pass a law which would enable *all* who are conscientiously opposed to any or all wars to be classified as conscientious objectors. There are a number of reasons why Mennonites would do well to come out officially for such a law.

In the first place, Mennonites may see in it the broad issue of freedom of conscience. Freedom of conscience is

especially precious to Mennonites. As a religious minority, much of the history of the Mennonites has been a search for religious freedom. Therefore, when others' conscience is at stake, Mennonites should be the first to use all legitimate means to enlarge the boundaries of freedom.

In a democratic country, this may mean an attempt to influence legislation. Mennonites played a significant role in the formulation and the enactment of the present law. Since it is now inadequate, Mennonites would do well to seek a new law which would enable selective objectors to enjoy the same advantages as the members of the historic peace churches enjoy.

In the second place, it would be especially appropriate for Mennonites to call for a new law because of the peculiar significance which they have attributed to conscientious objection to war. Mennonites have placed more emphasis on conscientious objection than any other group in America, with the possible exception of the Quakers and the Church of the Brethren. Therefore, when those who are not of our fold take this stand, would it not be natural to expect that we would come to their rescue as best we can?

It is true that the selective objector may be moved by theological or political reasons which are different from the traditional Mennonite point of view. But, nevertheless, they are conscientious objectors and they have at least shared part of the vision of peace and have for some reason come to the conclusion that the Vietnam war is wrong. The fact of objection to war is, after all, more important than the precise reason for objection.

Courageous Stand

Furthermore, Mennonites should rejoice in the fact that many of the younger generation have had the courage and the moral sensitivity to protest against the brutalities of the Vietnam war.

When one recalls the almost fatalistic attitude which people have traditionally taken toward their nation at war, the attitude of the selective objector may be considered a new and significant development in the moral history of our nation. It may mean a new chapter in war-making as well. It may mean that hereafter our nation will need to justify its wars before a tribunal of an awakened American conscience, upon the threat of widespread nonparticipation. The selective objectors are saying in effect, "Wars must be just or you cannot count on our support." This application of the just war theory is relatively new and it has broad implications.

Furthermore, there is something admirably fresh and honest about the objection of selective objectors. Since they have become objectors without precedent and without an inherited system of objection, they are very likely to be personally caught up in their convictions.

Becoming a conscientious objector is not, after all, the thing to do. They are conscientious objectors who know that they are likely to land in jail. Therefore selective objectors are likely to have been led to their position by their own deepest feelings. Some of them may look

and sound peculiar, but they are not phonies. They are probably as sincere as religious pacifists—no more, no less.

In this connection it may be pointed out that the selective objector is, by the nature of his protest, a powerful witness at this particular period in our history. He is powerful because he speaks on a level which is the level upon which governments profess to operate, namely, political morality.

In this secular age, governments make no Christian profession and are not accountable to religious institutions and their theologians. But governments profess to be moral, and justice lies as close to the heart of political morality as any other general principle. When, therefore, selective objectors call the Vietnam war an unjust war, the government cannot disregard the criticism without disavowing all moral responsibility. It can only disagree.

In some respects the selective objector is at this moment in a more powerful position to witness to government than the typical religious objector. The government has learned how to ignore religious pacifists by interpreting their criticism as irrelevant to political reality, since it is religious in origin and largely in content.

The criticism of religious absolutists has certainly been a most important one in the history of our nation—the tradition of dissent to war has been carried almost single-handedly by religious pacifists. However, it cannot be denied that religious objectors have been quietly set aside within the realm of religious vocationalism.

The minor inconvenience of providing alternative service has been more than compensating to our government by enabling it to point to the well-being of the conscientious objector as evidence of religious freedom. Conscientious objectors have been given religious freedom in exchange for political obscurity. General Hershey once said, "... the conscientious objector, by my theory, is best handled if no one hears of him." The significance of the selective objector is that he cannot be disregarded. Standing as he does on the premise of political morality, and seeking as he does to change the policy of the nation rather than to protect his own personal moral freedom, he is a moral power which must be taken seriously.

In Privileged Position

Mennonites may be further prompted to call for a new draft law, because as it now stands, the members of historic peace churches find themselves unwittingly in a favored position. Historically, one can understand why this is true. The peace churches constitute the heart of the peace movement in America and they have helped to shape the existing law as a result of relations with the government during the world wars of this century.

The law was intended to meet the needs of such conscientious objectors as there were. But now, since other kinds of objectors are appearing, the historic peace churches find themselves in a privileged position. Already the Mennonites have come in for some friendly

criticism for accepting their favored status with equanimity and references to a tacit agreement with the government (paralleling traditional agreements between the established churches of Christendom and governments in Europe) can be found in recent literature. It would seem, therefore, that the Mennonites need to act.

Finally it may be pointed out that willingness to recognize the rights of the selective objector is ultimately a test of the flexibility of American institutions. There is a strong tradition of respect for the individual conscience in America.

One of the marks of greatness in America lies in the fact that in the perennial tension between the freedom of the individual and the will of society, America has found ways to protect the individual conscience without jeopardizing the stability of society. The need, therefore, to revise the present draft law is a challenge for the American genius. It challenges the adaptability of American institutions. To refuse to change the law is to admit that we are not so free as we thought we were.

Begin with God

By Alta B. Stauffer

Yesterday I was doing the family wash at a corner laundromat. I took my Bible and devotional book along. As I was reading, this thought struck me, "Begin the day with God." I didn't stop there. "Kneel down to Him in prayer." Where? Here? I questioned the Lord a few times. Never in my life! I said half aloud. The laundromat was opened on three sides, a main intersection to the East and a crew of road men working on the West side. I just couldn't picture myself down on my knees praying while everyone could be enjoying a free show.

I was much aware of the Bible's teaching about praying for others to see you. This was a big comfort to me. Now there was no reason for me to feel bad because I did not obey God. . . . But God didn't leave me alone with that thought. Maybe it was in public that I felt the need to talk to God, yet He showed me something else. Why at ten in the morning did I have my private time with Him? Did not the song say, "Begin the day with God"? Oh, yes, this was what He had for me to learn. Kneel down to Him in prayer at the beginning of the day and then if I felt the need for special fellowship with Him at 10:00 a.m., it could be a private whisper to Him.

The last verse of the same hymn came to mind, "Conclude the day with God." No, He didn't want me to pray so that people would see me. But if I would start the day out with Him, I would not need to stop and kneel every time there was something I wanted to share. I would be on speaking terms from the very second that I began the new day till I knelt and ended the day with Him. What a joy the new day can be when God is the first person you meet!

Where Are the Shepherds?

By Levi C. Hartzler

"John, how did you find Pastor Bartel and persuade him to come to your church? He's not even from our conference district." Amos Lantz wrinkled his brow as he waited for his friend's answer.

"That's right. I heard that you lost your pastor recently, Amos. Let's see. He's taking a course in chaplaincy, isn't he?" John Warner reflected briefly.

"It really wasn't as difficult to find a new pastor as you might think. Our congregation elected a Pastoral Committee and designated me as chairman. At our first meeting we decided to contact prospects through church channels rather than trying to make all the contacts ourselves."

"Of course, we began by determining the type of man our congregation needed. Then I talked with our district overseer. Since he had no one to suggest immediately, he referred me to our conference Ministerial Committee. They gave us several suggestions of pastors within the district who were considering change, but none of them really fitted our needs."

"How did you find Pastor Bartel, then?" queried Amos.

"Why, it was through the Ministerial Information Center at Scottdale. Plans for the Center were set up by the Ministerial Committee of Mennonite General Conference. If you have no likely candidates in your congregation or district, why not write to Scottdale?"

John and Amos represent only two of the many lay leaders who each year face the task of calling a pastor to their congregation. With the acceptance by the church of the trained and supported pastor, not only the role but also the method of recruiting a pastor have changed drastically in the past two decades.

Who is responsible for giving guidance to congregations seeking ministers and who is to give guidance to ministers available for service? Who should be challenging young men to enter the ministry and young women to be their wives? Is anyone seeking answers to these questions? Yes.

Recently I attended two sessions of a five-session consultation on the pastoral office planned by the Ministerial Committee of Mennonite General Conference for representatives of the executive and ministerial committees of district conferences. Fourteen district conferences, two major church boards, and the church's theological and Bible schools were represented.

This experience convinced me that church leaders are

not satisfied to let the church drift into a policy of recruiting, training, and placing pastors. Clayton Beyer, Bible teacher from Hesston College, conducted a Bible study at the beginning of each session on "New Testament Concepts of the Pastoral Office." The training of pastors was discussed by Paul Bender representing the Mennonite Board of Education and Ross Bender representing the Seminary Council.

Two members of the Ministerial Committee, Dan Kauffman, Scottdale, Pa., and Paul Roth, Masontown, Pa., presented a very complete report of their "Survey of Pastoral Support Practices in the Mennonite Church." They sent out 927 questionnaires and received 613 responses. They discovered that among other things Mr. Average Mennonite Minister spends less than half time with his congregation, receives a cash allowance of \$2,483 per year, with additional benefits bringing his total cash value allowance to \$3,100, and travels 7,065 miles per year for his members for which the average mileage allowance is \$400 for those who are given an allowance (75.8% of the ministers reported no mileage allowance).

Other disturbing facts came out of this survey. A number of pastors carry full-time employment and give from 25 to 30 hours per week to the work of their church, 24.4% of our pastors are serving without compensation, 71% are given no housing subsidy, 83% receive no utility consideration, and 87% receive no hospital-medical coverage from their congregations. As for retirement, 87% have no provisions made, and in case of death their widows are unprovided for and usually neglected by the congregations their husbands served.

The survey also showed that although a pastor is chosen to minister the Word of God, 85% of the pastors do their own secretarial work: typing letters, cutting stencils, keeping records, and performing a whole series of chores a lay person could be doing. In addition, the survey suggests that the average church janitor is more adequately compensated for his work than the pastor. Could the above facts indicate some reasons why qualified young men choose other service professions, such as teaching, social work, or medicine, rather than the ministry? What is happening to the ministerial image in the Mennonite Church?

Another major item on the agenda was a plan for implementing the Ministerial Information Center at Scottdale which Mennonite General Conference approved at its 1965 biennial meeting. General Conference officials want to work closely with the district conferences to

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avoid unnecessary duplication of effort, to share information responsibly, and to reduce competition between congregations or districts for the services of a given man.

The Ministerial Information Center will urge local congregations seeking a pastor to begin their search with the local bishop or overseer and the district conference ministerial committee. The Center will in turn keep a file of persons available for ministerial call or transfer of assignment from bishops, overseers, district ministerial committees, educational institutions, individuals, and congregations. Information from this file can then be made available to pastoral committees.

That evening I talked with the executive secretary of General Conference and the chairman and secretary of

the Ministerial Committee. The committee wants to help the church formulate the role of the pastor according to the concept outlined in Eph. 4, they are concerned about the vacant pulpits across the church and with improving the ministerial image, and they will continue to provide information and direct studies which will help local congregations and district conferences to maintain the pastoral office in its proper perspective.

But every member of the church must also take responsibility for what happens to the pastoral office. Are we preventing our pastors from being true shepherds by our attitudes toward the pastoral office and our failures to be faithful laymen?

Part XI

A Visit to the Embassies And a Fond Farewell

By Frank C. Peters

(Report of Mennonite Delegation to Soviet Union)

The schedule called for a visit to the embassies of the United States and Canada. Our delegation was the first to arrive in Moscow and we called on both embassies to report on our visit in Russia. The U.S. Embassy was not operating at full strength because of Veterans Day, but we were able to make an appointment for a discussion on Saturday. In the Canadian Embassy, we met a Mennonite, Frank Wiebe from Aberdeen, Sask., who is the third secretary to the ambassador.

This was the day when the Honorable Paul Martin was in Moscow. A direct flight between Montreal and Moscow has been established and the Minister of External Affairs had arrived to help cement relationships. The press and the radio made much of this visit and lauded Canadian-Soviet relationships.

Our main target for Saturday was a visit to the Council on Religious Affairs which handles all church relations in the USSR. The secretary was not available but his first deputy, who is in charge of foreign affairs, was on hand to meet us and to answer our questions. He invited us into his office and two of his staff also attended the meeting. One was a young lady in her thirties.

The tone of the meeting was cordial and the hope of the deputy was that these visits would help foster better relationships between the United States and the Soviet Union. Before the meeting was adjourned, the writer spoke as a

Canadian and the deputy immediately gave enthusiastic response. He mentioned the presence of the Canadian Minister of External Affairs in Moscow and also commented on the excellent relationships between the two countries expressed by the recent inauguration of direct flights between Moscow and Montreal.

The afternoon was reserved for a farewell banquet in the hotel. About 30 people were present including the two staff people from the Council on Religious Affairs. Each group was asked to report on the tour of the Soviet Union and William T. Snyder spoke for the Mennonites.

Bro. Karev, the secretary of the Baptist Union in Russia, then gave his farewell address. After expressing his delight that we had been able to come to the USSR he touched on the subject of Vietnam. He expressed the hope of the Baptist churches in Russia that we would use our influence in America to work toward an early settlement of this war. The president of the Baptist Union, Bro. Ivanov, echoed the same concern.

During the evening service three brethren of the delegation preached. It was obvious that Dr. John Williams of Kansas City, who is a Negro, was the center of attraction. The people just drank in everything he had to say. By this time his translator who had been on tour with him was well acquainted with his enthusiasm, and the two seemed to be synchronized in spirit and speech. Never

had we heard better translation. The only thing lacking was an old-fashioned altar call.

Sunday morning we participated in a communion service. Observing the crowded conditions, it seemed to us that it would be utterly impossible to serve communion. But they did it. Twenty-three deacons raised the bread above their heads and pushed through the crowd to their assigned positions. The wine came in a common cup accompanied by a special napkin used for wiping the cup after drinking. Throughout the communion service the congregation sang hymns or listened to the choir members.

The official church farewell came in the evening. Each guest was to say a few words. Warning was cautiously extended that the meeting would be adjourned after two hours. The guests did well. The Mennonites were lauded for their brevity. However, the good intentions broke down when the Russian brethren began to speak. The meeting lasted a full 2 1/2 hours.

At the airport, passport and customs formalities were taken care of without our involvement. However, a heavy fog gave us four extra hours in the waiting room. These were excellent hours for discussion. Finally, the call to board the plane came. Our homeward journey had begun. There was a final farewell, and we were off. In the plane we meditated on an excellent visit. It was an experience which we will long remember.

CHURCH NEWS

Italy Office Flooded

"Until I landed in Milan at noon on Nov. 4, I had no idea about the disaster that only a few hours before had befallen Florence." So wrote Elio Milazzo, Mennonite Broadcasts' Italian speaker, in a report to Ken Weaver, Mennonite Broadcasts' executive director.

Bro. Milazzo had attended the World Congress on Evangelism in Berlin and was on his way to his home in Florence. On disembarking from his plane in Milan he found the turmoil left by the tragic flood in Florence.

Traffic on all railways and roads was all but stopped, and telephones were hopelessly jammed. It took him ten hours to reach his home, where he found that his family had been spared. Their apartment was in the one third of Florence not invaded by water.

The flood left the remaining two thirds of the city with filth and mold, heartbreak and suffering in its wake.

Mennonite Broadcasts' Italian program, *Parole di Vita*, has the twofold purpose of evangelism and Christian nurture. A companion ministry is a monthly newspaper also called *Parole di Vita* (Words of Life).

The combined offices are located on Bellariva Street in Florence. The water level there reached over 13 feet above street level, but it did not reach the offices on second floor.

Milazzo said that when the floodwaters boiled through the Bellariva area they brought with them fuel oil from flooded heating systems. As the water dropped, it left behind more than ten inches of reeking mud and a coating of penetrating black oil.

Luciano Monti, the editor of *Parole di Vita* and his family also lived in an area safe from the flood. The Rossis, workers in the *Parole di Vita* office, lived only a block from the office but on the second floor of their apartment. They did not suffer any personal loss but have been much concerned and involved in the troubles of others on the ground floor of their building.

Bro. Milazzo was forced to travel to a nearby village for water for his family and the Rossis and for others without help. Food was scarce and there was no heat.

As floodwaters receded, attempts to open the swollen front doors of the office building failed. Elio Milazzo and his eldest son climbed through a window from the build-

ing next door. The mess was disheartening—especially without means of cleaning it up.

On the ground floor of the office building the Paul Lehman's trunks, suitcases, boxes, furniture, and guitar were scattered in a sea of mud, soaked in fuel oil. The Lehman's are missionaries on special assignment under the Virginia Mission Board. They had just left for America a few days before the flood began.

The sufferings of the people of Florence are not over. Their work of cleaning up will continue for months to come. A great deal of what they lost in the flood will never be reclaimed or if found will have been damaged beyond repair.

Life magazine, Dec. 16, 1966, reported, "After the deluge which particularly ravaged Florence came new invasions by the sea, landslides that devoured whole villages, rampaging rivers that destroyed bridges, buildings, multitudes of animals. Many people died; many more are homeless. A third of Italy's economy is wrecked and thousands of square miles of farmland, ruined by sea water, will be unusable for almost a decade. . . .

"Some 7,500 Italian soldiers and hundreds of American and European students have been helping to clear the debris."



Before the flood, Italian broadcast speaker Elio Milazzo (left) and Editor Luciano Monti (right) in front of the Italian broadcast office. The water level was 13 feet above street level.

MCC (Canada) Meets

Mennonite Central Committee (Canada) at its third annual meeting in Winnipeg, Man., approved a cash budget of \$460,000 for 1967. It anticipated material aid receipts during the current year valued at \$350,000.

All 26 members of the committee, representing eleven Mennonite and Brethren in Christ conferences and churches and five provincial MCC organizations, were present in the Elmwood Mennonite Brethren Church, Jan. 13 and 14. Guests from various parts of Canada and administrators from the international Mennonite Central Committee office in Akron, Pa., were also present.

Program Plans for 1967

The meeting approved the following plans for the coming year:

- * To send \$345,000 in cash to the international MCC for its overseas program of relief, service, peace, and disaster service;

- * To intensify efforts to send a representative to North Vietnam, if possible, to bring a relief ministry there, and, further, to create a fund for relief contributions designated for North Vietnam;

- * To appoint a person to study immigration, biblically and historically, and to prepare a possible philosophy of immigration;

- * To study the Indian, Eskimo, andmetis problem in Canada, possibly starting a service program;

- * To give high priority to planning and promoting an aggressive Food for India program;

- * To continue, and if possible to expand, the summer service;

- * To encourage Mennonite and Brethren in Christ churches in Canada to hold appropriate centennial services on June 25, 1967, to commemorate the founding of the Dominion;

- * To send the Canadian government early a letter expressing Mennonite and Brethren in Christ churches' appreciation for the freedoms they have enjoyed in Canada during the last century;

- * To encourage existing historical societies or other interested groups to write a history of the Mennonite and Brethren in Christ churches in Canada; and

- * To encourage peace oratorical and essay contests.

Summary of 1966 Activities

Cash contributions in 1966 totaled \$388,765, an increase of \$42,000 (12 percent) over 1965.

Over 300,000 pounds of material aid items valued at \$342,000 were received by the Yarrow, B.C., and Kitchener, Ont., processing centers in 1966. Canadians contributed 9,652 Christmas, 9,152 layette, and 2,859 leprosy bundles during the year.

The public meeting was held in the Mennonite Brethren Collegiate Institute auditorium Friday evening, Jan. 13. Atlee Beechy, coordinator of counseling services at Goshen College and director of Vietnam Christian Service in 1966, was guest speaker.

Beechy called Vietnam "a festering sore that doesn't go away." "a Jericho road in our time." He described the great physical, health, and family needs in Vietnam, but added that the needs of the human spirit seemed to him to require the most attention.

Eight Mennonites from Canada are among the 63 workers from three nations and 12 denominations who are currently serving in Vietnam Christian Service.

David P. Neufeld was elected chairman; Newton Gingrich, vice-chairman; C. J. Rempel, secretary; Ted E. Friesen, treasurer. Harvey Plett, E. J. Swalm, and James Mullett were elected to the executive committee.

Lively Response To Peace Broadcasts

A special Vietnam series on The Mennonite Hour drew lively response from listeners across the country. While a number of negative criticisms were to be expected because of the nature of the broadcasts, by far the most letters commended the series.

"Your forthright broadcasts about the Vietnam war," a listener from Pennsylvania responded, "were a new high in your religious broadcasts' relevancy for today's world."

A news director and broadcaster of a Michigan radio station reported, "Several listeners have called in concerning your series on the war. Many of our patriots are rather disturbed by your message—personally, I believe you are much closer to the ideal than most."

The series of Mennonite Hour talks during December, "Peacemonger or Peacemaker?" were an outspoken plea to Christians everywhere to live the life of love. The "hard sayings" of Jesus Christ were clearly outlined—those concerning turning the other cheek, loving your enemies, praying for your persecutors in the winning way of love.

War in general and specifically the current war in Vietnam were discussed. Mennonite Hour speaker David Augsburger laid the groundwork for the series around three messages, "The Christian: The Universal Man; The Disarmed Man; The Sacrificial Man." Six guest speakers, returned workers from Vietnam, added their impressions of a people and their country in the midst of a foreigners' war.

The speakers were: Willard Krabill,

former MCC director in Vietnam, and member of the president's six-member investigative team; Atlee Beechy, former director of Vietnam Christian Service; James and Everett Metzler, veteran Eastern Board missionaries to Vietnam; Carl Yoder, medical missionary to Vietnam; and Harold Kooker, formerly in Vietnam with International Voluntary Service.

Hears for First Time

"Last Sunday was the first time I have heard The Mennonite Hour. It was most refreshing to hear your peace message. Do you intend to do a series on peace? If you do, I want to help in getting support for you." This commendation was from a Methodist minister in Fullerton, Neb.

Another positive comment came from Mr. A. H., Hawarden, Iowa: "It is good to hear a group such as yours standing for the principles of Christian behavior and suffering as taught and practiced by our Lord Himself, and a group which also is not afraid to preach the gospel of salvation in Jesus Christ."

May Help Wake Us

A Church of the Brethren pastor in Minnesota wrote, "Your gracious frankness is much needed, and may help to wake up some who feel that America is the epitome of Christian civilization and as such can do no wrong."

Among listeners were families who have draft sons facing the prospect of Vietnam. One Midwestern mother responded

to the broadcast with, "Please pray for our 17-year-old son, who is very nervous about serving in the armed forces. He has lost all interest in school and is failing in two subjects now. He becomes so upset that he screams and he always ends by saying, 'I'll be in Vietnam soon.' Pray for him that the Lord will help to find the answer Christ would have him find."

Negative Comments

Not all comments were favorable. A different response to The Mennonite Hour peace messages came from Mrs. R. F., Clyde, Ohio, "You talks on war and peace only convince me of the wrongness of the religious pacifist. Only free people can hear and preach the gospel."

One listener from Pennsylvania, calling for a stop in what she felt was anti-government preaching, wrote, "I cannot support your program until you get back to basic biblical preaching. Please, I beg of you, return to preaching the gospel as Christ commanded us to do."

Challenging David Augsburger and the peace position he represented, a listener from Lewistown, Pa., commented, "I think the position you and your colleagues hold is idealistic rather than realistic. It is oversimplified and would fail practically. It needs to be overhauled in order to be relevant."

Other Departments Speak Out

Mennonite Broadcasts has been outspoken about war in several departments

Thirteen Attend Orientation



Thirteen persons attended Voluntary Service and I-W orientation at the Eastern Mennonite Mission Board headquarters at Salunga, Pa., Jan. 2-7.

Those entering VS were: Betty Gerber, Fairview, Mich., and Carolyn Ruth King, Wagontown, Pa., assigned to Birmingham, Ala.; Richard E. Miller, Route 1, Lititz, Pa., to Anderson, S.C.; William Houser, Lampeter, Pa., to British Honduras; Maxine Bitkofer, 2501 Wallace Road, Salem, Oreg., and Evelyn Buckwalter, Route 1, Narvon, Pa., to New York City; Erma High, 928 Hartman Station Rd., Lancas-

ter, Pa., Lamar Weaver, Route 1, New Holland, Pa., and Daniel Yoder, Grandridge, Fla., to Washington, D.C.; and Galen Lehman, 2273 Hobson Road, Lancaster, Pa., to be assigned.

Those entering earning I-W service were: Glenn Bruckhart, Route 2, Lititz, Pa., to Williamsport, Pa.; Ronald Martin, Box 177, Maugansville, Md., and David Musser, Route 1, Denver, Pa., indefinite.

At a commissioning service at East Chestnut Street Mennonite Church on Jan. 7, Chester L. Wenger spoke on the theme, "So Send I You."

recently. A recent *Informers*, Mennonite Broadcasts' information magazine, ran an article about a Vietnamese Bible course student who sees the war as Christians killing non-Christians. A reader in Meade, Kan., responded, "I thank you and congratulate you for having the nerve to print such an article in these times of war. Only wish many more Christian papers would print similar articles. . . ."

And Heart to Heart, Mennonite Broadcasts' homemakers' program, offered a talk on war toys for children, "Violence Isn't Fun," just before Christmas shopping began and received wholehearted approval in listener response.

The Mennonite Hour December series are printed in a booklet, *Peacemonger or Peacemaker?* available free from Mennonite Broadcasts, Harrisonburg, Va., or Kitchener, Ont.

Camp Luz Schedule 1967

July 3-8, Bible Memory Camp, c/o Harvey Birky, Goshen, Ind.

July 10-15, A.M. Youth Camp, sponsored by Mission Board; Lester Roth, Director.

July 17-22, A.M. Children's Camp, sponsored by Mission Board; Raymond Shank, Director.

July 22-29, Older Jr. High and High School Camp; David Eshleman, Director.

July 29 to Aug. 5, Boys' Camp (director to be supplied).

Aug. 5-12, Girls' Camp; Eldina Miller, Director.

Aug. 12-19, Jr. High Camp; Marion Bontrager, Director.

Aug. 21-26, Mission Workers' Family Retreat.

Hesston College

The 39-voice College Choir, under the direction of Lowell J. Byler, will appear Feb. 27 before the State Legislature at Topeka, Kan., where they will sing several numbers. This is part of a weekend tour which also includes a stop at Garden City, Mo., and Kansas City.

A debate class has been started at Hesston College the second semester, in conjunction with the discussion class. Seven students have enrolled.

The debaters will be given the opportunity to debate before the student body. Plans are also being made for a debate team to go to the Annual Invitational Debate Tournament, March 4, at Ottawa University, Ottawa, Kan.

The second witness workshop was held in Wichita Jan. 27-29, under Ivan Lind's guidance and with thirteen Hesston College

students participating. Plans were made by the Small Group Commission of the YPCA.

The group scattered, mainly to restaurants, to make contacts with people. Their purpose was to find out their needs, show a genuine interest in them, and point them to the One who can satisfy their deepest needs.

An attendance of 159 at the fifth annual Inter-Mennonite School for Ministers, Feb. 7-10, broke all previous records. Morning sessions were held on the Hesston College campus and afternoon sessions on the Bethel College campus.

The school is designed to serve the constituency west of the Mississippi, and the state of Illinois. J. J. Enz, professor of Old Testament at the Mennonite Biblical Seminary, Elkhart, Ind., and Professor Werner Kroeker of the Mennonite Brethren Seminary, Fresno, Calif., conducted the studies.

Partially overlapping with Ministers' Week were the 1966-67 Conrad Gebel lectures by Melvin Gingerich, archivist at the Mennonite Historical Library, Goshen, Ind., the evenings of Feb. 5-8, at the Hesston Mennonite Church. His lectures are entitled, "The Christian in Revolution."

Eastern Mennonite College

Two teachers will be added to the faculty this semester. George R. Brunk, Sr., will serve as associate professor of practical theology. He will teach Mennonite history and two courses in the seminary. Bro. Brunk, candidate for a ThD from Union Theological Seminary, Richmond, Va., has had wide experience in evangelistic meetings across the Mennonite Church.

Daniel R. Shenk will be teaching an evening class in social work. Shenk is on the staff at the Brook Lane Psychiatric Center, Hagerstown, Md. He is the son of John H. Shenk, pastor of the Rock of Ages broadcast, Newport News, Va.

Four professors received certificates of recognition for their service at Eastern Mennonite College during the annual fellowship dinner. The certificate of highest recognition went to Homer A. Mumaw, associate professor of biology, who has been on the Eastern Mennonite College faculty for thirty years. Certificates acknowledging fifteen years of service on the faculty were awarded to Esther K. Lehman, professor of education, Samuel L. Horst, assistant professor of social science, and C. Irvin Lehman, professor of Old Testament language and literature.

Ministers' Week, held during the week of Jan. 23, had an enrollment of approximately 100 pastors. Students and a num-

ber from the local community also participated in many sessions. One of the high points of the week was a sessions in which several students gave their opinions and perspective on the Mennonite Church. Ministers then discussed the pros and cons of the viewpoints of young people today.

Previous to the Ministers' Week was the Ministers' Course which included seminars and lectures on contemporary issues, and helps for pastors. Seventeen were enrolled in the program. Guest instructor for the two-week course was Roy D. Kiser of Stuarts Draft, Va.

Refugees Double In Number

Nine hundred thousand more Vietnamese became refugees in their own land during 1966, according to U.S. Mission statistics in Saigon.

The cumulative number of refugees more than doubled—from 700,000 in January to more than 1.6 million in December.

While 300,000 persons returned to their original homes, and an additional 300,000 were resettled in new areas, at the end of December there were still 750,000 persons in temporary shelters.

Temporary refugee camps numbered 280 in November, 1966. Four hundred and twelve hamlets have been resettled by refugees.

More than 20 American and international voluntary agencies have programs directed toward Refugee assistance. Vietnam Christian Service and Asian Christian Service (sponsored by the East Asia Christian Conference) are the major programs representing Protestant churches throughout the world in Vietnam.

Calendar

- I-W Sponsors' & Service Counselors' Conference, Chicago, Ill., March 1, 2.
- Eastern Mennonite Board of Missions and Charities meeting at Weaverland Mennonite Church, East Earl, Pa., March 7-9.
- Mennonite Publication Board meeting, Elizabethtown, Pa., March 30 to April 1.
- Ohio Mennonite Mission Board Annual Meeting, Orrville Mennonite Church, Orrville, Ohio, April 28-30.
- Ohio & Eastern Mennonite Conference, Neshville, Pa., May 7-10.
- Annual sessions of the Mennonite Conference of Ontario, Zurich, Ont., June 2, 3.
- Pacific Coast Conference, June 8-11.
- General Mission Board meeting, Hesston, Kans., June 22-25.
- Virginia District Conference, EMC, Harrisonburg, Va., July 11-14.
- Mennonite World Conference, Amsterdam, Holland, July 23-30.
- Mennonite General Conference, Franconia Conference, Aug. 19-24.
- Board of Education, Eastern Mennonite College, Harrisonburg, Va., Oct. 20, 21.

FIELD NOTES

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

Sunday, Feb. 26, has been designated as the **Day of Prayer for Peace** in the Mennonite and Brethren in Christ churches of Pennsylvania. We urge every congregation to share in this prayer for peace. We believe that Almighty God who is in control can bring to pass His purposes as we move toward the ultimate goal of history.

We would also recommend that congregations invite their neighboring churches of other denominations to share in this **Day of Prayer for Peace**, either in their own church, or by meeting with you in your church.

Carl V. Yoder, who has served as associate pastor of the Tedrow congregation, Archbold, Ohio, for the past three years, was chosen to serve as pastor beginning Jan. 1, 1967. Roy Sauder, who has served as pastor for 16 years, continues as overseer.

Laurville Church Center has openings for year-round service. A person for housekeeping services is needed Mar. 1, a maintenance man Apr. 1, and a secretary June 12. This may be on a VS basis or for wages. Inquiries may be addressed to Laurville Church Center, R. 2, Mt. Pleasant, Pa. 15666.

Thirteenth Annual Meeting of the Association of Mennonite Aid Societies to be held Mar. 2, 3 at the Atlantic Hotel, Chicago, Ill. This meeting is open to anyone who is interested. Ministers in particular are urged to attend. Featured speaker is Howard D. Raid, president-elect of Freeman Junior College, Freeman, S. D.

The Annual Camping Convention-Workshop of the Mennonite Camping Association will be held Apr. 7-9, 1967, at Camp Friedenswald, Southern Michigan, just north of Goshen and Elkhart, Ind. The program is designed for all persons associated with camp administration, committees, boards of directors, officers, and staff. Programs are being sent to MCA members and association or board officers. If you do not receive one, write to J. R. Buzzard, Secretary of Mennonite Camping Association, Scottsdale, Pa. 15683.

The Association of Mennonite Social Workers will hold their 1967 annual meeting, May 20, at Goshen College, Goshen, Ind. The program will feature new projects in social welfare of particular interest to Mennonites. The main subject will be a panel of clergy and social workers discussing "psycho-social

and theological dilemmas of divorce and remarriage." The program will be open to the public. Association members are encouraged to come early on Friday evening, May 19, and attend a pre-registration and social meeting where they can renew acquaintances. Further details and a full program will be released in early April.

New members by baptism: two at Lambertville, N. J.; one at Seventh Street, Upland, Calif.; sixteen at Conestoga, Morgantown, Pa.; five at Pea Ridge, Philadelphia, Mo.; two at Salem, Wooster, Ohio; three at Belmont, Elkhart, Ind.

Special meetings: Charles Gogel, Phoenixville, Pa., at Staunton, Va., Feb. 19-26. Harold Fly, Schwenksville, Pa., at Mt. Vernon, Oxford, Pa., Feb. 18-26. George Beare, Upland, Calif., at Sharon, Winton, Calif., Mar. 5-12. Dean Swartzendruber, Wellman, Iowa, at Julesburg, Colo., Mar. 12-17.

Martin Lehman, Tampa, Fla., at First Mennonite, St. Petersburg, Fla., Feb. 22-26. **Paul M. Roth**, Masontown, Pa., at Thomas, Thomas Mills, Pa., Mar. 12-19. **J. C. Wenger**, Goshen, Ind., at Weavers, Harrisonburg, Va., Mar. 19-26. **John M. Drescher**, Scottsdale, Pa., at Martinsburg, Pa., Mar. 5; Crown Hill, Rittman, Ohio, Mar. 24-26; Chestnut Street, Lancaster, Pa., Apr. 19-22.

Change of address: Dale Schumm from 14, Kasturba Gandhi Marg, Katra, Allahabad-2, U.P., India, to Oaklands Landour, Mussoorie, U.P., India.

Mrs. Edna Swartzendruber, retired missionary, hopes sometime this year to move to Pehuajo, Argentina, where her daughter lives.

Bro. H. F. Reist passed away Jan. 29. Funeral services were held Jan. 31, at the United Mennonite Church, Prentiss, Texas, with Elvin Snyder from Corpus Christi officiating. Bro. Reist was pastor and bishop of the La Gloria Mennonite Church until his retirement from the active ministry.

Conestoga Bible School, Morgantown, Pa., Feb. 20 to Mar. 3. Instructors are Herman Glick, John Glick, Elmer Kolb, Omar Kurtz, and William Weaver.

Recent wedding anniversaries in the Sugar Creek congregation, Wayland, Iowa: Mr. and Mrs. Joe Graber, 55th, Jan. 10; Mr. and Mrs. Sam Nebel, 53rd, Feb. 1; Mr. and Mrs. John Wagler, 51st, Jan. 26.

In John 14:26 we read, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things."

In the "Nurture Lookout" column of the Jan. 17 issue, I read about the need of having trained leaders and teachers for Sunday school and summer Bible school. I agree. Too often in the past, God could not accomplish His purposes because of our lack of training. My question is, "What kind of training is necessary?"

When Jesus chose the men who were to carry on His program after His ascension, He didn't select the educated, the ones with a degree in religious education. He chose fishermen, tax collectors, and other common men. He trained them during His ministry and filled them with His Holy Spirit and they through His power turned the world upside down.

The kind of training that is of absolute necessity today is being trained by Jesus in a walk by faith, being filled with the Holy Spirit. Education has much to contribute to the teaching program of the church, but without the training of the Holy Spirit, it is worse than no teaching at all.

We cannot use any part-time teachers, just those who are following Jesus full time.—Daniel L. Sauder, Bridgeton, N.J.

It is encouraging to read Bro. Blosser's article, "Which Symbol?" (Jan. 10). Thanks to the writer and our editor for using this well-written message to the church. May the Holy Spirit speak to our readers as He has spoken to our brother to write to us on this valid matter.

The prophets spoke about man-designed ornaments. "Instead of sweet smell there shall be stink" (Is. 3:24). "Thou deckest thee with ornaments of gold . . . in vain shalt thou make thyself fair" (Jer. 4:30). God through His Holy Spirit told the church, "Let it not be . . . wearing of gold" (1 Pet. 3:3; 1 Tim. 2:9). Revelation describes the "mother of harlots" in chapter 17. The victim of the wrath of God and eternal damnation is wearing gold. Shall we wear a symbol in sympathy of her instead of God's described order? Those of us who wear or wish to wear the ring need a heart operation from Jesus Christ to relieve us of this world-pleasing symbol, for Jesus said, "by their fruits ye shall know them."—Simon Schrock, Fairfax, Va.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Brandeberry, Larry and Marjorie (Ressler), Goshen, Ind., second child, first daughter, Lisa Lynette, Jan. 22, 1967.

Brunner, David and Fern (Graybill), Akron, Ohio, second daughter, Marta Lane, Jan. 16, 1967. **Eby**, J. Herbert and Marian (Hertzler), Lancaster, Pa., fifth child, fourth son, Lamar Duane, Jan. 21, 1967.

Elswick, Euell D. and Nora (Troyer), Middlebury, Ind., second son, Darin Lee, Jan. 4, 1967.

Hertzler, Mervin and Ruth (Harnish), Seven Valleys, Pa., second daughter, Cheryl Lynn.

Keener, Jay Clyde and Vera (Stoltzfus), Harrisonburg, Va., second son, Bryan Lynn, Dec. 22, 1966.

Lengacher, Albert and Barbara Jean (Stoll), Montgomery, Ind., a daughter, Katrina Sue, Jan. 24, 1967.

Litviller, Francis D. and Phyllis (Yoder), Washington, Iowa, second son, Timothy Alan, Jan. 21, 1967.

Martin, Glenn E. and Doris H., fifth child, fourth son, Markel Lynn, Oct. 20, 1966.

Martin, Omar R. and Anna Blanche (Clugston), Chambersburg, Pa., a daughter, Elaine Kay, Dec. 27, 1966.

Miller, Robert and Sue (Townsend), Millersburg, Ohio, a son, Scott Alan, Jan. 9, 1967.

Schultz, Alvin and Irene (Gingerich), Milverton, Ont., second child, first son, Jay Martin, born Oct. 23, 1966; received for adoption, Dec. 1, 1966.

Sherzer, Kenneth and Nancy (Bauman), Millersville, Pa., first child, Kenneth Eugene, Nov. 15, 1966.

Stoner, Gerald and L. Elaine (Buckwalter), Nazareth, Ethiopia, first child, Ann Marie, Jan. 31, 1967.

Stutzman, Donald Glen and Gladys (Derstine), Schwenksville, Pa., first child, Lisa Renee, Jan. 24, 1967.

Troyer, Samuel and Karen (Miller), Millersburg, Ohio, first child, Stacey Lynette, Dec. 8, 1966.

Ulrich, Leo and Carolyn (Baker), Calling Lake, Alta., second child, first son, Philip Leon, Jan. 24, 1967.

Weaver, Henry M., and Esther (Stauffer), Roberson, Pa., sixth child, fourth daughter, Jane Louise, Jan. 12, 1967.

Weaver, Lewis E. and Janet (Hattery), Wakarusa, Ind., second daughter, Tanya Sue, born Dec. 19, 1965; received for adoption, Dec. 20, 1966.

Wise, Arthur and Betty (Martin), Tampa, Fla., fourth child, first son, Sheldon Arthur, Sept. 27, 1966.

Wittmer, Laverne and Mary Jane (Erb), Hartsville, Ohio, second son, Michael Eugene, Jan. 23, 1967.

Yoder, Enos J. and Verna (Schrock), Westphalia, Kan., fourth daughter, Edna Irene, Jan. 13, 1967.

Yoder, Henry L. and Ruby (Helmuth), Middlebury, Ind., first son and first daughter, Arlan Jay and Anita Kay, Dec. 20, 1966.

Yoder, Kermit and Sharon (Wise), Kinshasa, Republic of Congo, Africa, second daughter, Kristen Denise, Jan. 7, 1967.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is added to those not receiving the Gospel Herald if the address is supplied by the officiating minister.

Faulhaber—Gerber.—Clare Arlio Faulhaber, Stratford, Ont., and Freida Elizabeth Gerber, Bruner, Ont., both of Poole con., by Herbert Schultz, Sept. 10, 1966.

Hochstetler—Martin.—Jay Hochstetler, Wolford, N.D., Lakeview con., and Darlene Martin, Minot, N.D., Fairview con., by Emery Hochstetler and Floyd Kauffman, Dec. 23, 1966.

Holsopple—Kanagy.—LaMar Holsopple, Archbold, Ohio, West Clinton con., and Patty Kanagy, Cable, Ohio, Oak Grove con., by Eldon King, Dec. 18, 1966.

Keim—Yoder.—Benjamin Keim and Lovina Yoder, both of Sarasota, Fla., Palm Grove con., by Orin Kauffman, Dec. 24, 1966.

Martin—Martin.—Amos Martin, Ephrata, Pa., and Sandra Lee Martin, New Holland, Pa., both of Griddle con., by Amos H. Sauder, Dec. 3, 1966.

Miller—Kuhns.—Keith H. Miller and Susan Kay Kuhns, both of Aurora, Ohio, Plainview con.,

by Eugene Yoder and David F. Miller, Jan. 7, 1967.

Mullet—Sharp.—Melvin Mullet, Sarasota, Fla., Hartville (Ohio) Conservative con., and Sally Sharp, Sarasota, Fla., Locust Grove (Pa.) con., by Orin Kauffman, Oct. 1, 1966.

Rominj—Beutel.—Anton Rominj, Bloomington, Ill., and Lynne Ann Beutel, Tremont, Ill., both of West Menomonee (Morton, Ill.) con., by Clyde D. Fulmer, Jan. 21, 1967.

Schellenberg—Biehn.—Arnold Nick Schellenberg, Watrous, Sask., Bethany (GC) con., and Ruby Serena Biehn, Watrous, Sask., Sharon con., by Herbert Schultz, Nov. 19, 1966.

Stauffer—Sensenig.—Edwin S. Stauffer, Leola, Pa., Church of the Brethren, and Anna Mae Sensenig, Ephrata, Pa., Martindale con., by Amos H. Sauder, Oct. 25, 1966.

Weaver—Thomas.—Doug Weaver, Washington, Ill., Metamora con., and Sue Thomas, Washington, Ill., by Norman Kauffman, Dec. 17, 1966.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Albrecht, Lydia, daughter of Joe and — Erb, was born in East Zorra Twp., Ont., Feb. 22, 1885; died at Baden, Ont., Jan. 20, 1967; aged 81 y., 10 m. 29 d. In 1903 she was married to Joseph Albrecht, who died in 1938. Surviving are 2 sons (Harvey and Elmer), 3 daughters (Adeline—Mrs. Joel Stere, Lucinda—Mrs. Irvin Stere, and Katie—Mrs. Joseph Roth), one brother (Jacob), 2 sisters (Fannie—Mrs. Christian Bender and Clara—Mrs. Nicholas Zehr), 14 grandchildren, and 23 great-grandchildren. She was a member of the East Zorra Church, where funeral services were held Jan. 23, with Newton Gingrich and Henry Yantz officiating.

Armstrong, J. C. (Clifford), son of James H. and Mary Catherine (Beeman) Armstrong, was born in Knox Co., Ohio, Aug. 17, 1891; died at Detwiler Hospital, Wauseon, Ohio, Jan. 23, 1967; aged 75 y. 5 m. 6 d. On Feb. 24, 1914, he was married to Barbara Short, who died Mar. 29, 1965. Surviving are 3 daughters (Pearl—Mrs. Owen Sigg, Aretha—Mrs. Conrad Hausch, and Hilda—Mrs. Carl Dohm), 3 sons (Carl, Lloyd, and Jesse), 22 grandchildren, and 25 great-grandchildren. He was a member of the Central Church, where funeral services were held Jan. 26, with Charles H. Gausche and Dale Wye officiating; interment in Lockport Cemetery.

Bender, Lydian, daughter of Jacob B. and — Bender, was born in East Zorra Twp., Ont., Aug. 18, 1897; died in Stratford (Ont.), Jan. 19, 1967; aged 59 y. 5 m. 1 d. On Sept. 27, 1933, she was married to Joe Bender, who survives. Also surviving are 2 sons (Verlus and Elwood), 3 brothers (Abner, Lorne, and Clayton), and 3 sisters (Barbara—Mrs. John Licht, Louella—Mrs. Nick Jutz, and Drusilla). She was a member of the East Zorra Church, where funeral services were held Jan. 22, with Newton L. Gingrich and Dan Wagler officiating.

Bikler, Samuel B., son of Abram and Margaret (Rothgen) Bikler, was born Mar. 4, 1867; died at Millenham Convalescent Home, Elkhart, Ind., Jan. 24, 1967; aged 99 y. 10 m. 20 d. On Feb. 11, 1902, he was married to Sara Bare, who died Oct. 9, 1965. Surviving is one daughter (Ada). He was a member of the Holsopple Church. Funeral services were held at the Leinhardt Funeral Home, Jan. 26, with Duane Sholly officiating; interment in Yellow Creek Cemetery.

Denlinger, Judy Kay, daughter of Roy and Verna (Hostetter) Denlinger, was born at Chambersburg (Pa.) Hospital, Jan. 27, 1967; died one and one-half hours later. Surviving, besides her parents, are 7 brothers and sisters (Gerardine—Mrs. Christian Frey, Marlin, Ronald, Janice, Sue-

ta, Darlene, and Karen). Graveside services were held at Cedar Grove Church Cemetery, Jan. 28, with Nelson L. Martin officiating.

Gascho, Emanuel, only son of Mr. and Mrs. Christian Gascho, was born near Baden, Ont., Mar. 26, 1882; died at his residence in Kitchener, Jan. 27, 1966; aged 83 y. 4 m. 1 d. He was married to Melba Steinman, who died Feb. 22, 1957. To this union were born 2 sons (Carl and Roy) who survive. Also surviving are his wife, Lucinda Martin, 2 sisters (Mrs. Samuel Steinman and Lydia Gascho), and 6 grandchildren. Three sisters preceded him in death. He was a member of the Stirling Avenue Church, where funeral services were held July 30; interment in Woodland Cemetery.

Geigley, Mary B., daughter of the late John and Amanda S. Geigley, was born in Lancaster Co., Pa., Jan. 31, 1904; died at her home, in Ephrata, Pa., Dec. 10, 1966; aged 62 y. 10 m. 10 d. Surviving are one brother (John) and one sister (Susan). She was a member of Metzler's Church, where funeral services were held Dec. 13, with Roy B. Martin officiating.

Kaser, Elizabeth, daughter of Daniel and Magdalena (Frey) Miller, was born near Kokomo, Ind., May 6, 1870; died Jan. 12, 1967; aged 96 y. 8 m. 6 d. On Nov. 16, 1889, she was married to Eli Kaser, who died in 1932. Surviving are one daughter (Mrs. Hollie Hazelett), 10 grandchildren, 26 great-grandchildren, and 12 great-great-grandchildren. Preceding her in death were 3 children (Mrs. Goldie Duddley, Tobie, and Everett). She was a member of the Howard-Miami Church, where funeral services were held Jan. 15, with Emanuel J. Hochstetler and Harold Mast officiating; interment in Mast Cemetery.

Lindemuth, Samuel M., son of John and Kate (Mackley) Lindemuth, was born in Lancaster Co., Pa., Oct. 15, 1885; died at his home near Mt. Joy, Pa., Jan. 11, 1967; aged 81 y. 2 m. 27 d. He was married to Lizzie R. Hess, who died in 1955. Surviving are one daughter (Miriam—Mrs. E. Murrin Heiss), 2 stepchildren (Grace—Mrs. Walter Becker and Clarence H. Dipple), 3 grandchildren, 2 great-grandchildren, and 2 sisters (Katie and Mrs. Edith Moore). He was a member of Risser's Church, where funeral services were held Jan. 15, with J. Harold Forwood and Clarence E. Lutz officiating.

Mauist, Nelson B., son of Benjamin S. and Martha Elizabeth (Grady) Mauist, was born near Myersdale, Pa., June 28, 1873; died at the Myers Nursing Home, Jan. 20, 1967; aged 93 y. 6 m. 21 d. On Nov. 12, 1892, he was married to Susan Burkholder, who died Feb. 7, 1945. On Oct. 12, 1947, he was married to Ellen Burkholder Mellinger, who survives, at the age of 99. Also surviving are 3 children (Henry, Ralph, and Mrs. Mary Hochstetler), 3 stepchildren, 9 grandchildren, and 17 great-grandchildren. He was a member of the North Main Street Church, Nauvoo, Ind., where funeral services were held, with Homer F. North and Robert Gerber officiating; interment in Sun Union Cemetery.

Miller, infant daughter of Tobe and Martha (Plank) Miller, London, Ohio, was stillborn Jan. 19, 1967. Besides her parents, she leaves one sister (Deanne), maternal grandparents (Mr. and Mrs. Sam Plank), and paternal grandparents (Mr. and Mrs. Jonas L. Miller). Funeral services were held at the home and at the graveside at Sharon Mennonite Cemetery, Jan. 20, with Melvin Yutz officiating.

Snyder, Annie, daughter of John K. and Veronica (Shantz) Snyder, was born Jan. 28, 1870; died at Waterloo, Ont., Jan. 25, 1967; aged 97 y. 3 d. Surviving are one brother (Herman) and one sister (Mrs. Veronica Snyder). She was a member of the Shantz Church, where funeral services were held Jan. 28, with Leslie Wittmer officiating.

Wenger, Ed, son of Joseph and Elizabeth (Roth) Wenger, was born in Washington Co., Iowa, July 31, 1882; died at Henry County Memorial Hospital, Jan. 17, 1967; aged 84 y. 5 m. 17 d. On Mar. 1, 1906, he was married to Elizabeth Good,

who died Oct. 12, 1952. Surviving are 4 children (Minnie—Mrs. Elmer Roth, Frances—Mrs. Mahlon Wyse, Margaret—Mrs. Glen Richard, and Clarence), 19 grandchildren, and 14 great-grandchildren. He was the last of a family of nine children. One son, Elmer Joseph, and one infant grandson also preceded him in death. He was a member of the Bethel Church, where funeral services were held, with Simon Gingerich, Willard Leitchy, and Ira Wenger officiating.

Wyse, Magdalena A., daughter of Jacob and Mary (Rychener) Nafziger, was born in Archbold, Ohio, Feb. 11, 1872; died Jan. 20, 1967; aged 94 y. 11 m. 9 d. On Sept. 25, 1892, she was married to Samuel S. Wyse, who died June 12, 1939. Surviving are 3 sons (Henry, Jesse, and Otto), 20 grandchildren, 65 great-grandchildren, one sister (Sarah—Mrs. Peter Beck), and 2 brothers (William H. and Charley). A son (Charley) preceded her in death. She was a member of Central Church, where funeral services were held Jan. 23, with Charles Gausche, D. A. Yoder, and Roy Sauder officiating; interment in Pettitville Cemetery.

Zehr, infant daughter of Lloyd and Janet (Zehr) Nohr, Milverton, Ont., was stillborn Jan. 13, 1967. Graveside services were held Jan. 14, with Herbert Schultz officiating; interment in Poole Church Cemetery.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottdale, Pa. 15083.

The History and Religion of Israel, by G. W. Anderson. Oxford University Press. 1966. 210 pp. \$3.75.

There are many books on the history of Israel and on the religion of Israel. Here's a book that weaves both history and religion together in such a way that they seem inseparable. The introduction sets the stage for the big drama. From the standpoint of history, Israel's contribution was quite small compared to other nations. In terms of religion, Israel gave to the world a great deal, way out of proportion to her size. Beginning with the patriarchs we follow the stream through the Old Testament to the Macabean period after the return from the exile. Professor Anderson writes in a clear and interesting style. The layman will find here a brief, accurate, and worthwhile introduction to Hebrew history. —G. Irvin Lehman.

• • •

Under God: A Government Textbook for Junior High Schools, by William C. Hendricks. Eerdmans Publishing Company, 1966. 272 pp. \$4.95.

This textbook for junior high on government arouses one's curiosity by its very title, **Under God**. These are the words which were added to our nation's pledge to the flag by an act of Congress in 1954.

When signing this act President Eisenhower spoke of "the dedication of our nation and our people to the Almighty

... " and of "reaffirming the transcendence of religious faith in America's heritage and future. . . ." This book is written under the same general assumption that America's background is a Christian background. The author is explicit, however, in stating why the title was chosen. He sees God as ordaining or establishing government and as ruling people through government. Nations are under God's care and individual citizens have their needs provided by God.

Frequently quoting Scripture, this rather factual oriented discussion of local, state, and national government is amply illustrated and is clearly written. The many quotations from the Bible may be both a strength and a weakness; a strength in that students do well to be very familiar with what the Scriptures teach on the state and the proper relation of a Christian to it. The weakness, this reviewer believes, is the subtle assumption that since God ordains our government our Christian duty is to cultivate a strong sense of national feeling and loyalty, the liberal use of Scripture tending to make this assumption to appear irrefutable. The author infers that the sight of the flag should give us the "thrill of loyal, red-blooded patriotism."

The teaching of good citizenship has an important place in the Christian school if it is kept in its place. Our age, however, calls not for the intensification of national loyalties, but for the cultivation of international understanding. The Christian is properly a believer in God who is the God of all the nations. The Christian brotherhood is an international brotherhood. The myths concerning America's development along Christian lines may have been a comfortable luxury for the past, but we can hardly afford to reinforce such complacent dreaming in the minds of present-day youth who face an increasingly crowded, hungry, and frustrated world for the most part. Youth deserve to face the real challenge to develop international perspectives rather than selfish national ones. The world of today needs Americans who will forego their "red-blooded patriotism" for much-needed qualities of humility, understanding, and creative compassion.

The author, though seeing war having its source in sin, states, "In spite of their relationship to evil, war is not always wrong. . . . War belongs to this world; after this world has passed away there will be no more war. Military service and war are not sinful in themselves. If they serve to maintain justice they are of much value and we should consider them to be instruments of God."

This reviewer suggests that Christian schools might well consider whether it would not be expedient to use a conventional textbook in preference to one

such as this which fails to come to grips with the most urgent challenges of our time and which attempts to bolster military activities with Scripture.—Samuel L. Horst.

• • •

The Early Church, by W. H. C. Frend. J. B. Lippincott Co. 1966. 288 pp. \$3.50.

History can be made interesting. This book succeeds. The Roman Empire in the Mediterranean world is described as the stage for the world-changing story of Christianity. Rome's tumultuous encounter with Judaism sets the tone for much of what follows in the Christian church. From a little-known beginning the church is seen emerging from the synagogue. As it spreads, it attracts and adds multitudes of pagans from all parts of the empire.

In accurate, precise, and clear focus Professor Frend pictures the Christian leaders, their enemies, the movements within the church, interaction of church and state, church organization, schisms, and heresies. We have here, then, a survey of the historical and theological development of the church from its inception through the fifth century. It provides the layman with an easily read, good introduction to the first part of a story that has changed the world. Excellent for church libraries.—G. Irvin Lehman.

Items and Comments

There has never been a time when, with the nation at war, there has been so much conflict between church and state over that war as there is today. Dr. John C. Bennett, president of Union Theological Seminary, said in New York. Addressing a session of the interreligious Institute for Social Studies at the Jewish Theological Seminary, Dr. Bennett said there is now "a growing sense of our nation as being carried along by the momentum of its power. Whatever may have been the reason a few years ago, what we are now doing—and especially the destruction visited upon both North and South Vietnam by our overwhelming military power—is disproportionate to any good that can come out of it for the United States or the Vietnamese."

Churchmen, in protesting U.S. war policy, should not merely concentrate on individual instances of inhumanity, such as the bombing of civilians, he counseled, but rather should raise questions as to the total impact of the war.

• • •

Girls won't be allowed to wear slacks anymore on the campus of Brigham Young University, a large Mormon college in Provo, Utah. The new regulation includes bowling and other sports. "Slacks have their place—but not on a woman," one professor said.

Clyde W. Taylor, General Director for the National Association of Evangelicals, announced the resignation of the organization's executive director, Dr. Arthur M. Climenhaga.

Climenhaga returns to service with his denomination, the Brethren in Christ Church, where he will assume a major administrative position. A date for termination of responsibilities with the National Association of Evangelicals was not given.

The American Cancer Society predicts that if the present rate of the disease continues, one in four Americans will be struck by cancer at some time or other.

An estimated 51,800 deaths from lung cancer were predicted for 1967. The society said deaths from lung cancer continue to mount but that deaths from stomach and uterine cancer have declined.

Two sons of an Indiana minister are living examples of the old adage that life is full of strange little twists. One of the sons of Reverend C. T. Herod, minister of the Christian Church (Disciples of Christ) in Greenfield, Ind., is William, 21, a conscientious objector. Another son, Samuel, 32, is a major in the U.S. Air Force.

However, William, the conscientious objector, is in Vietnam as a relief worker. Samuel, the airman, is in the U.S. with the Strategic Air Command missile force at Omaha, Neb.

A third son, Gilbert, 29, also is in Vietnam—as a civilian. He is a surgeon working in the hospitals maintained by the Agency for International Development (AID). Dr. Herod was formerly on the staff of Methodist Hospital in Indianapolis.

A Protestant theologian said in St. Paul, Minn., that Christians should forget the debate about the "death of God" and concern themselves about the "death of man." Talk about "death of God" wastes time on the wrong question, Dr. George Forell told a convocation of 700 pastors and seminarians at Luther Theological Seminary. Dr. Forell, who is director and professor at the University of Iowa School of Religion, said the problem is man and his lost sense of mission.

"We soon will have the technical skill to remake man, just as we have technical skill now to kill every man on this earth," Dr. Forell declared. How to use

the vast technical powers available to man is the problem, he explained, adding:

"It is my conviction that cutting man off from God makes the solution to this problem even more difficult. . . . Whenever the relationship to God is destroyed, the relationship to the neighbor seems to suffer as well.

"It is for this reason I would hope Christian theologians as well as all other people interested in the earthly welfare of man would forget the debate about the 'death of God.'

"God is not dependent on our approval, support, or even belief. Let us rather concentrate on the question of how we can prevent the death of man."

The 1967 *Yearbook of American Churches*, published by the National Council of Churches, indicates a slight increase (1.1 percent) in church membership over 1965. Membership statistics are reported by 251 religious bodies of all faiths in the 50 states and District of Columbia.

Compilers of the *Yearbook* note, however, that data on church membership supplied by these bodies should be used only to indicate trends in the nation, as methods of compiling the information differ among them. Also the definition of church membership differs in several communions. Roman Catholics and a few Protestant bodies count all baptized persons, including infants, while most Protestant churches include only those over 13 years old.

Total church membership in 1966, reported at 124,682,422, was 1,374,973 more than in the previous year. However, this increase lagged slightly behind U.S. population growth, the figures show. Of all church bodies reporting, 222 are Protestant, with a membership of 69,088,183. The Roman Catholic figure is 46,246,175, reflecting a gain of 605,446 over the previous year.

Christians will be "disobedient to God's command" if they don't long and work for peace and "wreck their brains" for ways to achieve international peace and order, a prominent German Protestant churchman declared in a New Year's message.

Dr. Kurt Scharf, bishop of the Evangelical Church of Berlin-Brandenburg and chairman of the Council of the Evangelical Church in Germany (EKID), stressed that no people today, "no matter how distant from bloodshed, can enjoy local . . . peace."

"Any moment today," the EKID leader said, "a fire storm of war may spread from Southeast Asia, the Near East, Africa, or South America which would carry death and annihilation all over the world."

German people in particular, who live,

"amid the military power blocs," are obligated to give their utmost attention to the search for worldwide amity, Dr. Scharf stated.

With the backing and support of several religious organizations in Singapore, the Singapore government has banned twenty-six picture magazines. All of the publications have one thing in common—photos highlighting nudity—and all are printed in California.

The sale and circulation of all issues and editions of the publications were prohibited by order of the Minister for Culture and Social Affairs, Inche Othman Wok. In his directive, the minister said:

"The pictures of nudes published in these periodicals are so crude and vulgar that they cannot be described to be of high aesthetic value. They are morally debasing."

A leading Methodist ecumenist warned in Columbus, Ohio, that too many Christians see ecumenism "as a parlor sport for gregarious Christians, whereas it is a matter of life and death for the Christian churches."

The Methodist theologian, a delegate-observer at the four sessions of Vatican II, said, "I'm not interested in church union for its own sake or in the name of church togetherness. Even if there were a giant ecclesiastical merger, we'd still have accomplished very little by way of church renewal of the reestablishment of Christ's presence in the modern world.

"The only sort of ecumenism worth working for is a community of Christians who share a basic consensus in faith and morals," Dr. Outler said. "The flaw in our churches today is not nominal, or otherworldly, or worldly Christianity, or our kept clergy or our overweening laymen or our uninspired and incompetent leadership in high places. Our deepest malaise springs from the brute fact of the wellhopeless theological confusion amongst Christians as to the substance of the Christian message and style of life that has led to a tacit agreement that Christians don't really have to agree on matters of doctrine and morals."

Five Mennonite publishing houses representing four denominational bodies pooled their resources to produce a *Manual of Style* which is to be helpful to editors, publishers, and writers.

The following denominational bodies cooperated in producing the *Manual*: Brethren in Christ Church, Nappanee, Ind.; General Conference Mennonite Church, Newton, Kan.; Mennonite Brethren Church, Hillsboro, Kan., and Winnipeg, Man.; and the Mennonite Church, Scottsdale, Pa.



AN INTRODUCTION TO MENNONITE HISTORY

Edited by C. J. Dyck

Here is a history of all the descendants of the Anabaptists found in the Mennonite and Amish groups. This book introduces the reader to the basic historical and doctrinal developments through four centuries of Anabaptist and Mennonite efforts to be the faithful church.

There are chapters in the book entitled: The Mennonites in Russia, The (Old) Mennonite Church, The Amish, The General Conference Mennonite Church, The Mennonite Brethren Church, The Smaller Mennonite and Related Groups in North America, and The Continuing Vision.

Here is a book of history that is thorough, yet easy to read. It was prepared as a textbook for use in high schools. It is complete, even includes a four-page index, an Anabaptist-Mennonite family tree, maps and a chart showing the relationships of the various Mennonite bodies. Interesting—you'll have no trouble reading this history. Your people are a part of it.

If you can purchase only one book on Mennonite history, this is the one to get. It has 400 years of history condensed to 324 pages. You also have the choice of bindings, the cloth edition bound for posterity at \$5.75, and the 20th-century economy paperback at \$3.75.



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Coming Next Week

Brazil as I Saw It
Serving 'Mid Tumult and Confusion
Mennonite Central Committee Report

Norma F. Martin
C. N. Hostetter, Jr.

Cover photo by Luoma

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GOSPEL HERALD

Tuesday, February 28, 1967

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Brazil as I Saw It

By Norma F. Martin

I saw the grandeur of a great, growing, and grappling country of contrasts—Brazil. I felt the richness of good-will rise up to meet me as I flew from north to south. I met the charming country of 21 states and four territories with 77 million people—Portuguese, Brazilian, Negro, Indian, Japanese, and Italian. (Brazil has no race distinction.) I read the slogan, "God is a Brazilian," and wondered. . . .

I Saw People

Amidst hot, but wonderful weather, rice and beans and beans and rice, I felt the warmth of a people with a mastery for making me feel relaxed. I saw courtesy as a taxi driver stopped in the middle of a road and waited for a dog to get up and leave. "Others first" seemed to be their motto. Service was paramount as these people surrounded me. Their manners were enchanting. I saw people—happy, harmonious, and spontaneous people—packed and stacked in depots, buses, trains, and streets.

Brazil's leading city, Rio, with 4,500,000 people, is the social center for the elite and magnet for the poor. The skyscrapers, banks, and swanky apartments seem so incongruous with the cardboard shacks that hug the hills. These "facelas" house 70 percent of Rio's people. I felt all the waves of the Atlantic Ocean could never wash away penetrated, urine-stenched streets.

I saw Christ the Redeemer on Corcovado Mountain in Rio. Five years and \$250,000 erected Him there. His weight of 1,145 tons of gray cement included 30 tons as the weight of His head alone. His arms were outstretched. It seemed all the city of Rio could be enclosed within the 92-foot span from hand to hand.

I felt so tiny and creature-like, yet "free as a breeze" as I rode the roaring, foamy waves of the Atlantic on Copacabana Beach at Rio.

From Rio, I flew west 200 miles to Sao Paulo. Sao Paulo is the "Chicago" of Brazil, with thousands of factories, and 6,500,000 people. (Just ten years ago, Sao Paulo had a population of 3,000,000 people.)

Campinas, 65 miles north of Sao Paulo, is the language study center for our Brazilian missionaries. I saw a mission-

ary in anguish. I felt her distress and despair as she suffered physical symptoms from emotional causes. "I've got to make it! What if I can't . . . a failure . . . ? I can't . . . I gotta . . . !" I felt our lack of prayers for this one—multiplied.

I saw Dave Hostetler in his office on the sixteenth floor of a modern Campinas building. Two or three days a week, he takes a 1 1/2-hour train ride from Sao Paulo to Campinas. As executive secretary for CLEB (Camera de Literatura Evangelica do Brasil), Dave is promoting literature publication throughout Brazil. His threefold work includes:

(1) Publishing and sending "Bibliografica" (bibliographies) to 6,000 ministers in Brazil. This 25-page monthly booklet has book reviews, criticisms, news features, and letters of general information.

(2) Publishing "Nosso Almanaque" (a daily almanac). Its aim is to provide reading for the common people in the country. After its second year of publication, Japan and other countries are asking for access to it also.

(3) Publishing of paperbacks for general reading. Three paperback books were being typed and processed while I was there.

I saw a photostat copy of a check for \$100.00. Dave had received a phone call from Sao Paulo. "Are you David Hostetler?" a strange voice asked.

"Yes."

"I have a \$100.00 check with your name on it. I found it in the street gutter. . . ."

Bribe! thought Dave. I'll not bite. Upon further inquiry, Dave discovered an honest and sincere man. Dave offered him a reward. The man refused. "I'll do anything for you . . . !" seemed to be the prevailing attitude of the people throughout Brazil.

I Saw Churches

I saw Lapa, a suburb of Sao Paulo. Dave and Rose Hostetler were "substitute" missionaries there while Cecil Ashley was on furlough. "Evangelica Mennonite Church do Lapa" has 10 members with an attendance of 25-30. I saw the 30 x 150 foot lot the church is hoping to purchase for a church building. I saw Dave's children sell a puppy for 2,000 cruzeiros (\$1.10) at street market outside their home. Market days mean the street is blocked off to

Norma F. Martin, Elkhart, Ind., is planning to return to Araguacema, Brazil, for six weeks of Voluntary Service in March.

traffic and packed with goods of all kinds.

I saw "Igreja Evangelica Church" in Sao Paulo where Peter and Alice Sawatsky pastor 45 members. Their Sunday school attendance averages 120 people. In Brazil, Sunday school is the morning service. And then the preaching service is held in the evening. Each service takes two hours. The midweek service is very heavily attended.

I saw the Valinhos Church with 45-50 members that was headed by Ken and Grace Swartzentruber while Dave (the appointed pastor) was at Lapa. I saw their 30 x 40 foot church building under construction. The present worship site had not room to contain the 60-70 people who attended faithfully and worshipped ardently. Valinhos is six miles north of Campinas.

I saw the Sertaozinho Church, 180 miles north of Campinas. In a city of 17,000 the church has 60 members. I attended prayer meeting with Glenn and Lois Musselman. I felt God was with us (80 people in attendance). As I gave my testimony that evening (Glenn translated into Portuguese), I felt my love for God was hidden under a bushel, in comparison to those peoples' beaming faces of joy. There I saw Joaquim Mendes, a 33-year-old dynamic (hopefully future pastor of the church) member. He is suffering with Chagas' disease. I felt dis-ease and torment as I became aware that the incurable-as-yet disease, caused by the blood-sucking louse-like bug, Bargeiro, has already weakened his heart muscles. He had succumbed to fainting and passing out again and again.

I saw Vila Virginia, a suburb of Ribeirao Preto, 15 miles south of Sertaozinho. The zealous Sertaozinho congregation has decided to build a church for that area, instead of spending money on themselves for an educational building or parsonage! The Vila Virginia people have Sunday afternoon services in the home of Francisco Ferreira, Ribeirao Preto's evangelical bookstore manager. Their missionary concern and treasury are making it possible to begin construction on an 11 x 23 foot building, part of the total 33 x 44 foot proposed building.

I saw the Araguacema Church . . . poor people . . . humble people . . . seeking people. . . I felt God had gone to the farthest interior when He went with missionaries to Araguacema.

I saw the fervent Colonia Evangelica Church at Imperatriz, which is five degrees below the equator. I saw where my Paxman brother, Ronald, worshiped weekly with approximately 70 ardent believers. Their church building and their school building is the same building, and has never been completed—construction-wise.

In spite of poor food, few clothes, fair health, and no possessions, the minister warned the people against covetousness; and about "tearing down barns" instead of seeking the kingdom of God!

I Saw God

I saw Grace Swartzentruber and Sarah Yoder go to special preparations to make our (my parents and brother, Ron) stay in Campinas most satisfying and enjoyable. They

took us to Santos (the coffee port of the world), downtown to the market, to get our plane flights reserved, etc. I felt they really cared when they planned missionary fellowship for a night when we could participate with them; when they baked a cake and had homemade ice cream for Dad's birthday; when Ken Swartzentruber, Arlin Yoder and Ann Carpenter (both in language study) earnestly prayed at the close of the fellowship. I felt Love present.

I saw the national capital, Brasilia. I browsed in two "Livraria Crista Unida Ltda" (bookstores) managed successfully by Allen Martin.

I saw a fatigued nurse who had to close clinic and go to bed. She had delivered eight newborns over the weekend under undescrivable (almost prehistoric) conditions and circumstances at Araguacema.

I saw a missionary give two cups of rice and four oranges to a native. The missionary's children had to go without shoes a little longer, because of giving. I felt they gave till it didn't hurt anymore.

I saw a native Christian beam with joy as she made coffee for us on her "stove" of three stones on the ground. (She got her coffee water from the stream where we had been wading a few minutes before!)

I saw Caroline Nebel treat "a belly full of worms," lance a little head to release the teacupful of purulent drainage, and incise a fellow's back to remove a No. 38 bullet. I felt admiration mingle with nausea.

I saw a nurse bring him a rejected three-month-old baby that weighed only six pounds and six ounces.

I saw a person struggle to command composure as she related the "trials of faith," and how God remained a gracious Companion. I felt keen comradeship.

I saw a tired, but happy, woman wash the clothes, beat them on the rocks, and lay them out to dry on the barren river bank. The river was the family swimming pool, bathtub, kitchen sink, washing machine (and often bathroom).

I saw a Paxman's hands appear as fish scales from the continuous burning heat and perpetual lack of a balanced diet. I felt plagued with selfishness and luxurious American living.

I saw dramatic emotional display when friend met friend. I felt a bond of esteem when women warmly embraced and kissed each other rapidly on both cheeks, first the left, then the right; when men simultaneously embraced each other casually with their free arm when they shook hands.

I saw God's church pray together as a body of saints. I heard them say "Amen" throughout the prayer. It reminded me of how it must have sounded when the Psalms were read and the people echoed "Selah." When the leader said "Amen" at the close of the prayer, all the people said "Amen" in unison. I felt I was in the presence of angels who stood back with hushed awe. I felt I should whisper, "Holy, holy, holy."

Brazil, as I saw it, is now part of me. And—I feel a part of Brazil. □

Firecrackers in Church

Arnold Roth used a classic illustration at a recent summer Bible school superintendents' workshop. He said I could borrow it; so here it is.

Too much of what we do in congregational life is like firecrackers. Things go off with big bangs. And that is the end of them. The more bangs we hear, the more satisfied we are that things are really happening. But as the little boy said, "That was a big noise." And that's about all that can be said for it. The explosions of congregational activity are undirected, unharnessed, and unfocused. They go off like firecrackers, created by this committee or that, but totally unrelated to each other and in no way contributing to a central congregational purpose.

"What we need," said Roth, "is to plan congregational activity like bullets heading for a target." Then the bang is incidental. Then we plan our programs with an objective. Then various groups within the congregation focus on the same congregational goal. There is less wasted energy. And everyone knows how their efforts contribute to congregational mission.

Many congregations can do no more than stand by and listen for the bangs that will go off, who knows where, in congregational life during the year. They are quite helpless because they have never done the one thing that is more important for a congregation to do than anything else. That is, to sit still long enough to answer a simple question. The question, What is *this* congregation for?

We are well aware that it is not too wise to borrow a purpose from some other congregation. Theirs may not fit for us. But we may be less aware that it is just as bad to borrow a purpose from our own past. What may have been a very good reason for starting the congregation in the first place may now be totally irrelevant. In fact, the congregation may need to articulate a new immediate purpose every several years. The important thing is not to ask, How did we get here? or Why? but, Where are we going next? and, What is God's purpose for us right now?

It is just as important for a whole congregation to seek the Holy Spirit's guidance as it moves forward with purpose as it is for the individual. Maybe the best thing your congregation could do if it does not have a statement of purpose is to plan for a quiet week-long retreat to find one. In prayer, in humility, in looking at the needs in the world, and the gifts in the church, God can give a congregation an authentic sense of purpose.

—Arnold W. Cressman.

*Almighty God,
My Father,
You are my Creator
And my Healer.
Today I cannot kneel
To pray.
There is no music
Or other aids to worship,
Yet I would praise You.
Thank You for inner peace
And for Your abiding presence
Which makes this room
A chapel,
And my bed
A holy place of prayer.
May I, in suffering,
See Your all-sufficient grace.
And may I through tears
Better see
My brother's need.*

Amen.



Gaithersburg, Md.

The work at Gaithersburg was begun in 1953 in an old store building. The present building was built in 1956. The present membership is 21. Henry K. Horst is the deacon, with pastoral oversight.

We Need Each Other

All of us have something which we believe of prime importance. Our love for what we consider important sometimes clouds our minds or blinds our eyes to the contribution our brother is making.

For instance, sometimes one concerned for evangelism criticizes another who has a particular concern to deal with the social evils of our society. The evangelist may label rather quickly those working with social concerns as carriers of a social gospel, or as those who are not concerned with the spiritual rebirth of a person as a prerequisite for settling social evils.

Of course, the other side is that those who have a calling in social concerns too easily say that the evangelist has too narrow a concept of salvation, is interested only in a person's soul, and does not see the full implications of the Gospel in deed as well as word.

The truth is that we need the gifts and concerns of all kinds of persons. We ought to be thankful to God that we have persons who make a particular contribution in areas which dare not be neglected if we are to minister a whole Gospel.

Although the evangelist ought always to be concerned with man's social needs and the one dealing with the social ought always to be concerned with evangelism (and in a real sense they cannot be separated), yet each can be used to help sharpen the conviction and consistency of the other. We need each other and we must learn to thank God for the concerns and work of our brethren although they may be called to minister in a different area of basic concern than we ourselves.

We ought to be thankful for all members of the body. We should thank God for brethren who are deeply concerned about maintaining true doctrine. They help us all to keep a sharper conscience and awareness in this important area.

We ought to be thankful also for brethren who are shakers of the status quo. Some of us would stay forever where we are spiritually if such would not stir us loose and uproot our present thought patterns.

It is true that the Apostle John in his second epistle warns against false teachers who pretend to be the progressive thinkers. Such false teachers imply that they have gone much further in their understanding of the Gospel than others and that they are the men of the open and adventurous mind. This attitude may be the mark of a false teacher.

However, John is not speaking against advanced thinking. He is not saying Christian doctrine is a static thing. John himself was one of the most adventuresome thinkers in the New Testament. What John does insist that our thinking and doctrine must abide in the teachings of Jesus Christ. Jesus Christ must be the touchstone of all thinking and

that which is out of touch with Him can never be right. John would say, "Let your thinking be led by Jesus Christ."

Yes, I'm glad and thankful for brethren who can think through the implications of the Gospel far beyond what I have. If they shake me loose from my static existence and from the idea that I have all the answers, praise God for that.

We should thank God for brethren who warn us about the wrong of worldly fashion, love of ease, and the danger of aping the world. We need this warning constantly in a world where the pressure is on to follow every new fad and fancy. The Scripture speaks clearly in telling us not to be squeezed into the world's mold in thought and practice.

On the other hand, we should thank God for brethren who remind us also of the Scriptural truth that our salvation is in Christ and not in one form or pattern which we may have frozen from a previous age.

So one could go on and on illustrating that we need each other and the insight and contribution each can make. The impatience of youth needs the caution of mature years, as age with its hesitancy to accept the new, needs the vision of youth.

Each congregation needs those who have the desire to change things and make things move and also those who are able to wisely ask serious questions before things are changed and sometimes stop an impulsive wish.

Again, let it be said, each of us has something which is of prime importance to us. It may become so important that we are blinded to what our brother has to offer. If this happens, the body of Christ is hindered. But if our love is for our brother and the church, then the whole body will gain by the very fact that others might not do or think exactly the way we do.—D.

The City's Call

The early apostles aimed at the Mediterranean cities—Jerusalem, Damascus, Ephesus, Athens, Rome. We have been reminded that other cities call to us today—huge cities, cities with a thousand faces. Plush apartment towers, congested slums. Hong Kong, spilling off the hillsides onto the sampans. African cities bursting at the seams. . . . Fascinating cities, bustling with factory workers, teeming with residents. In those cities live the decision makers, opinion shapers, writing copy to drain a billion dollars from a million buyers. Cities with lonely men and lonely women—and forgotten young people. Where loneliness sends forgotten and unwanted people into the corner bar or pub—because it is open—and who else will stop and listen? Lonely people, soon to be despairing people, crushed people, far from family, or perhaps from a broken home. If there is a mailbox, no one writes—a telephone, no one calls. Jesus wept over the city—what do we do?—Dr. Ross F. Hidy, pastor of St. Marks Lutheran Church, San Francisco.

Serving 'Mid Tumult and Confusion

By C. N. Hostetter, Jr.

The Mennonite Central Committee represents brethren who have joined hands in a ministry to the suffering. By joining hands we can reach farther and help more.

At Niagara Falls recently a venturesome youth broke the law by climbing over the railing. His foot slipped and he fell into the rushing stream just above the cataract. Three bystanders acted immediately and unitedly and went over the railing in a rescue effort. Two grabbed the railing tightly and both took firm hold of the hand of the third who leaned far down over the side and grabbed the helpless boy and pulled him from the swirling waters. They succeeded in the rescue because they had a tight hold and a firm grip of each other's hands. MCC annual meetings should tighten our grasp.

Most of the field work of Mennonite Central Committee must be done in a context of tumult and confusion. Our workers abroad live in a "topsy-turvy" world. They must constantly guard against the dangers of this "topsy-turvy" world affecting their thinking and feelings to the degree that they, too, become "topsy-turvy" inside.

Mid the tumult and confusion of 1966 and 1967 we all need to be aware of the "mixed-up-mess" that characterizes our times.

Did you hear of the boy who wrote to his girl friend on Monday morning? "Dear Mary, I proposed to you yesterday, but I don't remember what you said." To this Mary wrote back: "Dear John, I said 'Yes' to somebody, but I don't remember whol!" This state of mind is not limited to the love affairs of adolescents.

To gather certain basic principles to guide us in service mid tumult and confusion please examine with me the experience of Nehemiah who worked with his God in the reconstruction of disaster-stricken Jerusalem.

1. His service was distinguished by concern, compassion, prayer, and humility. (Read Neh. 1:1-5.) His own comfort and security had not lulled him into sleepy indifference to the welfare of those who were suffering. Compassion has been defined as "two hands tugging at the same load." His compassion moved him to tears and prayer. The conceit that betrays itself in judging others is totally absent.

2. His concern deepens, his prayers continue as he offers himself in faith and dedication for the task. (Read Neh. 2:1-5.) Four months after the news about his suffering brethren and their broken city had come to him, he still has sorrow of heart that makes his countenance sad. "For what

dost thou make request?" the king asks. In the split second of time between this question and Nehemiah's reply note these significant words: "So I prayed to the God of heaven." Then he responds to the question with faith and dedication as he says to the king: "If it please the king . . . send me unto . . . the city of my fathers . . . that I may build it." What faith! What did Artaxerxes' chef know about engineering the construction of a city wall? What dedication! Was it easy to forsake the security of Persia's palace and rebuild a deserted and fire-swept city while enemies would plot and scheme to "slay them, and cause the work to cease"?

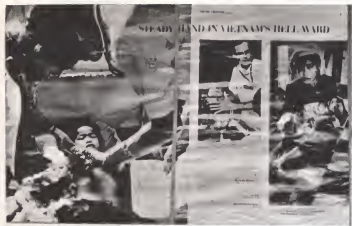
3. He faces the task with humble reserve, thoughtful study, and a realistic appraisal of its difficulties, recognizing that the hand of God was working with them. (Read Neh. 2:12-18.) He and a few confidential friends survey the "distress" and the "waste" under the cover of night and when Nehemiah told these friends of "the hand of my God which was good upon me," they said, "Let us rise up and build." So they strengthened their hands for this good work. Nehemiah made it crystal clear to his co-workers that this was not Nehemiah's project. It was God's work.

4. God's program of reconstruction was carried to completion by a continuing attitude of dependence upon God, thoughtful study, diligent toil, and patient cooperation. They answered the ridicule of their enemies by prayer. Neh. 4:3, 4. When their enemies made them afraid, they prayed and kept on working. Neh. 6:9. They combined "watching" with



But we can build anew to replace dwellings reduced to rubble.

C. N. Hostetter, Jr., chairman of Mennonite Central Committee, presented this devotion, "Serving 'Mid Tumult and Confusion," at the MCC annual meeting, Jan. 20, 1967. His article, "The Christian's Obligation to Share," calls for Christian compassion.



prayer. Neh. 4:9. There was much "rubbish" requiring patient toil. Neh. 4:10. There were some slackers who dodged responsibility. Neh. 3:5. There were selfish Jews in the project who "gouged" their brethren. Neh. 5:1-5. These he corrected and rebuked. Neh. 5:7-14. In spite of tumult and confusion he administered the complicated project with strict self-discipline, generous provisions for his brethren, and blameless integrity.

The reconstruction job came to a successful conclusion in

spite of the opposition of hate, deceit, and subtle efforts of the enemy to compromise his mission. "So the wall was finished. . . . And it came to pass, that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down . . . for they perceived that this work was wrought of our God" (Neh. 6:15, 16).

My brethren, prospects for the year 1967 indicate much of the same tumult and confusion as in 1966. We seek to serve "in the name of Christ." "We are workers together with God." May we be wise, discerning what the will of the Lord is for us in these days.

We, too, need compassionate concern, true humility of mind, courageous faith, selfless dedication, and patient co-operation in order to serve according to the will of God amidst tumult and confusion. To this end let us pray for our workers on the fields where they face the tumult and see the confusion. To this end let us pray for our headquarters staff and helpers at Akron, Winnipeg, and our regional centers who, too, hear the shouting echoes of this confusion and tumult. To this end let us pray for the MCC members assembled in session here! May we discern God's will so that we may in reality be "workers together with God."

The Christian's Obligation to Share

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17)?

"Whoso Hath This World's Good"

American and Canadian Christians on the average have more of this world's good than any others on this planet. Recent statistics indicate that Americans and Canadians have an average per capita income of more than \$2,000 and \$1,700 respectively. Switzerland stands third and Britain stands fourth in per capita income. Relatively high living standards prevail in only about twenty countries with a combined population of around 450,000,000 out of an estimated world population of more than 3,200,000,000. Add to this the statistic that in North America you will find more than half the telephones and bathtubs in the world and more than one third of the automobiles.

At the other end of the economic ladder there are thirty countries whose economic income is less than \$200 per annum per person and below that there are fifty-two countries with less than \$100 per capita income per annum. One of these countries is in the Western Hemisphere, Haiti, with less than \$85 per capita income each year.

Look to Asia, Africa, Latin America, and the Middle East and you will see people that have need for daily bread. In

1966 people have starved in these areas of the world. One half of all the people now alive will die before their time because of malnutrition. Who cares? Americans and Canadians have most of this world's good. Should they not care and share more than anyone else?

Asia with one half of the world's people must subsist on one fourth of the world's food. U.S.A. with less than one fifteenth of the world's people consumes or wastes one fifth of the world's food. But the difference in quality of American meals and Asiatic meals is greater than the difference in quantity. The diet of people in North America includes 25 percent of livestock products but only 3 percent of Asia's diet is in that form.

The World Food Congress that convened in Washington, D.C., in 1963, declared "that the prevalence of hunger and malnutrition is unacceptable morally and socially, is incompatible with the dignity of human beings and the equality of opportunity to which they are entitled, and is a threat to social and international peace.

"That the elimination of hunger is the task of all men and women who must recognize their duty as well as their rights as members of the human race; and must strive to achieve freedom from hunger in every corner of the earth."

In a recent issue of *Newsweek* magazine a reader's letter stated: "I was moved by your photograph of the starving

woman in Bihar, India. When an eighteen-year-old boy can't remember when he ate last and on the same planet boys find their main concern in gas money, pimples, and algebra, it becomes a sad comment on our values. I am certain that if the picture of this starving woman from India could be printed and placed on every American dinner table, there would be some critically self-examined values."

"And Shutteth Up His Feelings of Compassion"

The church is obligated to share by a call from God through His Son, our Savior. Our Lord instructed by precept and example that it is the Christian's duty to feed the hungry. Our Lord who "went about doing good" set the example for His followers.

This concern to share the suffering of the needy was an integral part of the life and service of the church for the first three centuries after Christ. Tertullian taught it to be the duty of the Christian husband to permit his wife "to go about from one street to another even to the meanest hovel to visit the sick and relieve the needy."

The call from without—the crisis of world need—calls Christians to share. In the minutes that it takes you to read

this article one thousand more babies will be born into our hungry world. One half of them are doomed to cry for food and go to sleep hungry. Or worse still, many of these five hundred are damned to stunted growth and premature death by hunger—their dim eyes will dully stare into their mothers' faces, their legs and arms will be like sticks of licorice, they will neither laugh nor cry, and they will weigh less than ten pounds at the age of two years. We can help damn them by our sinful, selfish ways or we can help save them by generously sharing.

"How Dwelleth the Love of God in Him" Who Cares Not Enough to Share?

To live in plenty and fail to share with the needy is selfish thievery. To forfeit our desires while others suffer from lack is murderous selfishness. The Christian in America or Canada who neglects to tithe is a robber. The Christian in America or Canada who neglects to share beyond the tithe is a "piker." How hollow is the testimony and how weak is the witness of professing Christians who do not respond to God's call of love to give and to share with those who have need!

Who Is Mennonite General Conference?

Who is Mennonite General Conference? Who shares the responsibility of its work? Who is interested in its program?

Mennonite General Conference is you. Its delegates come from the various district conferences. The district conferences are made up of congregations. The congregations are composed of members like yourself.

Recently a report of the treasurer of Mennonite General Conference was sent to the district conference officers. We believe that you, the readers of the *Gospel Herald*, members of Mennonite congregations, are also interested in knowing the status of the treasury of Mennonite General Conference.

We are now eighteen months in the new biennium. Less than one fourth of the biennium remains. The minimum budget established for this biennium at Kidron, Ohio, in August, 1965, was \$196,000. The Program and Budget Reviewing Committee reviews and evaluates the budget and needs midway in the biennium. In August, 1966, based upon both the giving potential and the felt needs of the church, the Program and Budget Reviewing Committee was led to revise the budget for the biennium to \$210,000.

Receipts for the first eighteen months of the biennium from July 1, 1965, to December 31, 1966, were \$144,000. Disbursements for the same period were \$142,000. As you note, income and expenditures were running a very close parallel.

The amount of funds still needed by June 30 to meet the financial needs of Mennonite General Conference and to

reach the goal projected is \$66,000. This amount to be given in a six-month period by the entire church would not seem at all unreasonable. Many single congregations throughout our brotherhood carry an annual budget of this amount or more. If all of us work together, this will mean a small portion to be given by each of us. Actually the work of General Conference would require less than the small amount of five cents per week to be given by each member regularly. This seems like a very minimal amount to be given to help carry out the many tasks assigned to Mennonite General Conference.

You are invited to an active participation in the work of the church through Mennonite General Conference. Send your congregation's contributions to the treasurer, John H. Rudy, c/o Mennonite General Conference, Mennonite Building, Scottdale, Pa. 15683. Thank you for sharing. —Howard J. Zehr, Executive Secretary, Mennonite General Conference.

We Give Because God Has Given

In the end, there is only one motivation for a Christian's giving: he gives because God has given lavishly, constantly, beyond all his deserving. Promotional materials, appeals, letters, sermons are all of help. We must be fully informed of the needs of the program we are called to support. But when all has been said and done, we give out of a profound sense of gratitude.—Oliver Powell.

ROOTED IN LOVE

MCC Annual Report 1966



Rooted in Love

Two hundred and eighty-two workers — a record number — were accepted for service by the Mennonite Central Committee during 1966. These 282 brought to 584 the total number of volunteers in service at the close of the year. They were active in many parts of the United States and Canada as well as in 36 countries abroad.

Before the volunteers left for their tasks, they were given the following charge:

In the name of Christ and His church and the Mennonite Central Committee, we send you forth into a world of sin, poverty, sickness, and suffering. Some of you will face danger. All of you will experience frustrations. But you are being sent into a world that desperately needs the type of help and hope that is rooted in love.

As you go, we charge you to share in the suffering of Christ as you participate in the lives of those you serve. . . .

Wherever you are, whatever you do, you will be representing Christ and His church. You have the assurance that He who has called you will enable you to accomplish the task, and we pledge you our support in every way.

With this charge and assurance we send you forth to serve.

"Love means following the commands of God. This is the command which was given . . . to be your rule of life." II John 6 (NEB)

In the pages that follow a few of the workers who have thus been sent forth and several other MCC representatives tell about some of their most significant experiences during 1966. Along with some of these articles, summaries are given of the overall programs in which these individuals are engaged — Pax, Teachers Abroad Program, material aid, Mennonite Disaster Service, Peace Section, and Voluntary Service.



A turkey cooperative has been started in northern Haiti as a result of the community development work of the Voluntary Service team at Grande Riviere du Nord. The turkeys were supplied by Heifer Project, Inc.



Carol Hackler, a non-Mennonite summer service worker, assists a handicapped child at the Institute of Logopedics in Wichita, Kansas. Ninety-eight volunteers served under the Canadian and U. S. summer service programs in 1966.

Oh, to Understand Again

By Ruth Yoder, R.N., Mennonite nurse serving at the Evangelical Hospital, Nhatrang, under Vietnam Christian Service.

It had been a warm busy afternoon at the Evangelical Hospital in Nhatrang. It was past time for supper. An oldish little lady came up to the desk, clasping her hands in the customary respectful way when making a request. She smiled, "Em moon co noy bawk she nao toi dee vay duok." All I could honestly think of that tired minute was, "Really, is that so?" I silently asked myself if I would ever, ever understand the Vietnamese language.

This was the third time in 23 minutes she had asked for whatever it was. What could be so urgent for a patient who was almost well? Part of it I could understand. "Muon" means "wish" but why this older lady was using "Em" which usually means a child, to identify herself, I could not imagine. Unless to show respect. "Co" refers to me and the "noi bac si" is "speak doctor" — she wanted me to ask the doctor something. But what? Glancing up I saw the surgical cart coming through the operating room doors and I smiled briefly at the little lady as I scurried away to help transfer a burn patient back to his bed.

Ten minutes later she tried again. Her heavy northern accent made me think she likely was a refugee. And a big wad of betel nut in her mouth didn't help. "... bac si nao toi dee vay duok." If only the interpreter hadn't left yet — but he was already half an hour late getting off. Oh, just to be able to understand people talking again.

I went with her to her bedside. Maybe she could show me what she wanted. I was surprised to see her husband and dark-eyed, little daughter sitting on the bed. (The family lives in Tuy Hoa, 180 kilometers away.) They smiled cordially and the little girl squeezed her mother's hand. I noticed



the bedside stand was empty and on the floor a small plastic basket was packed with a cooking pan, a small bag of rice, chopsticks, bowls, and a blanket — all that was needed for her hospital stay.

In response to three sets of questioning eyes, I burst out with, "Xin loi Ba, ya hieu bay gio, xin loi," meaning, "Oh, I'm so sorry. I understand now." At least that is what I meant to say, but I didn't get the "now" pronounced right and it turned out to be "7 o'clock" instead. But they understood and I felt warmly forgiven.

It took no words to explain. The two weeks the doctor had estimated for surgery and recuperation were past. The husband and little one had come the long bumpy bus trip to take mother home. They planned to return by boat because it would be safer and easier for her. The boat was to leave early the next morning on one of its two trips a week to Tuy Hoa. If she would be discharged now, they could catch the next boat and all return together. If not, she would have to return alone. It was getting late — the nurse had not been able to understand.

The husband broke the silence. His hands were clasped, too, as he spoke

Ruth Yoder, R.N., in front of the clinic porch where patients wait. At the close of 1966, 42 nurses were active in the MCC's overseas and North American programs. The eleven medical doctors in service was the lowest figure in five years.

kindly and quietly. I caught a word here and there: home, boat, early morning. He knew I couldn't understand everything but he needed to tell me why they had been so persistent. If only I could tell him that I did understand now and that I was so sorry I had not comprehended earlier. But my vocabulary did not afford that luxury.

They thanked me sincerely for the kindness and care of the doctor and nurses. All I could do as I watched them go down the lane, was to breathe a prayer of thanks that some things can be communicated in a common spirit language. Once I tried this approach, the story was easy to understand without words.

He is No Longer the One Outside

By Virgil Claassen, director of the MCC project on the island of Crete.

A dark-haired man, middle aged and of medium height, stood in front of the office door with a slip of paper in his thin hand. The note was from Bishop Ireneos asking whether we had work for Manolis, perhaps in the area of livestock. We should try him out for a few days to see how well he would work into the program. Manolis was ready to go to work immediately, but since he had on a suit and white shirt, neither of which looked exactly Sundayish but were probably the best pieces of clothing he possessed, we found some jeans and a shirt left behind by a former Paxman, and with these under his arm, he trudged off toward the farm.

Manolis was homeless and jobless. The peaceful life he had shared with his wife and teenage son and daughter had suddenly been shattered. They had to leave their home and fields in the productive hilly region of Kandanos on the island of Crete because of an accident and unforgiving neighbors.



Manolis enjoys the work at the MCC-operated farm on Crete. With a new lease on life, he may return to his home village next year.

Johnnie, Manolis' son, and a neighbor boy had been out playing with a loaded gun. By accident, the trigger was pulled as the gun was pointing in a fatal direction, and the boy was killed instantly. What a blow to both families! The neighbors grieved because their son was dead, and Manolis' family was saddened because they were the cause of the others' sorrow.

In some areas of Crete blood feuds still exist. If someone kills your brother, you have not only the right but the obligation to avenge the brother's death by killing one of his kin. In the case of Manolis' son, however, the death was accidental. Everyone understood this. Nevertheless, the family of the lost boy made it so uncomfortable for Manolis and his family by calling Johnnie "killer" and Manolis, "father of the killer", that they finally decided to move away to find a new home and try as much as possible to forget the past.

The family moved to Athens where Manolis found a job as bellboy in a hotel. The job wasn't bad and the house was comfortable, but Manolis just couldn't get used to the city. After only a few months, he came back to Crete and went to the bishop of his diocese, Bishop Ireneos, to ask for help.

It so happened that we had just discussed the need for a worker to help care for the livestock which had recently come from America, and so Bishop Ireneos sent Manolis to us with the note.

When Manolis came to work with us, he was an unhappy man. He had lost the zest for living. "Ti na kanome?" (What can we do?) accompanied by a hopeless sigh, expressed his situation many times during the day.

But slowly his outlook and his attitude toward the world began to brighten. He took new hope for the future. Working with these strange Mennonite boys from America, who although they

were receiving very little for their work, put their hearts and hands to the mountains of work before them with enthusiasm and good humor gave him new courage. These boys accepted him as one of the team. He was a part of them. He was no longer the one outside, driven away. Because of his experience with Christian love, he saw new hope. Hope that perhaps after a year's time, he might try again to return to his home in Kandanos.

In the meantime, we have had the opportunity and the privilege of working closely with a Greek family, one which needed our friendship in a special way. Yes, MCC is in Crete to help Bishop Ireneos of the Greek Orthodox Church to build an agricultural training center and our efforts are now concentrated on building up the physical plant and caring for the livestock, but much more than that, we are here to build the Kingdom of God through the extending of our friendship and love to all of our Greek Orthodox neighbors.

"Viva la Revolución"

By Eli Hochstedler, Paxman in Bolivia.

"This is a revolutionary school," said the commencement speaker. He had just given a run down on secondary education in Bolivia. He said it had always been for the upper classes of the city, never for the country farm children. It's true that Bolivia's social revolution of 1952 changed primary education. For the very first time in history more than a small percentage of all Bolivian children could go to school. But even after 14 years, not much change has come to secondary education. The high schools are for city children planning to go on to the university.

This may be the first time a group of country people decided they should and could have a high school, too. It is a symbol of the changing attitude of the Bolivian people since 1952.

From outward appearances the school had been a failure. It was being closed after operating at only 50 percent level for about four months. It was not closed because the idea was wrong, but because there was not enough money. The students themselves, poor farmers and sons of farmers, could not afford to support a full time teacher. They asked for volunteer teachers and got two Paxmen. They helped as much as they could, but they were unable to do everything. Some primary teachers also volunteered, but they soon stopped coming.

The school was revolutionary for Bolivia, where educational institutions come from and are controlled by foreign groups, such as mission boards, or by the government. This school was formed by a cooperative of local people. Decisions were made by the students. They contacted teachers, furnished a light (classes were at night), collected their own dues for materials needed, elected their director (a Paxman), and made the final decision to close the school. It was a school run by the students

and not by a director named by some outside agency. In this sense it was revolutionary.

It was also revolutionary for the work of the Paxmen in the "Colonia Cuatro Ojitos." Most of their work had been in agricultural extension. This school was their first real involvement in community development outside of agriculture.

This revolutionary school has some important implications for the future. Although it was a failure in 1966, a number of community leaders are studying the reasons for the failure so as not to make the same mistakes again. There is interest in having a school ready for February, 1967, when the school year starts. The initiative for planning the school is coming from the local people and not from the outside.

The Paxmen will continue with their agricultural work — their hog projects, vaccinating, raising vegetables, etc. — but will dedicate more time to non-agricultural work. One of them

has been named chairman of social action of the local church. With the help of the church members, he is planning a number of projects. One is a stand in the local market to sell Bibles, books, and needed agricultural supplies for the local farmers. A library has been started, a basketball and volleyball league is being formed, and plans are being made for a youth center.

In many ways the school was revolutionary. In one sense it was a failure, but it has widened the horizons of both the community people and the Paxmen.



Paxman Eli Hochstedler is sitting in a Bolivian market place selling seeds. He is one of 130 Paxmen currently serving abroad. Since the beginning of the Pax program in 1951, 645 young conscientious objectors have served overseas under its auspices.

Inspiring Experiences In 1966

By Vernon Reimer, MCC director in India, Pakistan, and Nepal.

Were it not for the fine contribution many of our workers are making, I would often feel frustrated. I am reminded of one who spent months in an isolated and primitive hill station in charge of 70 Tibetans building a dispensary. The relationships formed in this and other situations where our Paxmen have capably carried responsibilities far beyond their age makes life in administration meaningful and satisfying.

India is experiencing food shortages. MCC provided food and funds in "Food for Work" projects. A visit to these villages left an indelible mark on my mind. Upon arriving at one village, completely constructed in one such project, we were met by the whole village dressed in their best. They came down the main street singing and beating drums in welcome. We visited each home and could not leave without sharing a meal. Before leaving we had a time of prayer and praise. To these poor Christians, God had answered in a miraculous way by giving food and new hope. In a Hindu village we were served a sumptuous meal. Despite extreme poverty, the villagers had collected one cent from each person so they could serve us a meal they could not even dream of for themselves. Shortly before this they had collected enough to supply the relief worker with dacron cloth for a shirt.

Calcutta has large filthy slum areas. Thousands live in unbelievable conditions. In response to a distress call one day, my wife and I got on a scooter to visit a family. After an hour's search through narrow lanes, winding dark passage ways, open sewers, with dirty feet and minus a scooter muffler we found a lady in a small 6x7 room. It had one door, but no windows or furniture. She had shortly before given birth to a child and was in a most exhausted and pitiful

state. Another two year old was crying for food. The mother had no where to turn. Her husband had died shortly before. We left her some clothing and food. A few days later she came to our office to earn at least a little by putting MCC stickers on needlecraft items while holding her child in one arm. We are providing monthly rent and milk and once again one can see hope written on her face.

I must mention a further experience that has been a great inspiration and reward, namely, that of working with our sister churches in India. Many cannot boast of much wealth (the per capita India income is \$80 per year), still it is so moving to note the concern and efforts being made by many to speak to the surrounding needs in a loving and Christlike way. I think particularly of Christmas bundle preparation and distribution by ladies groups, volunteers in emergency feeding programs, and in many cases a sacrificial giving which we in the West have so often forgotten.



Each day 1,200 children and mothers receive milk through a distribution program in Calcutta.

The Indian Food Tasted American

By Pramod Kumar Singh, a trainee from India who visited North America during 1966.

I was the first trainee from India. America was a new experience in my life and I found many things quite different than my India, especially food.

I will never forget the first Indian food I had in America. It was the first day I went to work on my job. My mom, Mrs. Detwiler, was worried about my lunch because she knew that Indian food was different. Finally, she got the Mennonite Cookbook and there she found a recipe for Indian food, rice and curry. She put rice in one thermos and curry in another. I went to work at 7 a.m. with my lunch box. At lunch time I opened my lunch box and smelled Indian food, I was real hungry for that. It was good. You know why? Because it smelled and looked like Indian food, but tasted like American food. But now I am used to American food.

I enjoy it in America, especially my work. I learned many different things. Welding was my most interesting job.

One time I went to Arizona with a gospel team, this was a very good experience.

Thanks to MCC for this good program. Thanks to Mr. and Mrs. Detwiler and family where I spent my year as a member of their own family. Thanks to my sponsors, Mr. and Mrs. Nikkel and family, for their love and help. Thanks to Excel Industries where I learned many different jobs.

In total 42 trainees from 14 countries came to North America in 1966 under MCC's exchange program. Of the 26 U. S. and Canadian young people who went to Europe as trainees, 15 are in the Netherlands, five in Germany, three in Switzerland, two in France, and one in Luxembourg.



Margaret Wiilms, R.N., is teaching these Bolivian mothers to read. She and the other volunteers at Santa Cruz spent one afternoon a week in literacy work under Evangelism in Depth.



Vern Penner, a VSer at Boys Village in Ohio, demonstrates that VS demands a willingness to get your hands dirty.



Paxman Lonnie Goering during his two years of service supervised Congolese construction crews building schools and churches.



Four of the 30 Japanese young people who were guests of the Mennonite churches in Oregon in August, 1966, as part of the second annual Project Bridgebuilding.



A Jordanian woman picks up supplies for a needlework project. The items she and 500 other women make are sold in North America by the MCC. During 1966, \$46,000 worth of items from nine countries were sold.

Can Your Hearts Forgive?

By Carl C. Beck, missionary and Peace Section representative in Japan.

Quickly he rose from his hunched position and glided swiftly across the front of the room. Long-flowing brown robes gave him the appearance of a giant moth bobbing across to the chairman's seat. Hurried whisperings filtered back. Evidently there was some hesitation in granting his request.

Then he was in the center of the stage, speaking.

"My friends," his sharp voice staccatoed through the murmurings of the crowd and cut them into silent shreds. "My friends, tonight we have wept together as we listened to what we—our soldiers, our civil servants, our church leaders—have done to our Korean brethren. I say, we have sinned beyond belief."

Then, turning to the seven-man Korean delegation, he said, "My brothers, we have wronged you. We have wronged you in remaining silent during the years that mattered. We have wronged you in not even caring to know what was going on. We have wronged you in not bothering to apologize for, nor even now wanting to

know about, these heinous deeds. If you can now find it in your hearts to do so, please forgive us.

With tears glistening through a sparse flowing white beard he turned again to the crowd. "If they can forgive us, then it is up to us to make amends in every way we can. We have sinned grievously."

His voice choked and he fluttered back into the crowd.

The stunned silence that continued for a moment after this apparition-like moment of truth said eloquently that he spoke for all. The meeting ended. The always staidly proper Japanese broke down and embraced their Korean guests. Brother was reconciled with brother.

The above incident occurred at a one-evening forum meeting our Japan-Korea Reconciliation Committee had arranged for Christians concerned about reconciliation between the Korean and Japanese. It was held in one of the public halls in the Shibuya area of Tokyo. It had been scheduled so as to utilize the seven-man delegation which had come to Japan at the invitation of our Christian Student Peace Seminar committee.

Professor Saburo Takahashi of Tokyo University and Professor Kidong Chang, dean of the graduate school of Taegu University, Taegu, Korea had spoken. Our unknown guest (no one seemed able to find him after the meeting), a cross between Old Testament prophet and Buddhist monk-like figure, gave a fitting response.

This stands out as a high point of MCC Peace Section's activity in Japan during 1966, and it is a sort of culmination of one thing it has been trying to do in the past months. It speaks for two Japan-Korea Reconciliation Work Camps; for last fall's peace seminar in Korea; for this year's Christian student peace seminar, which zeroed in on this problem; for dozens of committee meetings, and for the sacrificial efforts of many people.



"The Korean participants," wrote Beck after a Japan-Korea work camp, "having had little contact with Mennonites, were very curious about our peace emphasis."

Kenya is Teaching Me Patience

By Michael R. Brown, Teachers Abroad Program volunteer in Kenya.

"This idiot should be sent back to America." That was one of the indictments hurled my way by Kenyan students recently.

The night before I had banned roasted maize from the library. Our Form IV boys, who were busy cramming for their big Cambridge School Certificate exam, submitted rather complacently, knowing full well the rule against maize anywhere on the compound.

When I found the cobs littering the ground the next morning, I refused to open the library until the Form IV's had picked them all up. This was quite a threat, since all their books were confined there. One of the maize-eaters gathered up most of the cobs but claimed that the rest was not Form IV rubbish. I held firm and took the keys back to my house.

Ten minutes later I was waited upon by 15 sullen scholars. Trained by this angry committee and under the gleeful eyes of lower form members, I walked back up to the library. The cobs were still there.

"Now open this library."

"You're wasting our time."

"This idiot should be sent back to America."

I restated my terms and turned to go. But before I had gone far, the cobs were picked up—at least temporarily.

I am still shaken by the incident—a little with fear, mostly with anger. "I'm giving three years of my life to a bunch of good-for-nothing, smart-alec, know-it-all, undeserving ingrates. I hope they fail. Then they'll see who's right." In spite of my noble motives for coming here, it's easy to think this way.

But God has been teaching me some things this past year. One thing I'm learning is patience. I related the corn-cob crisis partly out of pride.

This time I did not yell, or shout, or make terrible threats, or pelt the boys with insults. Before I began this TAP assignment, I thought that patience was an easy sort of virtue. Now that I have to direct other people—and to make it worse, people of a different race, culture, mother tongue, religious training, and educational level—I find that patience is not such a natural thing after all. The "poor underprivileged Africans" are not perfectly holy, I'm discovering, and I must not expect them to be.

Along with patience, the daily trials and tribulations are teaching me faithfulness. How often in the midst of a battle of wills and interests I would have liked to have committed the whole school to doom and walked carefree away. But I cannot do that. I must stick with this lousy job until it's done. That's my duty. That's why I was sent. And it's for these miserable times that Christ was sent, and I dare not desert when Christ's moments come. (Thank goodness, of course, for MCC's binding contract when my ideals all seem to fade away!)

Finally, my day to day TAP experiences are teaching me love. I am beginning — just beginning — to learn that the way of love is the only way to help, live with, and get along with people. My students, I'm beginning to see, cannot be treated like machines or animals. They have dreams and longings and feelings, and I must respect these. Like all people they are as stupid and lazy and sinful as they feel they can afford to be, and they sometimes need discipline and plain old punishment. But I must not forget that they are people. I must be genuinely concerned about them, care about them, and see that they get the most they possibly can out of life — that their best dreams are fulfilled, that their deepest longings are met, and that their strongest feelings find relief. To do so is to love them.

I'm beginning to see this. To do it is something else. But I think God's got me on the road, and as I go along, this TAP experience will become a blessing for my students as well as for myself.



TAP volunteer Sam Kuip with the winner of the grand prize in a science fair held in Tanzania. One hundred and eleven teachers were serving under the Teachers Abroad Program at the close of 1966—95 in Africa and 16 in Newfoundland.

Reconciliation In the Deep South

By Jake Friesen, Voluntary Service worker at a community center near Canton, Mississippi.

"I'm going to request a return to to Vietnam; it's safer there," said a CBS reporter working in Mississippi. "It has never been as difficult," stated Edgar Stoesz, Director of MCC Voluntary Service, "to outline objectives for an MCC program as in Mississippi."

Although the direction of MCC's program in Mississippi was not always clear, it's workers always knew where they were: in a land of cotton fields, segregated public facilities, murderous heat, large roadside billboards shouting "Save our Republic, Impeach Earl Warren" or "Martin Luther King is a Communist," in the midst of frustrated demonstrators singing,

Jingle bells, shotgun shells,
Freedom all the way.

Oh, what fun it is to blast
A trooper man away.

This is Mississippi.

As a venture of faith, with the support, prayers, and encouragement of the Mennonite churches of North America, Voluntary Service took on the challenge of attempting to be a Christian presence in the midst of conflict, listening, serving, communicating, and working with the people. Aiming to work with both black and white, believing that the ultimate answer to estrangement, discrimination, and injustice is in Christ, and that Christians have an obligation to be the ministry of reconciliation.

There have been many failures. Yet some seemingly impossible things have been done. A credit union has been organized. Negro names have been listed on ballots. Cooking and typing classes have been conducted. Continually speaking against unethical and immoral practices, regardless of the color of the offending person, has brought resentment from both races. I have been pushed around

and called "dirty white" by black teenagers who received a new consciousness and pride as a result of the "Black Power" slogan. In this way we helped absorb some of the hostility of the blacks toward the whites and bore some of the injustices that the blacks for decades had to quietly receive from local whites. Permitting blacks to call me "brother" in the presence of whites has brought forth the word "Communist" from the lips of the angry whites.

The extreme difficulty of the problems of this area became clear to us a few months after we arrived. For a few months I taught classes in community development, the purpose, programs, and organization of community centers; and in democratic processes and procedures. For the first few weeks everything went smoothly. But it wasn't long before attendance dropped because the leaders felt threatened. Their power and authoritarian paternalism was becoming transparent to other members of

the community, who now wanted to participate in the decision-making process.

For decades the white man has taken advantage of the black man. In the minds of the blacks, the only concepts of a leader are the wealthy white man who often is corrupt and who uses blacks as he pleased, and the shrewd, paternalistic black minister who frequently appears more interested in money than people. So when laymen are elected as leaders they, too, often become corrupt. Their understanding of leadership has been warped.

How does one work with impoverished, culturally deprived people who have a distorted view of leaders, who have never been permitted to make decisions before, and who do not understand power? The answer isn't easy. However, this problem does help one to understand the coups and countercoups which take place among emerging peoples.



Yser Jake Friesen converses with an elderly Negro at a community center near Canton, Mississippi. Listening in is a Japanese workcamper, one of a dozen university students who spent several weeks in this Negro community last summer.

Is it Wrong For an Orphan To Eat Meat?

By Helen R. Tieszen, who is in charge of the Christian Child Care Training Program in Korea.

In the late afternoon, we went to see Miss Lee. She was working very enthusiastically on her field projects. This unusual orphanage is located on a Korean mountainside. The approach is really beautiful. The rocks, trees, and ponds, partly natural, partly planned, form a beautiful picture. The main building, too, has a nice aspect.

But when we went beyond the main building to the children's living quarters, we were disappointed to find mediocrity. This is not the worst institution we have visited, but it is just so very institutional.

Miss Lee was doing a good job on her projects. Her group projects were especially good, but of special interest is a little seven year old girl named Yong-Sookie.

Yong-Sookie was thought to be mentally retarded. She showed no interest in anything, and she could not carry out even the smallest task well. On our previous visit, as we were discussing this child with Miss Lee, we found that Yong-Sookie had been a bright, happy child when she first came to the orphanage two years ago. Thus, it seemed that this was a case of depression and lethargy rather than true mental retardation. On the first visit, we made various suggestions, such as noticing her and giving Yong-Sookie the very easiest tasks and then praising her when she did well.

Today, Miss Lee described a child who had changed a lot. Now Yong-Sookie talks, both to adults and to children. She even says "no" sometimes. She participates actively in the play group, and even without being asked, she cleans the room and carries out various errands thoroughly.

If we see only forlorn children when we visit an orphanage, it is most depressing. But when we see some glimmer of hope as in the work that Miss

Lee is doing, then at least we can endure the pain.

All the while we were at the orphanage, I had to think of the words of a friend. He had spent part of his childhood at such a place. The last time I saw him, he asked, "Would it be wrong for an orphan to eat meat once in a while?" As I saw the children today, I kept asking his question, "Would it be wrong for an orphan to wear warm clothes during the winter?" "Would it be wrong for an orphan to look happy and contented once in a while?" "Would it be wrong for an orphan to eat meat once in a while?"

All of this takes concerted effort. It takes people at home who are concerned for the well-being of every child. It takes education as to what is really important for children. It takes cooperation on every level.



A total of 1,744 youngsters, most of them in Asia, were supported in various ways by the sponsorship program during 1966.

Behind the Scenes: Women Of the Church

By Roy Bauman, director of the MCC relief center at Yarrow, B.C.

Working quietly and efficiently behind the scenes of the MCC material aid program are many ladies who are ready and willing to help in any way they can. They make gift bundles, blankets, homemade soap, and many other items needed for overseas distribution.

They respond positively to human need when it is presented to them. This was evident when 300 ladies, representing churches from various parts of the British Columbia, met for the third annual provincial MCC ladies' meeting in November, 1966. They came not out of curiosity, but because they wanted to know how they could best respond to human need. Undivided attention was given to the reports from overseas and local workers, as well as to the "Parade of MCC Needs for 1967," presented by a local girls club. Pencils and notebooks could be seen throughout the



"A Parade of MCC Needs for 1967" was presented at the B.C. women's annual meeting in 1966.

audience, indicating that points of special interest were being jotted down. One could sense that there would be a positive response resulting from this meeting.

Ways and methods are always being sought in the use of more voluntary workers in connection with the material aid center at Yarrow, B.C. More workers on a regular basis were needed so a Voluntary Helpers program was begun here at the Yarrow center. Thirty-two women responded to this need by giving one day per month for eight months to assist in processing relief supplies. This was a new experience for many of them, giving them an inside view of the material aid program.

One wonders if the stressing of urgently needed items in the relief program has much effect on the actual contributions. In checking our records for the past several years, we learned that emphasis on the need for homemade soap has resulted in a tripling of the quantity received in 1966 as compared to four years ago. This, again, is evidence that ladies respond positively to human need when they are told clearly how they can help.

The overall material aid contributions in the U.S. and Canada increased dramatically in 1966. The five clothing centers at Ephrata, Pa.; North Newton, Kansas; Reedley, Calif.; Kitchener, Ont.; and Yarrow received 988,052 pounds of new and used items, an increase of 110,000 pounds over 1965.

Local canning projects and the portable canner processed nearly 125 tons of meat, lard, fruit, and vegetables during the year.

Through its membership in Inter-church Medical Assistance, Inc. (IMA), MCC was able to obtain 88,000 pounds of medicines in 1966. This was sent to 33 doctors in 12 different countries. Through IMA \$85 worth of drugs can be procured for each contributed dollar.

Raising Meat on The Spot

By Archie Graber, relief director in the Kwilu, Congo.

It was nearly one o'clock when we finished delivering peanut seed to two of our worst refugee camps. Two Paxmen had been there with the tractor and plow and had just finished preparing the ground for planting. After bumping over rough roads, Paxman Elmer Beachy and I were quite hungry, so we stopped the truck to eat our sandwiches. A sea of black faces appeared all around us.

As I was finishing my first sandwich, I saw a little boy who had the marks of one who had suffered much from hunger. I stepped down from the truck and broke a piece of my bread and meat and handed it to him. He ate it eagerly. Immediately there were people with uplifted hands trying to get the rest of the sandwich. How I wished that it might have increased like the loaves and the fishes.

We have supplied much food and clothing to these people and are continuing to try to relieve the suffering. The yellow-labeled tins of MCC meat have been appreciated and helpful. But we cannot expect to continue this effort indefinitely. For this reason we searched for a way of raising meat on the spot, where it is needed so badly. Pasture land is limitless in Kwilu province. "Why not raise cattle and grow meat?" we asked ourselves.

Others who believe as we do, made possible the purchase of the first 15 head of cattle. They were divided into three herds of five each as a beginning project. The interest shown by the Congolese and the possibility for them to own livestock again for themselves, makes this one of the most encouraging programs in the entire rehabilitating endeavor. We hope that this will be the beginning of meat supply for the Kwilu area in the Congo.

Homes Built For Turkish Quake Victims

By Phares Martin of Lancaster, Pa.,
an MDS volunteer in Turkey in 1966.

On September 20, 1966, I received a call from Mennonite Disaster Service, asking if I would be willing to go to Turkey for six to eight weeks to do some building in an earthquake area. After thinking about it overnight, I consented to go. One week later Oren Yoder of Iowa and I left for Turkey.

Akgelin was the little village that had been selected for our project. I was surprised not to see any damaged houses or people around when we got there. All I saw was large, treeless mountains looming 6,000 feet above sea level. We were told that the old, destroyed village was three miles away. That site had been declared unsafe by the geologist because of the numerous quakes there.

During the first four weeks, our sleeping quarters and kitchen were two tents set up for us by the Turkish army. After this we slept and ate in two of the new houses we had completed.

To begin with, we had to decide on a design for the homes we were going to build. It was finally agreed that we would make 14 x 40, A-frame structures. Each two-room building would provide room for a pair of families. My first job was to build a jig for the A-frame because we needed 363 in all, and this required speed.

During the first week progress was slow, but by the end of the second week things were going a lot better because of some new ideas we developed, better understanding between us and the villagers, and the arrival of more workers from abroad.

On November 9, we completed the last of the 32 houses and a clinic. The dedication service was held that afternoon. The new village was a pleasing sight, and it gave us a feeling of accomplishment. It was inter-



Providing assistance in local disasters is still MDS's main function. These two volunteers helped clean out a house gutted by fire in Landisville, Pennsylvania.

esting to see the women, with babies on their backs, going around looking in all the houses and speculating about which one they would be living in.

Up to that point we had not mentioned who would be getting which house for fear that the men would not help to work on someone else's house once they knew which one they would be getting.

We numbered the houses from 1 to 64. At the dedication service the governor called the name of each family head, who then came forward to draw a number out of a hat. We could see disappointment on some faces as they learned which home would be theirs, but we felt this was the only fair way we could handle it.

I felt the MDS project in Turkey was worthwhile, not only because it provided homes for these poor Turkish people, but because it gave us an opportunity to leave a testimony behind that we are our brother's keeper, a fact which they found somewhat

hard to understand. It may be somewhat hard to see the spiritual fruit of this type of project, but I am sure there were seeds sown that may spring to life many years from now and thus make it worth all the time and money spent on it. It was a good, new experience for me. I will long remember the good hearted Kurds and my fellow workers who came from a number of countries to inscribe the words of love in many hearts in isolated Akgelin.

Visiting the Church in the Soviet Union

By David P. Neufeld, a member of the MCC executive committee, who along with Frank C. Peters and William T. Snyder, visited the Soviet Union in fall, 1966.

"Dave, this is Russia," said William T. Snyder as our plane landed at Moscow's international airport. We had been waiting for this moment for a long time. In the fall of 1965 there were some hopes of a delegation of Baptists and Mennonites going to visit the Russian Christians, but it didn't materialize. The proposed April-May, 1966, visit also did not materialize, and during the final week before our scheduled departure October 25, 1966, we waited anxiously for our visas. They finally arrived the day before we were to leave.

For the Mennonites this was the fourth attempt to get to know and understand the Christians in the Soviet Union. The first delegation of Harold S. Bender and David Wiens went in 1956. Later Gerhard Lohrenz, H. A. Fast, Peter Dyck, and David Wiens went, and Orie O. Miller went alone once.

Our visit had a threefold purpose: 1. to learn more about the Baptist Church in the Soviet Union; 2. to encourage the Christians there in the faith; and 3. to visit Mennonite communities, to fellowship with fellow believers, and to share their joys and sorrows.

An intense evangelical, personal faith is evident in the Baptist churches. In Moscow the church was filled to the door. Every aisle and stairway was filled with sitting and standing people. A two-hour service did not diminish their attentiveness. The singing is unforgettable, not because of its quality but because of its intensity and honesty. Singing mostly in minor keys, the congregation implores God to hear and to help. The choir, too, sings with fervor. And when the people pray, one gets the feeling of having had an encounter with the Early

Church. As the minister leads, a thousand souls join quietly and audibly. "Gospadin," the people implore, "Gospadin—God help us."

In Baku we spoke to a church packed with 300 people. We told about our common faith, our common hope, and our common Lord. When, after 2½ hours, the congregation rose for closing prayer, there was a burst of prayer from the congregation. Here and there ladies and even ministers of the church knelt in holy reverence and in deep commitment.

We constantly kept our ears open to learn all we could about the Mennonites in the Soviet Union. The Baptists estimate that there are 40,000 Mennonites in Russia—20,000 Mennonite Brethren and 20,000 "Church" Mennonites. Sixteen thousand Mennonites have joined the Baptist Church.

There are many things which one can conclude after a brief three-week visit, but for me the following things were especially significant:

- The words of Christ about the church are true, "the gates of hell shall not prevail against it."

- The Baptist church is a growing evangelical force in Russia.
- The Baptist-Mennonite relationships seem to be generally satisfactory on both sides.
- Mennonite church leadership is made up largely of middle-aged and younger men.
- Both Mennonites and Baptists are theologically conservative.
- There is hope for more communication with the West.

This visit was significant. The Mennonite leaders sensed its importance quickly when they said, "Brethren, think what this will mean to our churches when we tell them, 'We have seen the brethren from America.' This is an historic event. The contact between East and West has been restored."

The delegation was unable to accomplish all it had set out to do, yet we consider this to be only one phase in the longer task of restoring relationships with our brothers of the faith, and, in many instances, with our brothers of the flesh.



The Mennonite delegation which visited the Soviet Union in autumn, 1966, met with nine Mennonite leaders from Siberia and Moscow. In the meeting were Johann Penner, Frunse; Jacob Fast, Novosibirsk; A. Friesen, Karaganda; Traugott Quiring, Dushanbe; Johann Martens, Kant; Friedrich Funk, Dushanbe; Peter Heese, Tokmak; Helmut Kiewer, Kant; and Victor Krueger, Moscow.

Overseas Activity In 1966

COUNTRY	No. of Workers	Total	Cash	Material Aid Total	Clothing ¹	Food ¹	Gov't Surplus ¹	Special Projects ^{1,2}
Algeria	24	\$ 345,560.96	\$ 20,348.37	\$ 325,212.59	\$ 289,156.50	\$ 806.40		\$ 35,249.69
Argentina	2	10,549.25	10,549.25					
Austria	1	3,859.61	3,859.61					
Belgium	8	4,734.52	4,734.52					
Bolivia	17	28,224.98	25,878.21	2,346.77				2,346.77
Brazil	7	3,977.56	2,977.56	1,000.00				1,000.00
Burundi	2	43,812.24	1,910.74	41,901.50	35,377.50	5,150.00		1,374.00
Congo	37	517,789.93	92,407.93	425,382.00	283,036.95	134,724.10		\$7,620.95
France	7	4,734.37	4,734.37					
Germany ³	13	56,500.67	56,500.67					
Greece	7	37,152.89	28,786.79	8,366.10	1,476.00			6,890.10
Haiti & Dom. Republic ⁴	24	101,964.78	64,523.04	37,441.74	4,870.00	10,641.50		21,930.24
Honduras	—	4,960.72		4,960.72	1,948.00	1,676.44		1,336.28
Hong Kong	2	159,325.60	53,243.80	106,081.80	33,101.00	24,767.00		48,213.80
India	12	139,864.09	67,085.42	72,778.67	14,969.00	34,691.40		23,118.27
Israel	3	4,991.38	4,991.38					
Indonesia	14	101,233.76	50,666.62	50,567.14	13,830.00	20,833.28		15,903.86
Jamaica	—	2,704.00		2,704.00		2,104.00		600.00
Japan	2	3,847.15	3,847.15					
Jordan	10	318,698.42	79,708.12	238,990.30	30,885.00	660.00	207,290.30	155.00
Kenya	24	58,468.26	58,468.26					
Korea	8	270,499.72	85,748.06	184,751.66	111,557.00	43,822.41		29,372.25
Malawi	7	8,221.94	8,221.94					
Mexico ⁴	7	7,505.21	7,505.21					
Morocco	4	10,005.13	5,709.69	4,295.44	2,510.00			1,785.44
Nepal	4	5,690.82	5,690.82					
Nigeria	21	38,281.59	38,281.59					
Pakistan	5	3,752.81	3,752.81					
Paraguay	11	199,163.68	108,022.08	91,141.60	24,071.50	740.00	17,620.13	48,709.97
Peru	—	1,650.00		1,650.00		1,650.00		
South Africa	—	2,790.00		2,790.00	2,790.00			
St. Lucia ⁴	1	1,044.16	674.16	370.00				370.00
Switzerland ⁵	3	3,768.34	3,768.34					
Taiwan	—	72,180.30		72,180.30	16,734.50	29,133.95		26,311.85
Tanzania	12	153,879.53	26,651.03	127,228.50	107,306.50	6,667.00		13,255.00
Turkey	—	1,714.42	1,714.42					
Vietnam	41	497,591.12	50,379.80	447,211.32	68,197.00	33,000.00	145,204.49	200,809.83
Yugoslavia	2	665.50	665.50					
Zambia	12	23,920.85	23,920.85					
Indirect Exp.		217,237.00	217,237.00					
Administrative		208,363.00	208,363.00					
Totals	354	\$ 3,680,880.26	\$ 1,431,528.11	\$ 2,249,352.15	\$ 1,041,816.45	\$ 351,067.48	\$ 370,114.92	\$ 486,353.30

1. Conservative market value.

2. Christmas, layette, and leprosy bundles; school, medical, and self-help supplies; soap.

3. The cash item of \$56,500.67 includes administrative costs for the entire Europe-North Africa program, non-reimbursable

freight on material aid, and East-West services in behalf of Mennonites in Eastern Europe.

4. Administered by Voluntary Service.

5. Includes MCC's cooperative share in Agape-Village.

Notes: Totals in this summary do not coincide with disbursement figures in the Financial Summary on the back page because this summary covers the total expenditures of the Overseas Service and International Education programs and the overseas portions of the Peace Section and Voluntary Service programs.

Financial Summary

For the Year Ended November 30, 1966

WE RECEIVED

Gifts of Cash	\$1,253,864.48	
Gifts of clothing, bedding, food supplies, etc., from churches and individuals	1,881,762.16	
Gifts of food items from the United States Government	370,114.92	
Other Income (Note 1)	707,408.32	
		\$4,213,149.88

WE SPENT

Overseas Services	\$3,599,027.21	
Voluntary Service	256,537.76	
Peace Section	57,436.52	
Mennonite Disaster Service	20,387.14	
Mennonite Mental Health Services	27,831.44	
Other Expenditures (Note 2)	182,853.05	
		\$4,144,073.12

Increase in Fund Balances 69,076.76

Decrease in Applied, Reserved, and Designated Funds (Note 3) 7,820.45

Note 1: Material sold repayments, trainee repayments, TAP salaries, Voluntary Service personnel earnings, and headquarters housekeeping and housing income are included in this amount.

Note 2: Certain categories of interest expense and depreciation, as well as headquarters housekeeping and housing expenses are included in this amount.

Note 3: Applied, Reserved and Designated Fund decreases consist primarily of reduced equity in institutions and headquarters through operations and expenditures for buildings and equipment.

Contributions for the Mennonite Central Committee should be channeled through your own congregation's offerings or be sent to your conference's relief, service, and peace treasurer. In Canada direct contributions should be sent to the provincial MCC treasurer.

Mennonite Central Committee

21 South 12th Street
Akron, Pennsylvania 17501

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The Justified Man

By David Eshleman

Romans 3:19—5:21

John Wesley while walking with a frustrated man saw a cow looking over a stone wall. He asked, "Do you know why the cow is looking over the wall?" "No," replied the man. "The cow is looking over the wall because she can't see through it," said Wesley. To the Jew, God's plan of salvation was a stone wall.

How can a man get into right relationship with God? Before Christ appeared, religion said you are justified by keeping the 613 rules of the law. No man ever did that! Paul introduces his readers to a revolutionary idea, justification by faith.

I. The Method of Justification

God's method of justification is not by works but by faith. It is not by law but by grace. Luther refers to this passage as the center and kernel of all Scripture. Until now Paul was speaking of the wrath of God against sin. Man was given up to his own devices. He was helpless. In God's court he was guilty (3:1-18).

What Paul says next is unbelievable. God justifies the ungodly. God in His amazing mercy accounts or treats the sinner as innocent. How can God do this? Jesus paid the penalty of our sin. Jesus provided the sacrifice that pleased God because it atoned for sin and cleansed the heart of man. Jesus also liberated us from the grip and domination of sin. We are no longer guilty. We are justified through Christ.

This justification is not ours unless we accept it by faith (verse 25). Is Paul making salvation too easy? The faith Paul is speaking of demands that we depend on Christ, place our confidence in Him, and by God's grace follow in joyful obedience.

There is no room for boasting in a faith salvation unless we boast in the grace of God and in the sacrificial work of Christ (3:27-31).

On what grounds do you base your Christianity? If you are like most people you are basing your Christianity on your efforts. I frequently hear statements such as, "I am not so bad," "I don't drink or swear," "I go to church," "I tithe." This is Phariseism, not Christianity. This is salvation by works which results in damnation. God's way is justification by faith. Make this your way.

David Eshleman is pastor of the Smithville Mennonite Church, Smithville, Ohio

II. The Proof of Justification

Is this some new heresy Paul has dreamed up? To show that this was not a last-minute thought he points to Abraham. Abraham was the father of the Jews who lived before the law was written. Abraham was justified by faith. He took God at His word. It was his complete trust and acceptance of God that saved him (4:1-8).

Justification for Abraham was really an inner experience, not some outward marking on the body (verses 9-12).

Because Abraham was justified apart from the law he is father of both Gentile and Jew (verses 13-25). Abraham was father of the faith clan. Do you belong to the faith clan?

III. The Results of Justification

Of what benefit is justification? Paul gives five benefits.

1. The justified man has peace with God (verse 1). Before justification there was war in our hearts against God. By faith we surrendered and came to terms of peace. Peace is the feeling of acceptance and forgiveness which we find when we turn to God and find Him waiting with love and acceptance.

2. The justified man has access to God's grace (verse 2). By death on the cross Jesus opened the door of God's favor for all men. We have free admission to God. God is our only source of blessing. Justification brings free admission to this source of blessing. I love the cross, for through it I have access to God.

3. The justified man has hope. Man cannot live without hope. Watson said, "Hope is like the cork to the net which keeps the soul from sinking in despair; and fear is like the lead which keeps it from floating in presumption."

4. The justified man has joy in tribulation (verses 3-5). Recently I visited a lady who had both feet amputated. Instead of bitterness from her heart there was constant praise to God that transformed her hospital room.

Romans was written after 2 Cor. 11:24-30, which lists the hardships Paul endured. The tribulations of life are God's means of correcting and purifying us. Let us joy in tribulation.

5. The justified man has love (verses 5-11). Jesus' death on the cross for sinful man is proof of God's love. The Holy Spirit makes God's love real in our hearts. Such love controls our every action. ☐

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

I was dismayed at the number of responses and the nature of the comments in "Our Readers Say" column concerning Ray Brubaker's article, "Much Needed Modesty." While I do not object to the content of the article, are there not many issues more critical than this one demanding our attention? Millions of people feel fortunate if they have a dress or a pair of pants to wear, to say nothing of being concerned about whether the clothing happens to fit someone's concept of modesty. Even in the Philippines, one of the more progressive countries of Southeast Asia, many children play out of doors stark naked because their parents cannot afford to keep them fully clothed.

How many people will respond positively to Vincent Harding's article, "What Answer to Black Power" (Dec. 27)? How many have an answer to the vast hunger problem which the world will be facing for the rest of this century? How many are actively working for peace in this troubled world? These, it seems to me, are some of the problems with which we should be struggling. Let's save the lint-picking until after the clothes are washed!—Eldon L. Zehr, Philippines.

We have read the *Gospel Herald* fifty-one years. We have saved the copies on shelves purposely built for our attic. These editors have guided the heralding of the gospel through the *Gospel Herald* for this half-century. Fifty years ago there was little Mennonite literature. Today, there is much: little organization; today, much, all kinds, institutions, meetings, speakers who must be heard and read. Good! But we must maintain equipoise.

We are so engrossed in religious, social, political, and world concerns, and events, to be discussed, that apparently we are losing the mood, and also the space to herald the *gospel*, in the *Gospel Herald*. "Great minds discuss ideas; average minds discuss events; small minds discuss people."

"To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Do we tremble most at God's word, or God's Word? Christ is the only savior of the world's ills, and His gospel, the only solvent. "Hear ye him!"

Brethren, writers, let us think, talk, and write God's eternal truth, rightly interpreted and applied to the spiritual needs of our languishing church, and to the lost world, in the *Gospel Herald*.—Shem Peachey, Quarryville, Pa.

I would like to raise a question related to Bro. Glendon Blosser's article entitled "Which Symbol?" (Jan. 10). I believe a careful study of the cultural context of Paul's teaching might lead to quite different conclusions than those expressed in the article.

The author regards the wedding ring as the "world's symbol" and the veil as "God's symbol." Actually, of course, the veil in Paul's time was the "world's symbol" of a respectable woman. Paul did not ask the Christian women to begin a new and peculiarly Christian custom. He simply asked the Christian women to observe what was regarded as moral behavior for married "worldly" women. That is, a respectable Greek married woman would not appear on the streets unless she was veiled, as is still true in many lands in the Near East today. Paul asked the Christian converts not to abandon this Greek (pagan) custom, for if they did they would appear as prostitutes or women unfaithful to their husbands.

Thus Paul was asking the Christians to conform to a moral symbol of the pagan world around them. This leads to the interesting question of what the Apostle Paul would have taught the early Chris-

tians to observe if the ring instead of the veil had been the Greek world's symbol of respectable womanhood. Or, if Paul were establishing Christian churches in today's Western world and would ask Christian women to observe the "world's symbol" of marriage, what symbol would he teach?—J. Howard Kauffman, Goshen, Ind.

I am most grateful for the projects described in the Jan. 24 issue which express the concern for Vietnam by Pennsylvania congregations and Goshen College students. For I have been forced to ask myself repeatedly: On what basis is the Mennonite Church called a peace church?

This past week nearly 3,000 church leaders gathered in Washington to share with the congressmen, their nation, and their world the concern they have for peace in Vietnam. But only a handful of Mennonites were among them. Why?

This is not to say that a mass meeting for direct conversation with government leaders is the only or even the best way to give witness to one's concern. But is our brotherhood as a whole giving any sign of anguish over the destruction of the Vietnamese people? Can the world and other fellowships sense any intense desire for peace among us—or do they see only a selfish concern for personal noninvolvement in the war?

The priest and the Levite could point to their "MCC" projects to help the needy also. But it could not cover their personal lack of loving concern. Do our communities today consider our peace testimony to be that of clean-routed religious men or involved neighbors?—James E. Metzler, furlough from Vietnam.

Your editorial on "Heart Trouble" in the Jan. 24 issue was excellent and thought-provoking. I enjoy the covers. The writer is taught that one picture says more than many words. Many of yours do and are good for us. "This Day Is Mine," by Urie Bender, is for every one of us, a fact we too often and easily brush aside.

"Walking with God," by Gordon Chivers, makes us examine our own walk. Lorrie Gooding's poem, "Of Such Is the Kingdom," is very touching and true.

Thank you for *Gospel Herald* and what it can do for us if we let it.—Ida Plank Yoder, Walton, Kan.

In "Items and Comments," *Gospel Herald*, Vol. LX, No. 1, Jan. 3, 1967, you quote Dr. O. Herbert Mowrer and his views of conscience which he feels conflict with those of Freud. I am not quite sure what purpose is served by the *Gospel Herald* reporting conflicts existing in the behavioral sciences. No one, not even the most orthodox psychoanalyst, completely agrees with Freud's views; however, he has made the most significant contribution to understanding human personality to date.

Since psychiatrists often find it necessary to deal with conscience in treating a patient, my fear is that such an item in an unscientific publication without clarifying discussion may only add to the resistance so frequently encountered in treating many religious patients. So many of my fellow Mennonites express appreciation for a Christian psychiatrist. It seems they fear that a psychiatrist, especially one with a Freudian orientation, may eliminate or modify aspects of conscience which they feel to be an essential part of their belief. Of the psychiatrists I know, most of them of Freudian orientation, none would tamper with the realistic aspects of one's conscience or religious beliefs, only with the unrealistic elements which are not based on Scripture but the individual's neurotic needs. Even then treatment is directed at understanding the neurotic needs so that the patient can improve his own conscience rather than directed at modifying the conscience. In this light, I feel Dr. Mowrer's comments become irrelevant.—Carl L. Keener, MD, Denver, Colo.

The editorial, "The Prayer Amendment," brought to us a much-needed admonition to proceed with greater wisdom and intelligence in our reactions to the Supreme Court decisions. In particular, we must be alert to discern those proposals which are put before us with the hidden motive of frustrating and confusing us further.

One such argument which has had wide acceptance is that the court decision is a benefit to us. I cannot concede that what the atheists have hailed as a great victory can be a simultaneous benefit to me, a believer. Therefore, we ought to examine the circumstances leading to the court action. Let us remember that the suit was initiated by atheists who protested the compulsory school devotions. Let us try to understand why the court ruled in their favor. The only legislation which constituted a standard for the court is the First Amendment.

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

In this concise statement, our founding fathers laid the rules for church and state relationships and it is a great mystery why so much controversy could have arisen. The amendment is abundantly clear in its meaning, but even if it were not, we could only establish what the writers of the amendment practiced in their schools.

Instead of faulting the court, let us recognize that the ruling was necessary in view of the first part of the amendment. But where is the Christian who is as determined and resourceful as were the atheists, who will now act to insist upon the proper observance of the "free exercise thereof"? No new amendment is needed. Our protection is well defined in the First Amendment. Why has no Christian initiated a counter suit? Our dilemma is due only to our ineptness, our laziness, our inaction, and our indifference. We will see far greater evils befalling us if we stand idly by while atheists are seizing control.—Clyde E. Miller, Huston, Calif.

Appreciated the greatly needed article on the Christian woman's head veiling and the wedding band—"Which Symbol?" Jan. 10 *Gospel Herald*. Why the lack of teaching on these subjects?

Bro. Blosser, I am sure you are correct. If the wedding band is so useful for the married women for protection, where do the unmarried women get their protection? Has this question been answered? I believe the Lord has the answer, which was pointed out in Bro. Blosser's article.—Ednam Baumgartner, Orrville, Ohio.

I am calling special attention to the article, "Which Symbol?" by Glendon Blosser, in the Jan. 10 issue of the *Gospel Herald*. The article is superb; it is tops. You are to be commended for its recognition in your publication and I thank you for recognizing the problem of attempting to satisfy all of your readers. Probably impossible, but keep trying! There are many excellent articles as well as editorials.—Newton Yoder, McVeytown, Pa.

"I don't know how we could have fed them all if they had all lived," said a mother who had seen a number of her little ones die.

Vern Preheim seems to feel that because the human prehistory now consumes more food than we produce, it is time to reduce the population. Years ago someone predicted a fuel shortage because we were burning forests faster than they grew. Later they said similar things about coal.

As Christians we ought that we should be concerned with producing and distributing food, remembering that even when food was plentiful our Lord did not want it wasted. He said, "gather up the fragments left over, that nothing may be lost."

When we try to reduce the population, may it not be for the purpose of assuring a larger share of food for ourselves, not a lack of trust in our Father's ability and willingness to provide for all His children.—Laura Stahl, Scottsdale, Pa.

CHURCH NEWS

Future Challenges MCC

Representatives of ten Mennonite and Brethren in Christ conferences and MCC (Canada) at Mennonite Central Committee's annual meeting in Chicago Jan. 20 and 21 approved a cash budget totaling \$1,840,000 for 1967.

The bulk of the budget, \$1,430,000, is designated for overseas. The rest covers Voluntary Service and Peace Section work in Canada and the United States, disaster service and mental health services coordination, and administration.

The 28-member committee approved the following program projections for the coming year:

Overseas Services

*to make \$35,000 or more available for emergency famine assistance in India, and to recruit a well-drilling team for that country;

*to expand Pax positions in the Congo by 15 to make possible an education-service program by mid-1967 in cooperation with the Council of Mennonite Colleges;

*to find creative ways of relating to the Kimbanguists, an indigenous Christian movement in the Congo;

*to start additional services for refugees and other needy persons in five Vietnamese communities;

*to study the economic situation of Indonesian Mennonite churches and to begin economic development if the study recommends this course of action;

*to enter Madagascar with two Paxmen assigned to an agricultural training center operated by the island nation's Protestant council;

*to place 45 additional teachers in Africa during the year;

*to cooperate closely with the General Conference Board of Missions in the development of its mission in Bolivia and Korea;

*to discontinue Food for Peace flour distribution in Jordan on June 30, 1967; and

*to ship 2,500,000 pounds of gifts-in-kind contributed by constituent churches to overseas areas of need.

Voluntary Service

*to expand involvement in city projects, such as Atlanta and Cincinnati;

*to enlarge community development projects in Appalachia;

*to increase the number of MCC teachers in Newfoundland schools; and

*to strengthen ties with mission agencies in Haiti, along the lines begun in 1966.

Peace Section

*to arrange a seminar at Eastern Mennonite College for evangelical leaders on missionary outreach and peace;

*to prepare a paperback book describing the Mennonite position on war and peace in language appealing to the average Christian reader; and

*to help local congregations with their peace education efforts.

Disaster Service

*to help MDS members express themselves more often in nonphysical work;

*to begin including women as full-fledged members of the regular disaster service organization; and

*to keep units' readiness to respond sharp by keeping the members continuously aware of the individual needs of brothers, neighbors, fellow citizens, and even enemies.

Mental Health Services

*to assist families with retarded children by assembling a roster of national and local organizations concerned with retardation, by recommending literature useful to families and churches, and by administering summer camps for the retarded and their families;

*to continue expansion of five MMHS psychiatric centers, preventive efforts by working with schools, courts, and pastors; and

*to encourage each psychiatric center to subject its programs and goals to self-study and self-evaluation.

Issues

Vietnam Christian Service, the cooperative service and relief effort of Church World Service, Lutheran World Relief, and MCC, was carefully scrutinized after its first year of operation. MCC administers Vietnam Christian Service, which has a \$480,000 budget for 1967 (\$472,000 coming from MCC) and 64 North American and 28 national workers in Vietnam.

The committee unanimously supported this unique working relationship. Several members cautioned, however, that although they favor it as an emergency measure, it should not be assumed that this should be a long-term arrangement.

The advantages and limitations of lending persons to other agencies were also discussed. MCC lends a sizable portion of its volunteers to projects operated by missions or other organizations. Receiving agencies cover full cost of room, board, and project expenses. MCC provides transportation, medical coverage, and the workers' monthly allowance.

Several committee members suggested that organizations utilizing MCC personnel be asked to cover a greater portion of the costs. This would provide MCC with the financial resources needed to send additional workers abroad. The committee encouraged continuation of the seconding arrangement with carefully selected agencies.

Rollin Rheinheimer, general manager of Menno Travel Service, reported a \$10,000 deficit for 1966, and urged MCC to take its relationship to the travel agency more seriously. Its most urgent problem is lack of sufficient operating capital.

In view of the very positive early reports on the Mennonite delegation's visit to the Soviet Union in late 1966, the committee members encouraged the planning of further exchanges with Soviet Christians.

Guests

Fred Newkirk of the Oregon Yearly Meeting of Friends and Frank Hutchison of Church World Service brought greetings from their respective organizations. The 6,000-member Oregon Friends group sent four Paxmen out under MCC in 1966. Three went to Vietnam and one to Bolivia.

C. J. Dyck of the Mennonite World Conference Presidium reported on preparations for the Amsterdam Conference in July. Registrations from North America have already passed 1,000. Fifty delegates from the churches in new nations are anticipated.

Other guests included the following MCC workers: Anne Warkentin, on furlough from Indonesia; Carolyn Nyce, home briefly from Vietnam; John R. Schmidt, MD, from Paraguay; and Jake Friesen, a VS-er serving near Canton, Miss.

New Members

Of six new members appointed to MCC by constituent groups during the year, five were able to attend. They were: Ronald Lofthouse, Saskatoon, Sask., and Aaron Klassen, Kitchener, Ont., MCC (Canada); H. H. Dick, Shafter, Calif., and J. A. Froese, Mt. Lake, Minn., Mennonite Brethren; and K. B. Hoover, Brethren in Christ. Absent was C. Wilbert Loewen of the Evangelical Mennonite Brethren.

H. H. Dick was elected to the executive committee, succeeding Waldo Huebert. Other members of the executive committee reelected: C. N. Hostetter, Jr., chairman; Robert S. Kreider, vice-chairman, Atlee Beechey, assistant secretary; H. Ernest Bennett, and David P. Neufeld.

William T. Snyder was reelected executive secretary-treasurer.

Hesston College

The Hesston College Choir has been invited to sing before the Kansas State Legislature at Topeka the morning of Feb. 27. The appearance will culminate a weekend tour to Garden City, Mo., and Topeka.

Thirty-nine members comprise this a cappella touring choir. Professor Lowell Byler is their director. It is one of three choral groups on the campus, with a combined membership of approximately one third of the student body. Both sacred and secular choral literature is performed.

The touring choir presents 40 to 50 concerts, high school assemblies, and church services a year, including annual weekend tours and a longer spring tour. In 1965 a spring tour was made to the West, as far as the Pacific coast; in 1966 to the East, as far as Philadelphia, Pa. This year, March 16-28, they will travel north and east to give programs in five states—Nebraska, Iowa, Illinois, Indiana, and Ohio. The last spring tour program will be at the Hesston Mennonite Church on the Hesston College campus, Apr. 2.

Opportunities in Senior Voluntary Service

"We seniors have been thrilled from time to time as we observed voluntary service given by many of our young people in all types of church-related programs.

"We may even have lamented not having such opportunities when we were young. Now we can console ourselves. We too have the opportunity to enlist in Voluntary Service."

This quote is from E. C. Bender, Martinsburg, Pa., who became director of Senior Voluntary Service for Mennonite Board of Missions at Elkhart, Ind., last August. Senior VS has been participated in and in a limited way up to the present time, and Bender is working to expand the program.

Senior VS grew out of the regular Voluntary Service program, and has been given impetus by the early retirement of a large number of persons and the fact that more persons are financially able to serve in this way.

Bender said he has encountered a tendency for older persons to show an initial interest in Senior VS and then draw back because of apprehension about taking on a new kind of work in an unfamiliar setting. He indicated, however, that Senior VS is geared to the needs and wants of older persons, and that it is possible for the Senior VS-er to do a worthwhile service in a leisurely and relaxed atmosphere.

Positions open include camp programs at Calico Rock, Ark., Meridian, Miss., and Mt. Pleasant, Pa.; assisting at a nursing home in Chambersburg, Pa.; serving as houseparents in Mesa, Ariz., Washington, D.C., and Maumee, Mantua, and Napoleon, Ohio; community service projects in International Falls, Minn., and Surprise, Ariz.; and church construction in Puerto Rico.

Persons can reach Bender at Martinsburg, Pa., or through Mennonite Board of Missions, Elkhart, Ind. 46514.

Urbanization Conference

The General Conference Committee on Peace and Social Concerns and the Warwick River District (Virginia Conference) announce a conference on Mennonites and urbanization, to be held in the Warwick River community, Mar. 31 to Apr. 2, 1967. Until a decade ago, Mennonites there lived in a compact agricultural community, known locally as "the colony." Annexed by the city of Newport News, the area has been transformed into a suburban residential area. The community exhibits trends in today's society in an unusually vivid way. Interested persons from other communities are invited to listen in as the Warwick community reflects on these changes and experiences. Further details will be announced later. Interested persons are invited to communicate with the planning committee (John H. Shenk and Levi Weber, Denbigh, Va., for the community; Ralph Hernley, Scottsdale, Pa., and Paul Peachey, 4102 Brandywine St., N.W., Washington, D.C.

20016, for the CPSC). This conference resumes the earlier series of annual community events formerly sponsored by the Committee on Economic and Social Relations, and the Mennonite Community Association.

Children Give Chicks

During the past decade the children at the Locust Grove Mennonite School in Lancaster County, Pennsylvania, have celebrated Valentine Day each year without exchanging any valentines. Instead, they have used their money to give to their "valentines" overseas.

They decided this year to launch a "Quarter for Chicks for Haiti" project and see how many chicks they could send. Many days before the social the children were busy working for their parents by washing dishes, cleaning the house, pulling weeds in the greenhouse, or practicing piano lessons. Some even used their daily milk money as they sought to help their class present the most quarters.

Jerry Nofsinger, assistant Voluntary Service director, attended the social. He received their 326 quarters (\$81.50) and told the student body of over 100 that their gift would send over 2,000 chicks to Haiti.

In 1958 the children donated books to the Lancaster Public Library. Since then their projects have been school supplies, sewing needs, soap, mittens and socks, baby clothing, stuffed toys, towels, and last year \$100 for medicine, all for MCC relief.

FIELD NOTES

Change of address: Lee H. Kanagy from Tokyo, Japan, to 12-60, Midori-cho, Furano-shi, Hokkaido, Japan.

New members by baptism: ten at Sunnyslope, Phoenix, Ariz.

Special meetings: Marion Bontrager, Bedford Heights, Ohio, at Clinton Frame, Goshen, Ind., Mar. 24-26. Andrew Jantzi, Sarasota, Fla., at Good's, Elizabethtown, Pa., Mar. 12-26. H. Howard Witmer, Manheim, Pa., at Risser's, Elizabethtown, Pa., Mar. 26 to Apr. 2. Glen Sell, Columbia, Pa., at Strickler's, Middletown, Pa., Apr. 5-16.

B. Charles Hostetter, Harleysville, Pa., at Bethel, Gettysburg, Pa., Mar. 11, 12. Robert E. Hartzler, Wayland, Iowa, at First Mennonite, Iowa City, Iowa, Mar. 12-15.

Keith Esch, Associate Director of Laurelville Mennonite Church Center,

will be serving as guest speaker at the Kingview Mennonite Church, Scottsdale, Pa., in a series of revival meetings, Mar. 5-12.

Weldon Martin was installed as pastor of the Chicago Avenue congregation, Harrisonburg, Va., Jan. 1.

John Stahl was installed as licensed pastor at Carpenter Park, Pa., Feb. 19. The officiating bishop was Sanford G. Shetler.

A writers' course, The Doctrine of the Church, and Spanish are three courses that will be offered at the spring semester of evening classes at Lancaster Mennonite School each Monday evening, Feb. 27 to May 15. For further information contact Noah G. Good, 2180 Mill Stream Road, Lancaster, Pa.

Twenty men and women, representing six relief committees, met in Chicago, Jan.

19. The committees sponsor relief sales, the proceeds of which go to Mennonite Central Committee for use in overseas relief.

The group shared ideas and compared methods of operations. Representatives from areas which had not held previous sales (Virginia, California, and Ontario) had many questions for the veteran sale holders (Pennsylvania, Illinois, and Manitoba). This was the first meeting of all relief committees.

A steering committee was appointed, with Milford Hertzler, chairman, Larry Kehler, and a third member (to be appointed).

David Augsburger, Mennonite Hour speaker, addressed the National Religious Broadcasters Convention, Jan. 31, in Chicago. Theme of the three-day meetings was "Mass Communications in the Service of Christ."

Other speakers included Senator Robert Hirsch of South Dakota, president of Lutheran Laymen's League; Stephen Olford, nationally known evangelist, pastor of Calvary Baptist Church, New York; Paul H. Stevens of Southern Baptist Radio and Television Commission; Russell T. Hitt, editor, *Eternity* magazine; and Eugene Bertermann, Lutheran Television Productions.

Grace Keepert, R. 1, Millersville, Pa., left the States for missionary nurse assignment in Ethiopia on Jan. 18.

The **John Weaver family** completed their Missions Associate term in Honduras and returned to the States on Jan. 1. They had served as houseparents at Pine Grove Academy, Tegucigalpa. Their home address is R. 1, Elizabeth-town, Pa. 17022.

Jean Garber terminated her services in Honduras in November, 1966, for health reasons. Her home address is Route 6, Box 187, Lancaster, Pa. 17603.

A. Marie Peifer, 1800 Manheim Pike, Lancaster, Pa., was appointed Jan. 17 for missionary nurse service in Ethiopia.

Rebecca Longenecker, 250 Anchor Road, Elizabethtown, Pa., was assigned Jan. 17 as a missionary nurse in Somalia for a six-month period.

Mr. and Mrs. Leland Voth of Freeman, S.D., recently terminated service with the Mennonite Central Committee in Korea. They had served at the Mennonite Vocational School near Taegu since 1957. Voth has accepted a position in Korea with the U.S. Agency for International Development.

Twenty-one Mennonite Central Committee personnel from India, Nepal, and Pakistan and seven guests gathered in Calcutta, India, from Dec. 31 to Jan. 3, for the first MCC retreat in South Asia. Norman Kraus and P. J. Malagar were resource persons.

Harvey and Miriam Graber and family,

Nappanee, Ind., left Feb. 2 for Brazil where they will serve with the Mennonite Board of Missions, Elkhart, Ind. Prior to this term of service Graber was pastor of the Maple Grove Mennonite Church, Topeka, Ind. The Grabers have also served at Red Lake Indian School, Red Lake, Ont.

Irene Bishop completed her fourth term of overseas service with Mennonite Central Committee in October, 1966. During 20 years she had served in Germany, Austria, and Algeria.

After completing her fourth term, Irene remained in Europe to visit old friends and renew acquaintances. In November she was involved in a serious auto accident. The driver of the car in which she was riding was killed and another passenger seriously injured. Irene received several facial bruises and a deep leg wound. The doctors now seem pleased with her progress.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Amstutz, Gordon and Lorene (Falb), Apple Creek, Ohio, first child, Michele Janette, Feb. 2, 1967.

Chupp, Jake and Maranna (Blucker), Arthur, Ill., second daughter, Tina Renee, Dec. 28, 1966. **Clymer**, James and Charlene (Alderfer), Boulder, Colo., second daughter, Nicole Cheryl, Dec. 8, 1966.

Dahl, H. Douglas and Joanne (Hallman), University Park, Pa., second son and first daughter, Michael Hallman and Melinda Kristine, Jan. 25, 1967.

Detweiler, Laverne and Jean (Anders), Souderton, Pa., first child, Kevin Laverne, Nov. 9, 1966. **Fahndrich**, Richard and Luella (Bender), Tepic, Nayarit, Mexico, fifth son, Timothy Lynn, Dec. 11, 1966.

Hersberger, Alvin and Elaine (Wiseman), Kansas City, Kan., first child, Cynthia Ann, Dec. 18, 1966.

Hersberger, Dale E. and Arlene (Geiser), Latour, Mo., third child, first son, Roger Dale, Aug. 25, 1966.

Hinton, Merold and Betty (Sommer), Fisher, Ill., fourth child, third daughter, Joyce Annette, Feb. 8, 1967.

Hooper, Charles and Sally (Wenger), Paradise, Pa., second son, Scott Alan, Feb. 5, 1967.

Hughes, Theodore G. and Lina (Yoder), Lancaster, Pa., second child, first son, Curtis Gordon, received for adoption, Feb. 7, 1967.

Johnson, Donald R. and Sophie (Keens), Westminster, Colo., first child, Kurt Edmund, Jan. 1, 1967.

King, Aaron and Betty (Detweiler), Mexico City, Mexico, eighth child, fourth daughter, Heidi Carol, Jan. 5, 1967.

Krall, C. Richard and Mary Jean (Hostetler), Scottsdale, Pa., third son, Steven Wayne, Jan. 27, 1967.

Landis, Ray K. and Rebecca (Knappenberger), Green Lane, Pa., fourth child, third son, David Merrill, Jan. 15, 1967.

Lantz, Marvin and Sharon (Klopfenstein), Archbold, Ohio, third child, second daughter, Marsha Kay, Jan. 28, 1967.

Layman, DeVere Mahlon and Anna Marie (Hollingshead), Fairview, Mich., third child, second son, Rodd Chad, Jan. 27, 1967.

Litwiler, Allen Dean and Marilyn (Bachman), Lexington, Ill., first child, Galem Dean, Jan. 26, 1967.

Martin, Truman L. and Lois Emma (Ramer), Nappanee, Ind., sixth child, fourth daughter, Dawn Renee, Oct. 12, 1966.

Mauist, Elmer H. and Ida (Mauist), Accident, Md., seventh child, fourth daughter, Twila Jane, Nov. 25, 1966.

Nofziger, Herbert and Virginia (Nofziger), Morenci, Mich., fifth child, third son, Matthew Lynn, Jan. 17, 1967.

Rittenhouse, William Herbert and Kathleen (Eshelman), Glenview, Ill., first child, Rodney Jay, Feb. 2, 1967.

Roggie, Andrew E. and Eunice (Gingerich), Lowville, N.Y., first child, Wayne Andrew, Jan. 4, 1967.

Roggie, Donald and Janet (Lehman), Lowville, N.Y., third child, first son, Keith Emanuel, Feb. 4, 1967.

Sarvis, Carl A. and Sue Ann (Gross), Marion, Pa., first child, Eugene Ray, Dec. 28, 1966.

Schertz, James P. and Esther (Litwiler), Lowpoint, Ill., third and fourth children, first son and third daughter, James Phillip and Jill Elizabeth, Jan. 30, 1967.

Schrock, James A. and Carol Kay (Firestone), East Lynne, Mo., third son, Jon Brian, Jan. 29, 1967.

Stjernholm, Melvin and Carolyn (Detweiler), Denver, Colo., first child, Sherri Lynnette, Jan. 12, 1967.

Stutzman, Alvin and Janice (Miller), Lagrange, Ind., fourth daughter, Lisa Anna, Feb. 1, 1967.

Stutzman, Duane and Irma (Yoder), Goshen, Ind., first child, Eric Todd, Oct. 3, 1966.

Tyson, Erwin and Elizabeth (Miller), La Crosse, Ind., fifth child, fourth daughter, Mary Alice, Jan. 19, 1967.

Ulrich, Emanuel, Jr., and Frances (Garber), Eureka, Ill., fourth child, second son, Mark Alan, Dec. 28, 1966.

Unruh, Keith and Viola (Yutzy), Hesston, Kan., first child, Darrin Wade, Feb. 8, 1967.

Weaver, Kenneth L. and Arlene (Huber), Columbiana, Ohio, third child, second daughter, Phyllis Ann, Nov. 19, 1966.

Yoder, John A. and Melva Rae (Bender), Phoenix, Ariz., third daughter, Rosanne, Jan. 31, 1967.

Yoder, William and Edith (Wagler), Hartsville, Ohio, second son, Bryan Wayne, Jan. 28, 1967.

Zimmerman, Amos H. and Marian B. (Weaver), Martindale, Pa., third son, Lynford Scott, Jan. 19, 1967.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bennett-Rodes.—Frank Bennett, Hinton, Va., Rawley Springs Cong., and Rhoda Marie Rodes, Mt. Crawford, Va., Pike cong., by Daniel A. Brubaker, Feb. 4, 1967.

Bontrager-Gogel.—Duane Bontrager, Haven, Kan., and Joan Eileen Gogel, Phoenixville, Pa., by Charles S. Gogel, father of the bride, Nov. 26, 1966.

Hostetler-Martin.—Jay Hostetler, Wolford, N.D., Lakeview cong., and Darlene Martin, Minot, N.D., Fairview cong., by Emery Hostetler, uncle of the groom, Dec. 23, 1966.

Kremer-Eicher.—Dale L. Kremer and Rebecca A. Eicher, both of Milford, Neb., Beth-E church, by Warren Eicher, assisted by John Willems, Jan. 28, 1967.

Lichti-Bechtel.—John Lichti, New Hamburg, Ont., Hillcrest cong., and Norma Bechtel, Doon, Ont., Preston cong., by Rufus Jutz, Dec. 17, 1966.

Marshall-Farwell.—Joseph K. Marshall, Halthorpe, Md., and Nancy R. Farwell, Arbutus, Md., both of Pulaski Street cong., by Lloy A. Kniss, Sept. 24, 1966.

Richards-Boyd.—George R. Richards, Baltimore, Md., Pulaski Street cong., and Clemmie J. Boyd, Parkesburg, Pa., Newlinville cong., by Lloy A. Kniss, Dec. 3, 1966.

Saltzman-Smeltzer.—Karl Saltzman, Milford (Neb.) cong., and Gloria Smeltzer, Elkhart, Ind., Sunnyside cong., by Leonard Garber, Jan. 22, 1967.

Roth-Stalter.—Morris Roth, Colorado Springs, Colo., Beth-El cong., and Janice Stalter, Colorado Springs, Colo., Central cong., Elida, Ohio, by Don Brenneman, cousin of the bride, Dec. 24, 1966.

Snyder-Schipani.—Mario O. Snyder, Ramos Mejia, Argentina, and Egda Schipani, Buenos Aires, Argentina, Floresta cong., by William Hallman, Feb. 11, 1967.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Andrew, Sadie M., daughter of Jerome T. and Emma (Rudy) Brubaker, was born at Millway, Pa., Aug. 31, 1896; died at the General Hospital, Lancaster, Pa., Nov. 25, 1966; aged 70 y. 2 m. 25 d. On Dec. 28, 1918, she was married to Harry W. Andrew, who survives. Also surviving are 4 children (Helen—Mrs. Roy Croff, Mervin L., Edyth I., and Ruth E.), 3 grandchildren, one sister (Bertha R.) and 2 half brothers (Harry G. and Samuel G.). One son preceded her in death. She was a member of the New Holland Church, where funeral services were held Nov. 28, with James H. Martin and Frank E. Shirk officiating.

Cressman, Dora, daughter of the late Mr. and Mrs. Frank Schisler, was born at South Cayuga, Ont., Feb. 28, 1897; died at South Waterloo Hospital, Jan. 14, 1967; aged 69 y. 10 m. 17 d. On Feb. 26, 1920, she was married to John Cressman, who survives. Also surviving are 3 sons (Edwin, Carl, and Ernest), one daughter (Lois), and one sister (Mrs. Mildred Bowman). She was a member of the Preston Church, where funeral services were held Jan. 17, with Rufus Jutz, Howard Good, and C. F. Destine officiating.

Fenton, Emma, daughter of Lewis and Mary (Wenger) Shank, was born near Versailles, Mo., Nov. 20, 1883; died at the home of her daughter, Mrs. Wilbur Coleman, in Philadelphia, Pa., Jan. 17, 1967; aged 83 y. 1 m. 28 d. On Mar. 26, 1910, she was married to Clyde Fenton, who preceded her in death. Surviving are 5 children (Lewis, Walter, Helen—Mrs. Wilbur Coleman, Florence—Mrs. Elmer Clark, and Mrs. Mary Clark), 2 brothers (Joseph W. and Charles L.), 2 sisters (Mrs. Modie Kaufman and Mrs. Rose Buckwalter), 23 grandchildren, and 4 great-grandchildren. One daughter, 2 grandchildren, and 2 great-grandchildren preceded her in death. She was a member of the Mennonite Church.

Freed, Gordon Lamar, son of Merrill G. and J. Elaine (Senseng) Freed, was born at Good Samaritan Hospital, Lebanon, Pa., Feb. 5, 1967; died 9 hours after birth. He is survived by his parents, one sister (Joanne Luree), grandparents (Mr. and Mrs. Edwin S. Senseng and Mr. and Mrs. Joseph H. Freed), and a great-grandfather (William S. Godshall). Interment in Weaverland Cemetery.

Fugate, American, daughter of the late Alex

and Sidney (Griffith) Fitzpatrick, was born in Floyd Co., Ky., Nov. 6, 1895; died at the Home Place Hospital, Sept. 28, 1966; aged 71 y. 10 m. 22 d. On Dec. 4, 1915, she was married to Elhanan Fugate, who survives. Also surviving are 6 children (Woodrow, Arthur, Tony, Elhanan, Iva—Mrs. Harrison Cornett, and Violet) and 11 grandchildren. She was a member of the Talcum Church, where funeral services were held Oct. 1, with Orlo J. Fisher and John Mishler officiating.

Gerig, Melody Beth, daughter of Benjamin S. and Florence (Roth) Gerig, was born at Peoria, Ill., Oct. 30, 1954; died of a brain tumor at Methodist Hospital, Peoria, Jan. 16, 1967; aged 12 y. 2 m. 17 d. Surviving besides her parents are one brother (John S.) and grandparents (Mr. and Mrs. John Roth and Mrs. Neace S. Gerig). Funeral services were held at First Mennonite Church, Morton, Jan. 18, with Clyde D. Fulmer officiating; interment in Pleasant Grove Cemetery, Tremont, Ill.

Grove, Harvey S., was born at Greencastle, Pa., Oct. 31, 1895; died at Hanover, Pa., of a heart attack, Sept. 13, 1966; aged 70 y. 11 m. 18 d. On Sept. 5, 1917, he was married to Hannah Baer, who survives. Also surviving are 5 children (Martin B., John G., Kenneth E., Mary Louise—Mrs. Don Stelfox, and Hilda—Mrs. Richard Herr). On July 4, 1918, he was ordained to the ministry for the Hanover congregation and served there until his death. On the Sunday prior to his death he participated in ordination services for his successor at which time his son-in-law, Richard Herr, was ordained. Funeral services were held at Bairs meetinghouse, Sept. 16, with Richard Danner, James Danner, and William Martin officiating; interment in York Road Cemetery.

Horst, Lynn Elwood, son of Leonard Eugene and Elsie Mae (Martin) Horst, was born at Hagerstown, Md., July 23, 1965; died at his home in Hagerstown, from suffocation when dish-washed fell over on him, Jan. 24, 1967; aged 18 m. 1 d. Surviving, in addition to his parents, are one brother (DeWayne Eugene), grandparents (Mr. and Mrs. Orville E. Martin and Mr. and Mrs. Daniel H. Horst), maternal great-grandparents (Mr. and Mrs. Leroy S. Martin and Mr. and Mrs. Abraham Martin), and paternal great-grandmothers (Mrs. Clarence Horst and Mrs. Amos Lehman). Funeral services were held at Reiff's Church, Jan. 26, with Amos Lehman, Daniel Martin, Adam Martin, and Abraham Baer officiating.

Kaufman, John L., son of Samuel D. and Elizabeth (Weaver) Kaufman, was born at McAlisterville, Pa., Oct. 21, 1901; died after an illness of several months at the Lewistown General Hospital, Oct. 10, 1966; aged 64 y. 11 m. 20 d. In 1926 he was married to Esther Bechtel, who survives. Also surviving are one son (Paul), one grandson, one sister (Mrs. Leona), one brother (David), and one brother (Lizzie—Mrs. Clayton Snyder) and one brother (David). He was preceded in death by an infant daughter (Lydia) and a son (Samuel) who died in young manhood. He was a member of the Mennonite Church from his youth. Funeral services were held at the Lauer Church, Oct. 13, in charge of Donald Lauer and Raymond Lauer.

Kulp, Elizabeth, daughter of Reuben and Barbara (Ricker) Detweiler, was born Oct. 30, 1884; died at the Eastern Mennonite Home, Souderton, Pa., Jan. 27, 1967; aged 82 y. 2 m. 28 d. On Dec. 30, 1905, she was married to John Kulp, who died July 31, 1954. Surviving are 2 sons (Wilmer D. and Norman D.), 2 grandchildren, 2 sisters, and 2 brothers. One son (Lloyd) died in 1910. She was a member of the Blooming Grove Church. Funeral services were held at the Eastern Mennonite Home Chapel, Feb. 1, with David F. Destine, Jr., and Marvin Anders officiating; interment in Blooming Glen Cemetery.

Linhoss, Cora, daughter of Christian S. and Elizabeth (Harsbarger) Shantz, was born at Cullom, Ill., Sept. 7, 1879; died Jan. 17, 1967; aged 87 y. 4 m. 10 d. On Sept. 7, 1922, she was married to Jesse L. Linhoss, who died Jan. 14, 1947. She was the last member of her im-

mediate family. Surviving are 4 nieces and one nephew and 19 grand-nieces and grand-nephews. She was a member of the Prairie Street (Elkhart, Ind.) Church, where funeral services were held Jan. 20, with Russell Krabill in charge.

Moshier, Yvonne Jean, daughter of Reuben M. and Esther Ruth (Roggie) Moshier, was born at Lowville, N.Y., Sept. 6, 1856; died of a congenital heart condition at Lowville General Hospital, Jan. 12, 1967; aged 10 y. 4 m. 6 d. Surviving, besides her parents, are one brother and 2 sisters (Lauri, Carolyn, and Elwood). One brother (Gordon John) died in infancy. Funeral services were held at the Croghan Conservative Church, Jan. 15, with Elias Zehr, Abraham Zehr, and Vernon Zehr officiating.

Nussbaum, Eliza A., son of Abraham and Eliza (Neuschwander) Nussbaum, was born in Adams Co., Ind., Oct. 15, 1895; died in the Wooster (Ohio) Community Hospital, Feb. 6, 1967, as the result of pneumonia following surgery; aged 71 y. 3 m. 22 d. On July 12, 1919, he was married to Sarah Amstutz, who survives. Also surviving are 4 children (Dallas, Cora—Mrs. Clarence Sommer, Jesse, and Herman), 10 surviving sons, and 13 sisters (Salama—Mrs. David Wyss, Bertha—Mrs. Silas Lehman, and Ella—Mrs. Frank Wyss), and 12 grandchildren. He was preceded in death by 2 brothers and one sister. He was a member of the Kidron Church, where funeral services were held Feb. 8, in charge of Bill Detweiler, Reuben Hofstetter, and Isaac Zuercher.

Nyce, Clayton K., was born at Cedars, Pa., Dec. 8, 1889; died at Grand View Hospital, Sellersville, Pa., Jan. 31, 1967; aged 77 y. 1 m. 23 d. On Oct. 7, 1911, he was married to Sallie Wisler, who died June 5, 1924. On July 11, 1926, he was married to Fannie N. Nyce, who survives. Also surviving are 4 children (Gertrude—Mrs. Jacob Gehman, Lloyd W., Anna—Mrs. Isaac Clemmer, and Earl L.), 3 stepchildren (Sadie—Mrs. Lashley Berger, Clayton L. Stauffer, and Linford L. Stauffer), 14 grandchildren, 9 step-grandchildren, 7 great-grandchildren, 11 step-great-grandchildren, 3 brothers (Horace K., and Norman K.), and one sister (Mrs. Katie R. Detweiler). Two sisters, one brother, and one son preceded him in death. He was a member of the Townsmin Church, Kulpville, Pa., where funeral services were held Feb. 4, with Harold Ply and E. L. Mack officiating.

Patterson, George Eber, son of Mr. and Mrs. John Patterson, was born at Chambersburg, Pa., April 1, 1914; died at Chambersburg Hospital, Jan. 2, 1967; aged 52 y. 9 m. 1 d. He was a member of the Pond Bank Church, where funeral services were held Jan. 5, with Marlin D. Lehman, John Ritchey, and Harvey Shank officiating; interment in Reisterstown Cemetery, Hunt Alto, Pa.

Rhone, Franklin Peachey, son of Ted and Mary (Rhone) Bender, was born at Chambersburg, Pa., May 2, 1928; died at his home near Chambersburg, Jan. 29, 1967; aged 38 y. 8 m. 27 d. On Dec. 17, 1948, he was married to Delores Stouffer, who survives. Funeral services were held at the Pond Bank Church, Feb. 1, with Marlin D. Lehman, John Ritchey, and Harvey Shank officiating; interment in Mt. Zion Cemetery, near Quincy.

Schletzbaum, Earl, son of Joseph and Susan (Burkholder) Schletzbaum, was born at Imman, Kan., July 13, 1908; died of a heart attack at Hutchinson, Kan., Feb. 6, 1967; aged 58 y. 6 m. 24 d. On Dec. 24, 1935, he was married to Mae Brinkmeier, who survives. Also surviving are 4 children (John Mark Gladys—Mrs. Harold L. Yoder, Caroline—Mrs. Ray Schmucker, and Janet—Mrs. Carl Farney) and one sister (Mollie—Mrs. W. H. Yoder). He was a member of the Pershing Street Church, where funeral services were held Feb. 8, with Sanford E. King officiating.

Stutzman, David J., son of Jacob C. and Anna (Bontrager) Stutzman, was born in Holmer Co., Ont., Jan. 1, 1884; died at his son's home in Millersburg, Ohio, June 10, 1966; aged 86 y. 1 m.

Items and Comments

10 d. On Feb. 8, 1906, he was married to Frances H. Kaufman, who died Oct. 19, 1940. Surviving are 10 children (Henry, Roman, Marion, Andrew, Anna—Mrs. Raymond Swartzentruber, John, Paul, Elizabeth—Mrs. Dan M. Troyer, Sarah—Mrs. John E. Hershberger, and David), 54 grandchildren, and 11 great-grandchildren. Besides his wife he was preceded in death by one grandchild. Funeral services were held at the Stutzman homestead, June 14, with Lester Schlachab and Fred Hostetter officiating; interment in Stutzman family cemetery.

Suter, John Early, son of John R. and Fannie (Roudabush) Suter, was born at Harrisonburg, Va., Feb. 7, 1887; died Jan. 20, 1967, at the Virginia Mennonite Home, Harrisonburg, from complications following a fractured hip, aged 79 y, 11 m, 13 d. On Oct. 8, 1907, he was married to N. Pearl Blosser, who died Apr. 28, 1958. Surviving are 4 children (Margaret—Mrs. George R. Brunk, Mary—Mrs. Zack Turner, Frances—Mrs. Frank Harman, and Daniel B.), 15 grandchildren, 4 great-grandchildren, one sister (Nettie), and 5 brothers (Homer, Jacob, Tracy, Robert, and Menno). On Aug. 11, 1907, he was ordained to the ministry, serving the Gospel Hill Church and other churches of the Middle District. At the time of his death he was a member of Weavers Church, where funeral services were held Jan. 22, with DeWitt Heatwole, C. K. Lehman, Ralph Heatwole, and Branson Conley officiating.

Weaver, David J., son of William H. and Martha (Kolt) Weaver, was born at Rousesford, Pa., July 31, 1912; died Jan. 22, 1967, at the home of a neighbor at Silverdale, Pa., from coronary occlusion; aged 54 y, 5 m, 22 d. On Mar. 16, 1940, he was married to Catherine Detweiler, who survives. Also surviving are 2 children (Mary Jane and Craig), 4 sisters, and one brother. He was a member of the Blooming Glen Church, where funeral services were held Jan. 25, with David F. Destine, Jr., in charge.

Whitaker, John H., son of Joseph and Barbara (Stekly) Whitaker, was born near Hartford, Kan., Feb. 5, 1890; died at Lebanon, Ore., as the result of a stroke, Feb. 2, 1967; aged 76 y, 11 m, 28 d. On June 30, 1912, he was married to Nancy Kennel, who survives. Also surviving are 3 daughters (Hazel Cotten and Velma—Mrs. Calvert Bremmner), 2 grandsons, one brother (Elmer), and 2 sisters (Mary—Mrs. Tony Lacosta and Elsie—Mrs. Harvey Sinclair). On May 19, 1919, he was ordained as deacon and served the West Fairview Church, Beaver Crossing, Neb., and since 1930, the Albany Church, Albany, Ore. Funeral services were held at the Albany Church, Feb. 6, with David W. Mann in charge; interment in Willamette Memorial Park, Albany.

Woodruff, Levi O., son of John Van Cleave and Anna (Peterson) Woodruff, was born in Campagna Co., Ohio, Sept. 28, 1886; died at Bellefontaine, Ohio, Jan. 7, 1967; aged 80 y, 3 m, 10 d. On June 30, 1928, he was married to Goldie Metz, who survives. Also surviving are one daughter (Maxine—Mrs. George F. Bowscher), one son (Levi), and 6 grandchildren. He was a member of the Scotch Union Church. Funeral services were held at Wilkins Funeral Home, West Liberty, Jan. 10, in charge of Roy S. Koch; interment in Mt. Taber Cemetery.

Yoder, Enos S., son of Shem and Anna (Stutzman) Yoder, was born in Gibson, Miss., Feb. 22, 1900; died at the Grace Hospital from cancer, Jan. 8, 1967; aged 66 y, 10 m, 15 d. On Dec. 24, 1922, he was married to Lydiann Bontrager, who survives. Also surviving are 2 sons (Melvin F. and Homer F.), 4 daughters (Doris—Mrs. Robert Simpson, Mrs. Elnora Biltzer, Mary—Mrs. Glenn Kaufman, and Sylvia—Mrs. Wilmer Miller), one brother (Joe S.), 4 sisters (Mrs. Demmy Schrock, Mrs. Joe Petersheim, Mrs. Perry Eash, and Mrs. Mabel Miller), his stepmother (Mrs. Betsy Miller), and 21 grandchildren. He was a member of the Yoder Church, Yoder, Kan., where funeral services were held Jan. 11, in charge of Milo Kaufman and Edward Yutzky.

Church of the Brethren members are planning a campaign protesting the construction of a Military Museum Park along the Potomac in the nation's capital. Calling the plan a "devastating piece of madness," Brethren Service notes that a request for \$40 million to build it will be made shortly in this session of Congress. All who agree that the project would be a "Disneyland of Destruction" are urged to write and wire their Congressmen to vote against it.

A resolution supporting the World Council of Churches' position on the Vietnam war was adopted by the Berlin-Brandenburg Evangelical Church at a meeting of its Eastern Synod in East Berlin.

The WCC's policy-making Central Committee has called for a halt to the bombing of North Vietnam, and an immediate ceasefire as the "most effective step" toward peace negotiations.

In its resolution, the Berlin Church called for constant prayers for a Vietnam peace. It also urged parishes to pray for an end to racial conflicts in Africa, America, and Asia, and for the elimination of hunger in needy countries, particularly in India and South America.

Delegates discussed, but took no action on, a proposal that the Berlin Church invite 100 children from North Vietnam who have been victims of the war to come to East Germany for medical treatment and recuperation.

The Synod also charged that during the past year Evangelical youths have been barred from secondary public education in East Germany because of their religious affiliation. It said that this ban was in violation of the East German Constitution.

National church attendance has declined during the past eight years, with the sharpest loss among persons in their twenties, according to the results of a leading public opinion poll.

George Gallup, III, managing director of the American Institute of Public Opinion—the Gallup Poll, made this report in a keynote address at the Religion in American Life Consultation in Buck Hill Falls, Pa.

"National church attendance from 1958 to today had declined 5 percent," Mr. Gallup said. "Forty-nine percent of adults in 1958 said they attended church in a typical week; the 1966 figure is 44 percent.

"However, among persons in the age bracket, 21-29 years, the decline has been 11 percentage points," he commented. "These findings come to light in what is probably the most exhaustive study of churchgoing habits in history."

Reports that all Christian churches in the Communist China capital of Peking have been closed were confirmed by persons arriving in Hong Kong from the Chinese mainland.

(There are reportedly 200,000 Christians left among China's population of 700 million.)

Churches were closed in August by the Red Guard followers of Communist chairman Mao Tse-tung at the start of the current Cultural Revolution.

These aims were defined by Defense Minister Lin Biao as "destroying all old ideas, old culture, old customs and habits." These "four olds," as the Chinese call them, now are subject to attack in all fields, with the Christian churches as incidental victims.

Gov. Harold E. Hughes of Iowa will seek legislation which will provide state funds to operate two Old Order Amish schools involved in a three-year dispute.

The governor made his recommendation to the legislature in his inaugural address starting his third consecutive two-year term as Iowa's chief executive.

The American Cancer Society's new cartoon color film, "A Time for Decision," is designed to arouse community action against cigarette smoking—particularly among young people—and thereby, according to the American Cancer Society, reduce the incidence of lung cancer, emphysema, and other diseases that have been attributed to cigarette smoking. It takes dead aim at cigarette advertising and suggests that glamorized commercials make it hard for a smoker to quit.

The "Time for Decision" film takes cognizance of the changed approach in cigarette advertising. Speaking of the past, the narrator says: "However, the advertising indicated that cigarettes did indeed contain undesirable ingredients. Of course, it was always the other fellow's cigarettes that contained more of these ingredients. So-o-o-o the ads changed to healthier subjects—wide open spaces, sailboats, bathing beaches, pretty girls."

The film pointed out that the surgeon general's report on the health hazards of cigarette smoking panicked cigarette smokers for a while and that many of them gave their cigarettes the "old heave-ho." On the other hand, many found it hard to quit. Comments the narrator: "It sure is hard to quit cigarettes—especially when over \$200,000,000 a year is spent to keep you smoking."



THE SECRET CHURCH

By Louise A. Vernon

Illustrated by Allan Eitzen

THE SECRET CHURCH is about the Anabaptists during the Reformation. It is a book of historical fiction. The twelve chapter headings are: Into the Night, Forbidden to Believe, Preacher Without a Pulpit, The Meeting Place, Too Many Secrets, Taste of Exile, Stranger with a Message, Painful Decision, The Bribe, Trap of Heretics, Courageous Decision, and Believers in Exile.

The main characters are two teenage boys who are cousins and a teenage girl whose mother is dead and whose father is the most hated man in the community. The story is about their involvement in a church considered heretical. Their actions, reactions, and questions provide a setting in which the reader will find himself answering and responding to the issues of the day. Some scenes will appear strangely familiar because hate, action, reaction, and decision in conflict are much the same today.

"For years we wanted a book for young people which would give insight into the commitment, challenge, and danger of becoming a Christian during the days of the Reformation. We now have such a book in THE SECRET CHURCH which was written for the 9- to 14-year old."

—The Publisher, Herald Press



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Tuesday, March 7, 1967

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One Drink Drunk

By Ellrose D. Zook

Andrew C. Ivy, MD, distinguished physiologist of the University of Illinois, has said, "One drink and a person is one drink drunk."

A reader of the *Christian Herald* wrote a letter asking about social drinking. The editor, Daniel A. Poling, answered in the December, 1966, issue: "Social drinking is increasing at what I believe to be an alarming and disastrous rate. And the leadership of too many Protestant churches, ministerial as well as lay, is setting no good example. Ask Alcoholics Anonymous in your town."

What Is Social Drinking?

Two well-known authorities, Howard W. Haggard, MD, and E. M. Jellinek, MD, have defined the moderate or social drinker thus: "He does not seek intoxication and does not expose himself to it. He uses alcoholic beverages as a condiment and for the mild sedative effects. The alcohol constitutes neither a necessity nor a considerable item in his budget."

A pamphlet, *The Big Lie About Moderate Drinking*, a reprint from *Pageant* magazine, comments: "There is only one kind of person who does not have to worry about facts in this article—he is the man who has never drunk alcohol in any form at all . . . and the man who never intends to drink alcohol. . . . You have, in short, something to worry about every time you take a drink. Why? Because every time you take a drink you die a little. . . . Up to now you may have thought of yourself as a moderate drinker, and, therefore, safe. But, for one thing, the idea that you are safe is a flat lie."

However, some persons inside and outside the church support moderate drinking in a "civilized manner." They reflect the "newer temperance" position. Early in 1966 Professor Chafetz of Harvard University suggested that it would be a good idea to start "practice drinking" in the elementary school. Professor Krantz of the University of Maryland said, "I think this might be a good idea. After all, roughly half of the people in America do use alcohol."

Richard E. Strain, MD, writes: "As a brain surgeon I have yet to meet a moderate drinking colleague who would like to have me operate on his son after I have 'had a few.' If a person never takes the first drink, he never becomes a problem drinker. I have heard many alcoholics say, 'How I wish I had never taken that first drink.' This proves that moderation is a terrible fallacy."

A person may be a moderate drinker for years or he may move from moderation quite rapidly into alcoholism. The longtime moderate drinker may under undue stress finally become an alcoholic. A Pittsburgh social worker among alcoholics recently reported a case where a woman in her

sixties began drinking and in six months was a confirmed alcoholic.

Jack Finegan, a professor of New Testament Literature, in his book, *In the Beginning*, writes under "Noah and His Wine": "The way of moderate drinking has been tried not only individually but on a national scale. Ever since the brief experiment of prohibition was abandoned, and now for many years, this has been the most powerfully promoted way in the United States of America."

Why Social Drinking?

Reasons why people drink socially differ because each individual varies with regard to his personal problems and his ability to resolve them. Some reasons are: He wants to be sociable and likable. He needs to have a place to go, such as the tavern. He wants to release the "brakes." He needs to get a feeling of importance and to show he is "grown up." He tries to escape frustration, or worry, or bad living conditions. He gets a "sense of well-being," and a "glow" that leads easily to another. He's too easily influenced by the glamorization of drinking in the various advertising media.

One writer asks, "How can we desocialize drinking? Make it less socially obligatory." Many people today would not be drinking if it were not for the pressures and influences exerted by businessmen, parents, ministers, professors, and bosses—they drink; so why can't I?

The controversial James A. Pike in his book, *Beyond Anxiety*, says, "Almost invariably an alcoholic drinks because of some deeper problem, some problem of the spirit." He feels that a drinker attempts to escape from a "dis-orientation of the spirit, the inner life." He says further that the problems "can be any of the types of problems which form the chapter headings of this book." These are: "Anxiety," "Fear," "Guilt," "Inhibitions," "Frustration," "Indecision," "Loneliness," "Despair," and "Spiritual Causes." Although he writes about the alcoholic, these causes apply to the social drinker as well, both Christian and non-Christian.

Glenn D. Everett, Washington correspondent for Religious News Service, writes in the leaflet, *You Don't Have to Drink*: "I'm a nondrinking member of a profession in which social drinking is demanded. . . . When I first came to the capital at 23, . . . I was told I'd have to learn to drink, at least enough to be sociable. . . . The drinking of whiskey and gin cocktails is not only socially acceptable, it's socially demanded. . . . Drinking is considered smart." He concludes, "Don't let anyone tell you that you have to drink to be sociable. You don't. You gain the right kind of friends and prestige and professional advancement lots faster drinking ginger ale plain, and looking the bartender right in the eye as you order it."

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According to the National Council on Alcoholism more than 80 million Americans drink alcoholic beverages. About one in 13 develops into an alcoholic. We have a total of about 6 1/2 million alcoholics, over 97 percent of whom are to be found not on skid row but as fathers and mothers, husbands and wives, in their homes and at their job trying to lead normal lives.

Every social drinker is potentially an alcoholic. Dr. Ivy estimates that 500,000 alcoholics are being produced in this country annually. Alcoholism is now considered the No. 4 health problem in this country. Some even go so far as to say that it is the No. 1 health problem. Dr. Joel Fort of California says, "The problem of alcoholism in this country now outranks every other health issue in terms of potential danger to individuals." Dr. Karl Meninger states, "Alcohol constitutes the country's largest mental health problem."

Alcohol and the Brain

Shakespeare writes, "O God, that men should put an enemy in their mouths to steal away their brains."

The American Medical Association has a little cartoon with these words: No alcohol—dry and decent. One drop of alcohol per thousand drops of blood—delighted and devilish. Two to three drops per thousand—dizzy and delirious. Four to five drops—dazed and dejected. Six drops—dead.

Two drinks or about one ounce of alcohol will put about one-half drop of alcohol per thousand in the blood and give him a blood test of about .05 percent if the drinker weighs about 140 pounds.

Alcohol has a special affinity for brain tissue, its effect starting with "the clever forebrain." It affects the brain as follows: with a test of .05 percent the high centers of the brain; .1 percent the deeper motor areas with loss of response; .2 percent midbrain emotional center; .3 percent the sensory area; .4 to .5 percent the whole perception area; .6 percent to .7 percent the whole brain, causing death.

Some Facts About Alcohol

Dr. Ivy defines alcohol thus: "Beverage alcohol is an intoxicating, hypnotic, analgesic, anesthetic, narcotic, poisonous, and potentially habit-forming, craving-producing, or addiction-producing drug or chemical." It is a depressant and not a stimulant.

Beverage alcohol is made in three general ways: (1) malt liquors, such as beer, from grains; (2) wines from fermented fruit juices; (3) distilled spirits (whiskey, rum, and gin) from alcohol fermented liquids.

Beer usually contains from 3 percent to 4 percent alcohol; wines, from 10 percent to 20 percent; 100 proof whiskey, 50 percent. Thus 12 ounces of beer, three to four ounces of wine, and one ounce of 100 proof whiskey each contain about the same amount of alcohol.

For the year ending June 30, 1964, the United States produced more beer than any other country, with two thirds of it being sold in grocery stores. In the same year we consumed more than three billion gallons of beer, up 5.3 percent over the previous year, more than 16 gallons per

capita. In that year we produced and imported 190 million gallons of wine, one gallon per capita, and about 250 million gallons of distilled spirits for beverage purposes, about 1 1/3 gallons per capita.

No figures are available for illegal and domestic production. During the year ending June 30, 1964, the government seized 6,837 illegal stills and destroyed more than 3,123,783 gallons of illicit mash, 10 percent more than the previous year.

For the year ending June 30, 1965, about 4 1/2 billion dollars of both federal and state taxes were collected. The state spends about \$5 on problems of alcohol for every \$1 received in taxes. It's supposed to cost about \$5,000 to cure one alcoholic.

We spend about 15 billion dollars annually for alcoholic beverages and about 6 billion for religious and welfare services. Advertising revenue for alcoholic beverages in 1965 totaled more than 232 million dollars for space in newspapers and magazines and time on television.

Drinking and Car Driving

The National Safety Council now states that 55 percent of all traffic deaths are directly related to drinking drivers. Seven years ago it was 20 percent. If 500 die in car accidents over a holiday weekend, more than 250 lose their lives because of drinking drivers. The Council also says that from 13 to 15 percent of nonfatal accidents are due to drinking drivers. Drivers having "blood-alcohol levels over .04 percent are definitely associated with increased accident involvement," says the Council.

Samuel R. Gerber, coroner for 19 years of Cuyahoga County, Ohio, states, "Undoubtedly it is the man or woman who has had only a few drinks who creates the most accidents: The moderate drinker has a false self-confidence. He assures everyone including himself he is not drunk and forgoes caution."

Social Drinking and the Christian

Within our brotherhood social drinking can be found, and sometimes is even supported among youth and adults—adults who have influence and responsibility in the home, community, and church.

Raymond E. Veh, editor and leader in the Evangelical United Brethren Church writes:

"If I should drink, my character would be damaged.

"If I should drink, my will power would be in danger.

"If I should drink, my associates would be weakened.

"If I should drink, my Savior would be hurt by contributing my influence to the enemy. I've done enough to embarrass Him. I refuse to add drink to the list."

How can a Christian participate in a practice and support a system which in today's society causes so much misery, sickness, hunger, lack of proper clothing and shelter, poverty, broken homes, violence, and murder? Is the church too silent about this social evil of our day? One minister commented that he feared to preach total abstinence from his pulpit.

If we interpret the Scriptures literally and legalistically,

we can find no condemnation of social drinking. However, one should look up such words as "drunkenness" and "wine" in a concordance. There is no verse that says, "Thou shalt not occasionally drink a glass of beer or wine or a few swallows of whiskey when frustrated, tired, depressed, or inhibited."

But the teaching of Scriptures for the day in which we live would condemn social cocktail and beer parties. Think of our complex life in industry, transportation, communication, and business. Think of the great need for a consistent Christian witness to the power of the gospel and the Holy Spirit.

When a Christian resorts to alcohol because of inner unresolvable frustrations, inability to make proper social adjustments in today's society, and the perplexity of too much inhibition, we must wonder about his spiritual maturity and understanding of the teaching of the Scriptures.

Professor Finegan does not think moderate drinking works very well. Especially he thinks this is true when you have "to help someone to whom drinking had become a problem or disease, or if you had to live with someone like that, or if you had to be someone like that." He says the only other way is to leave drinking alone and refers to the Nazirite vow in Num. 6 and the closing words of that chapter.

How can our bodies become living sacrifices for Christ and temples of the Holy Spirit when we use alcohol? How can we be guided by the Holy Spirit and influenced by alcohol at the same time? Cannot the Holy Spirit give us the peace and joy that satisfy instead of our depending upon the "glow" of alcohol? Is it not better to let the Holy Spirit guide our thinking capacities rather than have them dulled by alcohol?

For further information on the problems of social drinking and alcoholism write to the following organizations: Alcoholics Anonymous, P.O. Box 459, Grand Central Station, New York, New York 10017; New York American Temperance Society, 6846 Eastern Ave., N.W., Washington 12, D.C.; Narcotics Education Bureau (formerly WCTU), 1730 Chicago Ave., Evanston, Ill. 60201; American Council on Alcohol Problems, Ind., 119 Constitution Ave., N.E., Washington, D.C. 20002; National Council on Alcoholism, Inc., 2 East 103rd St., New York, New York 10029; National Temperance and Prohibition Council, 212 Maryland Ave., N.E., Washington, D.C.; Temperance Education Foundation, Inc., 110 S. State St., Westerville, Ohio; National Safety Council, 425 Michigan Ave., Chicago 11, Ill.

Books: *Alcohol and Human Affairs* by Willard B. Spalding and John R. Montague, MD (World); *Alcohol Explored* by Howard W. Haggard, MD, and E. M. Jellinek, MD (Doubleday); *Alcohol and Social Responsibility* by Raymond G. McCarthy and Edgar M. Douglass (Crowell); *Statistical Abstract*, U.S. Government; *Alcohol and the Bible* by Howard Charles, and *Alcohol and Your Life* by Loren Lind and Willard Krabill, MD (Herald Press).

My Prayer

*My God and Father,
I thank you
For taking time to hear me
In the hour of trouble.
Forgive me
For failing to speak with you
When everything seems to go well.
My wandering ways
Seem so strange
To my own heart
When I come close to you.
How strange,
Must I, your child,
Seem to you, at times.
Yet knowing me as I am
You love me still.
Increase my own love
For you.*

Amen.



Duchess Church, Alta.

S. B. Ramer with his wife and father moved from Pennsylvania to Duchess, Alta., in 1915. In 1916 he was joined by the J. H. Brubaker family. Six more families came in 1917. The group was organized in April, 1917, with 24 charter members, and named the Duchess Mennonite Church. Services were held in homes until after the completion of the schoolhouse which was used beginning January, 1918. A church building was built and dedicated in the spring of 1924. This year marks the fiftieth anniversary of the organization, with the present membership at 130. C. J. Ramer is the present pastor.

1200 Kneeling Men

Guest Editorial

I was not there but I heard about it. It was one of the most significant meetings of our day. But I was there through men who represented our church. I'm glad that our denominational leaders knelt with the more than 1,200 other Christian leaders from more than 100 nations of the world! The climax to the ten-day World Congress on Evangelism in Berlin ended on their knees. How wonderful! How fitting! How symbolic! They were kneeling before the Lord their Maker—in confession; in commitment.

Why was this congress held? Because someday "at the name of Jesus every knee . . . [shall] bow . . . and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." Billy Graham, the leading evangelist of our day, invited these men to kneel with him in a symbolic act of dedication of their lives anew to the unfinished task. There were tears of repentance and confession; there were moments of new commitment.

Today the Christian church is searching for symbols that really express the "faith of our fathers." In this search aren't we overlooking the very meaningful symbol of kneeling for prayer in our worship services? What is more expressive than to literally do what the Psalmist David invited us to do? "O come, let us worship and bow down, let us kneel before the Lord, our Maker! For . . . we are the people of his pasture, and the sheep of his hand" (Psalm 95:6, 7).

In the church I attended in my youth, we usually knelt for prayer. But I must confess that I was not impressed with the method of kneeling. It seemed that every time we knelt we violated the first part of the invitation that calls us to "*worship and bow down* . . . [and] *kneel* before the Lord. . . ." One must not cancel out the other—these two must go together. When there was such a commotion through turning around as we knelt in prayer, facing the back of our bench instead of kneeling forward, we destroyed the very meaning of the symbol! And with this prayer posture it made it easy for young people to talk and disregard the sacred time of prayer. But not carefully guarding the symbol of kneeling from abuse, this symbol was lost in our corporate worship.

There seems to be surging among us today a desire to recapture this very meaningful expression of worship. We want to join Daniel who "kneeled upon his knees three times a day." We would like to follow in the spirit of Solomon who "knelt upon his knees in the presence of all the assembly of Israel, and spread forth his hands toward heaven, and said, 'O Lord, God of Israel, there is no God like thee, in heaven or on earth, keeping covenant and showing steadfast love to thy servants who walk before thee with all their heart. . . ." We want to symbolize the dedica-

tion of Stephen, who, when he faced the stones of death, "knelt down and cried with a loud voice, 'Lord, do not hold this sin against them.' " We want to capture the fellowship and the unity of the Apostle Paul and his fellow Christians when "he knelt down and prayed with them all."

Then when the Apostle Paul wrote to these same Christians at Ephesus, they understood his words clearly: "For this reason I bow my knees before the Father, from whom every family in heaven and on earth is named. . . ." We, too, are part of this family! Should we not on occasions in our regular worship services kneel in an appropriate way to give heartfelt expression of our submission to the God of the universe, who has revealed Himself in Jesus Christ? Who, when He was here as the God-Man and facing the decision of fully carrying out the Father's will—at this crucial moment, "withdrew from them . . . and knelt down and prayed, 'Father, if thou art willing remove this cup from me; nevertheless not my will, but thine, be done.' "

How can we best express and symbolize our full dependence upon Almighty God in our corporate worship? Is the kneeling symbol worth recapturing? If so, how can we best practice it? Recently I had a guided tour through a plant that specializes in building church furniture.

Upon completing the tour and looking at models of church benches, including a model that had a kneeling bench permitting the worshiper to kneel forward, I said to the sales manager, "I would be interested in your promoting this bench when you sell church benches to our congregations. I think there is a place for the kneeling bench so that we could more meaningfully express our worship."

The sales manager was of the same mind regarding its place and use in our services but faced what seemed to him to be an insurmountable problem. He said, "If I promote this bench, which is a little more expensive than the others, people will think I am doing it for monetary reasons."

The Bible supports other forms of prayer, but none is more symbolic than kneeling, with the one possible exception of falling on our faces prostrate on the ground. This, obviously, would not fit into a corporate worship service.

I'm inclined to agree with Jasper Huffman who wrote, "Has there ever been a time when urgency in prayer was more imperative than now? Must there not be a mistake somewhere, architectural or otherwise, when churches are built, pews are purchased and installed in such a manner that people 'cannot kneel to pray' in churches? Are we not missing something of incalculable spiritual value to the church, and in behalf of the world, when we overlook the importance of proper or urgent prayer posture in our gatherings? What may be failing to come to pass because of our mere formal or customary prayer habits? Posture in prayer is by no means everything, but it is certainly something."

What do you think? Would you support a trend to install and use kneeling benches? Can we regain a meaningful symbol that has been lost by abuse or neglect? I believe the Lord was pleased with 1,200 kneeling men! He longs for our sincere expression of worship!—Norman Derstine.

How Are We Supporting Our Preachers?

Digest by the Editor

A survey of pastoral support practices in the Mennonite Church says the average Mennonite minister's profile is far from desirable.

The survey from which the following observations are drawn was authorized by the Ministerial Committee of General Conference. It grew out of discussion and study concerning the need for recruiting ministers, giving adequate support, and why some pastors leave the pastorate. The study was assigned to Daniel Kauffman and Paul Roth.

A questionnaire was prepared and sent to 18 district conferences. For various reasons the Iowa-Nebraska and the Ontario conferences did not report. The questionnaires returned from the remaining 16 conferences totalled 613 out of 927 or a 66.1 percent response. Response ranged from a low of 42.1 returned from Lancaster Conference to a high of 100 percent return from Southwest Conference. The results are most revealing.

Cash Allowances

Annual cash allowances for pastors vary from \$20 to \$7,650 with a median of \$2,400 and an average of \$2,483. The median figure (as many below as above) for all Protestant ministers reported in a study in 1964 was \$5,158. A total of 152 Mennonite ministers or 24.4 percent receive no cash allowance. The questionnaire did not seek information on the amount received from funerals, weddings, Christmas gifts, etc.

Time given to congregations by pastors varied greatly. The largest one block of ministers gave one-fourth time. Full-time pastors totaled 124 or approximately 23 percent of those reporting. The average Mennonite minister spends less than one half time with his congregation.

The survey showed that little serious thought is given to providing a pastor with house or utilities. Of the 613 pastors responding, 71 percent received no housing subsidy. Of those receiving housing subsidy, the average is \$500 per minister per year.

Although it appears that those who receive utility allowances receive a quite satisfactory amount, with the median of \$428 per year, yet 83 percent receive no utility consideration.

The word "retirement" is scarcely in the Mennonite pastor's vocabulary. In spite of the fact that nearly all industry and business today assumes funds be set aside for retirement, 87 percent of our pastors have no payments for retirement provided by the congregation. The small number receiving retirement allowances have a median amount of \$275, which is little better than nothing.

Another assumed benefit to the average workman in industry and business is a payment toward his medical and hospitalization coverage. Of the pastors reporting, 87 percent had no coverage provided by the congregation. Of those receiving assistance, \$130 is the median and \$147 is the average.

Pastors' Travel

Mennonite pastors travel an average of 7,065 miles a year for the benefit of the congregation. According to this survey, 76 percent of these receive nothing for the use of their personal automobile. Of those receiving some benefit, the average is \$400 per year. The 1964 National Council study states: "No responsible institution but the church charges part of its business costs against the salaries of its staff members."

Harder to tabulate is the vacation time the Mennonite minister takes. No provision for vacation is made by 61 percent of the congregations. Of those taking vacation, the most frequent period spent away from the pastorate is two weeks per year.

Perhaps most of us assume Mennonite pastors participate in social security. However, 41 percent report that they are not paying into social security. Those who conducted the survey point to the double problem here since in addition, 87 percent have no retirement provided by the congregation. It is a double problem since in case of death the widow is unprovided for the "experience has proved that our congregations have little concern for widows after their husbands pass on."

In responding to the question regarding personal indebtedness, 20 percent of the pastors report themselves to be out of debt. A surprisingly small number, 11 percent, report their personal debts increasing. This appears to be a better record than the average person.

What is the pastor's own idea as to what his salary should be? The questionnaire asked, "Assuming you have a house and utilities provided by the church, what do you think would be an adequate annual cash allowance for you to receive?" Both the median and the average were \$5,000. In congregations of 250 members and above no pastor had a concept larger than \$7,500.

How Determine Allowance?

A question asked often by congregations is, "What group establishes the pastor's allowance?" The questionnaire did not reveal a common practice. Church councils are the most frequent bodies responsible, but every conceivable method

seems to be used. It is rather revealing that an average of 6.6 persons take part in establishing the pastor's allowance and an average of 2.3 of these persons have had experience in helping to determine salaries in other contexts, such as in business and industry. This may be one major reason why pastors' allowances are so low.

Secretarial help is a stranger to Mennonite pastors. The study shows that 85 percent of our pastors type their own letters, cut stencils for the church bulletin, keep church files, and a whole series of other chores. (This writer suspects pastors find good help from their wives.) Those pastors having secretarial help provided by the congregation have an average of 4 1/2 hours per week.

The final part of the survey was a study of allowances paid to janitors and cemetery caretakers. The report reads: "In some cases there were janitors being paid an annual salary whereas the pastor of the same congregation was receiving nothing. Generally speaking, it would appear as if the average church janitor is paid somewhere between \$1.50 and \$2.00 per hour for his services. It is the judgment on our part that the average church janitor is more adequately compensated for the hours he puts in than is the pastor."

Church Found Wanting

Such reports bring to light, even in a clearer way than often we are desirous of acknowledging, the fact that as a church we are found wanting. The old charge that "we believe in a supported ministry but practice a neglected ministry" appears all too true.

Especially in our time the financial hazards of the ministry loom larger than ever to the young man who hears the Holy Spirit's call. Today it is becoming increasingly more difficult to hold another job and be pastor, not only because jobs today are so demanding if available at all on a part-time basis, but also because congregations are more demanding.

While it is true that one who enters the ministry should not be overly concerned about money and that it is a move of faith, yet should not the congregations be more concerned and demonstrate faith by what they do for their pastor?

It is also true that simply giving a person more time to do his job may not mean he knows how to use his time or gets more done. Yet it is certain that most congregations have given their pastors little help so that they can exercise a spiritual ministry.

This study by Kauffman and Roth concludes with the recommendation that the Ministerial Committee of Mennonite General Conference work closely with district conference ministerial committees in making recommendations on how a congregation proceeds in establishing an adequate pastor's allowance.

Financial support should not be thought of as the pastor being paid to do a job in the church, but rather it is the means to release him to perform the task he was ordained to do. Gal. 6:6, 7 states, "Let him who is taught the word share all good things with him who teaches. Do not be deceived; God is not mocked, for whatever a man

sows, that he will also reap." Here Paul is speaking about ministerial support and he suggests that if we do not adequately support our ministers, we will reap what we sow. Is our shortage today the harvest of the seeds of inadequate support?

Christianity Today, Feb. 3, 1967, reported the starting wage for bus drivers in the District of Columbia as \$6,600. Ministers in addition to training have many side expenses not usually considered. Most ministers hesitate to discuss their financial plight with official boards and congregations. To do so marks them as "worldly, money-conscious, and unspiritual." Who will open the discussion in your congregation?

W A A R

By Lorie C. Gooding

No, this is not some new and difficult math equation. It is only my uncle's good advice reduced to simplest terms. When I was a very little girl, after my mother's death I lived with my aunt and uncle for a while. There was a wonderland of a farm, many cousins, and much casual affection. But I was extremely jealous of my boy-cousin, Burt, who was my very same age. So I watched for a chance to get him into disfavor with his parents.

Uncle Sam was very strict about our doing our assigned chores. So one evening as I returned from feeding the lambs (my chore), and saw that the hen house door was not closed (Burt's chore), I carefully refrained from saying anything about it until it was fully dark outdoors. Then, importantly, I announced, "Uncle Sam, Burt never shut the chicken house door."

"Why not?" he inquired mildly, raising his brows toward my aunt. She said, "He was over helping Em. Lenny is sick; so Burt did their feeding."

Reaching a lantern down from a nail, Uncle said, "Sis, did you know this?" I nodded. "Why did you not close the door, then?" he pursued. Defensively I muttered, "It's not my job."

"Come with me," he said, picking up the lighted lantern. As we went out into the dark, he continued in a firm tone, "Sissie, I want to tell you what your job is. I want you to remember. Whenever you see a job that should be done, and you are able to do it, and no one else is doing it, you may be sure that *that* job is *your* job. Now step up there and latch that door, and we'll go back to the house."

That was the best advice I ever had. It has not contributed to a restful and undisturbed state of mind. But it impressed me with such a sense of responsibility that I have never been able to slough off concern for persons or situations with an "It's not *my* job" attitude.

So it has become a sort of "family lesson," and I have tried to pass it along to my children. "W (work to be done) + A (ability to do it) + A (awareness of the need) = R (responsibility to at least *try*). It serves to keep us *involved*.

Rebuilding a Shipwrecked Faith

By James Bertsche

There was a row of freshly dug graves. Around the mounds of damp earth was a great crowd of quiet, fearful people. In the center of the cluster were a few hard-faced, arrogant rebel leaders. Across the open graves from them stood a group of trussed up young men who were this day being tried for accused insurrection against the rebel movement.

The grip of the rebellion on the area was slipping. The Bapende people in the Mukedi area to the north had already fought pitched battles with the Ambunda rebel leadership. Military patrols were already penetrating across the Kwilu River which previously had been considered to be impenetrable rebel territory. In desperate fury, the rebel leadership was attempting to tighten its control on the Bapende area which still remained to them and, as a matter of fact, it was a group of Bapende youth that stood this day across the open graves from them—prisoners, helpless, awaiting the word that meant life or death for each of them.

Among these Bapende youth stood Kinzanza Theodore, dressed only in a tattered, palm fiber loincloth, the only clothing permitted, and indeed, the only clothing available in the rebel-controlled countryside.

Kinzanza, as a lad, had first gone to the Mission School in his home village for two years and then went to Mukedi Station for further education. A friendly, energetic young fellow, he soon came to the attention of the Vernon Sprungers, missionaries at the station, and was employed at their home during odd hours to help with the routine household tasks which a busy missionary mother was unable to do herself. When he finished grade school, his parents did not have sufficient money to assure his studies at any other school; so he was employed full time in this missionary home.

The next 13 years were to see him working in the homes of two generations of the same family. Once for a six-month period, he traveled to Kinshasa where Vernon Sprunger was called to serve as interim secretary of the Congo Protestant Council. Later he went to Nyanga to help in the home of Charles Sprunger, a son. In 1963, this same family returned from furlough and located at Mukedi. Once again Theodore was on hand to join them in their household routine. But by this time it was only a matter of months until January, 1964, when the Kwilu rebellion exploded. In 36 hours, three priests were martyred at a neighboring Catholic mission, MAF was called, and all missionary personnel were safely evacuated from Mukedi Station.

Rapidly rebel leadership came out of hiding and began to assume control. Mission personnel came quickly to feel the harsh reality of the new regime. The first efforts to

guard mission property came to a riotous end as on the second day after the evacuation hordes of people descended upon the station to cart off everything that could be lifted or wrenched free. As conditions dropped rapidly into a state of anarchy, the Congolese soon began to seek means of returning to their own people.

The New Regime

Here life soon settled into a dreary, apprehensive routine. The necessities of life became increasingly scarce. Salt disappeared early. Clothing wore out. Efforts at indoctrination increased in intensity. The school yard and chapel of Theodore's home village had long since been completely destroyed and placed "off limits" for one and all. Anyone seen reading a book was immediately hauled up for questioning and menace. To keep and use something of European origin was to invite punishment. Sickness came and there was no medicine. "It did not take us long to live once again just as our forefathers lived before us," says Theodore.

Then came the rebellion within rebellion and the tightening of the noose. And with the effort to pinpoint responsibility for the growing insubordination toward rebel rule in Theodore's own village, there came the day when they were assembled around the freshly dug graves. Finally after many questions, accusations, and counter accusations, the blame was fixed upon five of the bound young men. Theodore was not one of the five but he was forced nonetheless to stand within a distance of feet and watch as each of the condemned youths was dumped, tied hand and foot, into his own grave and without further ceremony buried alive. It was a thoroughly disheartened and cowed cluster of people who returned to their home village the next day and related in hushed tones what they had been forced to witness.

Soon after this, military probes began to come closer and closer to their home village. It was on a Sunday morning when in the predawn darkness they heard the approaching stutter of machine guns, and the entire village fled in panic to the forest of a nearby valley. By midafternoon their village was a smoking ash heap and they turned, numbed, to the building of little shelters in the forest. It was here that Theodore's faith eventually slumped to zero.

A two-year-old son became violently ill with malaria, and they had not an ounce of medicine to give to him. As they watched their child go into convulsions, a band of rebel leaders came demanding that everyone join them immediately in a forced march to the north, away from the approaching military forces where they would be kept in rebel prison camps. "But how can we travel with a dying child?" they asked. "Those are the orders. Get ready," came the curt reply.

Finally, during an ungarded moment, Theodore pleaded

James Bertsche is a senior missionary with the Congo Inland Mission serving at Nyanga, the Congo.

in private with one of the leaders with whom he was slightly acquainted. This man finally said, "If you give me your blanket, you may stay overnight." This was the last blanket they owned. They would have nothing with which to cover their children in the damp chill of the forest night. Finally the leader agreed to allow them to slit their last blanket lengthwise and to keep half of it.

While many others started their journey yet that day, Theodore and his family spent the night there. The next morning their son died in their arms with a raging, convulsing, malarial fever. As they buried him, Theodore experienced deep inner turmoil. He asked himself bitterly in his heart: "Is it after all true, as the rebel leaders keep telling us, that if there is a God He is far away and cares nothing about us—that He does not hear our prayers—that He is not concerned about our needs and suffering? If there is truly a God of love such as our missionaries always told us about, would He turn His back on me and my family in such a time as this?"

It was in such a mood of total despondency and despair that they ceased to believe or to hope. They felt that by this time death was certain for them. It was now only a question of when and in what manner their end would come.

That evening two acquaintances came to seek them out secretly in their forest shelter—one a schoolteacher and the other a school director, both formerly from Mukedi Station and both from Theodore's own village. They had come under the pretext of looking for a box of matches for their rebel guards, but while they were there, they went into a whispering huddle casting about anxiously as to how they might make their escape.

They knew the terrible chance they were taking because the paths were all guarded day and night by sentries. Anyone intercepted in attempted flight was summarily put to death. They also knew that if they stayed on and were evacuated forcibly to the north, their doom was equally sealed. Three young couples, their nine children, and a young brother of Theodore slipped out of their forest shelters toward midnight and began their stealthy flight across the plains in the direction of a village where they knew a military patrol was located.

With pounding hearts and dry mouths they dropped to the earth at the slightest sound, staring wide-eyed into the surrounding darkness, hoping desperately that their presence would not be betrayed by the cough or whimper of a child. After hours of this stealthy progress they slipped by the point where they knew the last rebel sentry to be posted. They hurried through the night and at last came to the outskirts of the village of their destination. They crouched and rested in the grass and with the first light of breaking dawn made their way to the military patrol.

Today Theodore and his family are at Nyanga Station where he works in the home of the Wilmer Sprunger family. In the months since their escape from rebel hands, there have been times of counsel, confession, and prayer with Congolese church leaders and missionaries. During a long

evening of recent conversation Theodore spoke quietly of the past: "Those last days in the forest, my faith in God was completely gone. Many of us saw ourselves as ants milling helplessly about in the bottom of a glass tumbler, trapped, at the mercy of heartless men, with no means of escape. We were sure that there was no one who cared. But now," he adds, "we know that we escaped with our lives only because of God's mercy and because of the prayers of many people that we did not even think were alive anymore. We are trying to find our way back into our faith."

The Healing of Resentments

A lady bristling with negative vibrations sat down in a chair in my study. So strong were these resentment vibrations that I had to hold on to my chair in defense. She blurted out!

"What is your definition of Christianity?"

In my younger days I am sure that I would have racked my brains for a seminarian's definition of Christianity. And to this she, perhaps, would counter, by saying, "Well, how do some of the so-called 'Christians' in your church fit into the definition?"

Instead, I countered her question with, "You are old enough to know what Christianity is all about. What's eating you?"

She then went on to tell me about a situation that happened some twenty years ago in an Episcopal Church in South Philadelphia where she had received a "bad deal," as she described it. Most of the personalities involved were scattered abroad, and many had died, but she was still indulging herself in self-pity and deep resentment.

Finally I interrupted her by saying, "Now you did ask me for my definition of Christianity and I am going to tell you. It is not what you have, at least. Anyone who holds on to a resentment for twenty years is not a Christian. I want you to kneel down while I pray for God to forgive you."

Her jaw, it seemed to me, fell to the floor and bounced up a few times, and the tears started to splash off her face. She had an old-fashioned conversion then and there. She was healed catastrophically of a serious mental illness, or she was down in the scale to the melancholia designation.

In witnessing to her healing, later on, she told me that she had approached a number of clergymen and told them about her unhappy experience and that one minister had suggested that she leave the Episcopal Church and join his church. One and all, on hearing her story, had given her sympathy and endeavored to smooth her feathers, urging her not to leave the church but to join their church where they had such wonderful people. She said that I was the only one who gave her help instead of sympathy.

Yes, sometimes a surgeon's scalpel is necessary to awaken the person to God's healing, not to hurt, but to heal. The whole transaction took about twenty minutes. Her healing was permanent.—Reprinted from *The Herald*.

The Great Commission in John's Gospel

By John R. W. Stott



John R. W. Stott

In the last resort, we engage in evangelism today, not because we want to or because we choose to or because we like to, but because we have been told to. The church is under orders. The risen Lord has commanded us to "go," to "preach," to "make disciples," and that is enough for us. Evangelistic inactivity is disobedience.

It is, therefore, right for us to go back to the very

beginning and reexamine our marching orders.

The so-called "Great Commission" or "Universal Commission" occurs five times in our Bibles, at the end of each of the four Gospels and once at the beginning of the Acts. There is no need to suppose that these are five versions of a single occasion. It is much more probable that, during the 40 days which elapsed between the resurrection and the ascension, the risen Lord repeated the same commission many times, although in different words and with different emphases.

John records what Jesus said on the day of the resurrection itself. 20:19-23.

Matthew records what He said later to a group of disciples on a mountain in Galilee. 28:16-20.

Luke in his Gospel seems to be giving his own summary of what the Lord said on this subject during the whole period of the 40 days. 24:44-49. We gather this because immediately before the discourse in question it is still Easter Day (verse 43), whereas immediately afterward it is already Ascension Day (verse 50).

In Acts 1:6-8, Luke gives another version of the commission, the final one, uttered just prior to the ascension.

The fifth version is in Mk. 16:15-18. From the plain evidence of the manuscripts, it is universally acknowledged that Mark's original conclusion to his Gospel has been lost and that this so-called "Longer Ending" is a later addition by another hand. We must, therefore, treat this passage with great caution; for our purposes, I propose to omit it.

Let us begin with the Johannine version of the com-

mission. 20:19-23.

It is the evening of the first Easter Day. For fear of the Jews, the disciples have met secretly, behind closed doors. Through these closed doors comes the risen Jesus and stands in their midst. He has already appeared privately to Mary Magdalene and Peter, to the other women, and to the two Emmaus disciples. This, however, is the first official appearance to the Twelve.

His commission to them is in striking contrast to their actual situation. They are terrified, but He tells them to have no fear and rather to be of good courage. They are in hiding, but He bids them throw open the closed doors and, risking the dangers of persecution and death, to march out to the spiritual conquest of the world.

On this occasion, He spoke four short sentences—of greeting, of command, and of promise. Let us examine them closely.

Peace of Conscience and Mind

"Peace be unto you!" He said it twice (verses 19, 21), and yet again the following week when Thomas was present (verse 26).

While superficially it was only the familiar Jewish greeting, there was more here, much more, than meets the eye. As Bishop J. C. Ryle has commented, "The first words that our Lord spoke to the disciples afford a beautiful proof of His loving, merciful, tender, thoughtful, pitiful, and compassionate spirit." When Christ says, "Peace I leave with you, my peace I give unto you," He neither speaks nor gives like the world. Jn. 14:27. No, He was actually giving the Twelve the peace they needed and went on to confirm His word with a sign. We read, "He shewed unto them his hands and his side" (verse 20), visible, tangible evidence that it was He who had died for them, and that He who had died had risen again. What sort of peace was this, then?

It was *peace of conscience through His death*. Those disciples had met as fellow sinners, for they had denied and deserted their Lord. Their greatest need was forgiveness and the assurance of forgiveness. How could they proclaim forgiveness to others until they had been forgiven themselves, and knew it? So He spoke His word of peace to them and the scars in His hands and side were evidence (however dimly they understood it then) that He who promised them peace had actually "made peace through the blood of his cross" (Col. 1:20). His death had an abiding significance; He still carried its marks in His body.

Our first need too, before we can begin to evangelize, is

John R. W. Stott is rector of All Souls Church, London, England. This is the first of three devotional messages given by Stott at the Berlin Congress on Evangelism. Copyright 1967 by Christianity Today, Washington, D.C., U.S.A. Reprinted by permission.

the forgiveness of our sins and the assurance of it. Indeed, the risen Christ still speaks peace to the conscience of His people, and He still confirms His word with a sign. For are not the bread and wine of communion to us today what the hands and side of Jesus were on that day? They are visible, tangible tokens that He loved us and gave Himself for us.

But the peace Christ gave involved still more.

It was also *peace of mind through His resurrection*. The disciples who gathered in the upper room on the first Easter Day were one in doubt as well as in sin. Despite our Lord's repeated predictions of His death, it took them by surprise. They had not expected it. How could Jesus be the Messiah if He had ended His days on a cross, on an accursed tree? Their faith lay in ruins; their minds were in turmoil.

So the "peace" which Jesus spoke to them and the sign which He gave to them were for the mind as well as for the conscience. His wounded hands and side were evidence, not only that He had died, but also that He had risen, and that the One who had risen was the same One who had died. "Then were the disciples glad, when they saw the Lord" (verse 20). It was the same for Thomas a week later. Unutterable indeed is our joy when into the dark places of our doubt shines the bright light of the resurrection.

We learn then that the church's very first need, before it can begin to engage in evangelism, is an experience and an assurance of Christ's peace—peace of conscience through His death that banishes sin, peace of mind through His resurrection that banishes doubt. Jesus repeated His greeting for emphasis. "Peace be unto you," He said: "Peace be unto you." It is utterly impossible to preach the gospel of peace to others unless we ourselves have peace. Indeed, the greatest single reason for the church's evangelistic disobedience centers in the church's doubts. We are not sure if our own sins are forgiven. We are not sure if the gospel is true. And so, because we doubt, we are dumb. We need to hear again Christ's word of peace, and see again His hands and His side. Once we are glad that we have seen the Lord, and once we have clearly recognized Him as our crucified and risen Savior, then nothing and no one will be able to silence us.

Sacrificial Identification

"As my Father hath sent me, even so send I you" (verse 21).

I venture to say that, although these words represent the simplest form of the Great Commission, it is at the same time its most profound form, its most challenging and therefore its most neglected.

In these words Jesus gave us not only a command to evangelize ("the Father sent me; I send you"), but also a pattern of evangelism ("As the Father sent me, so send I you"). The church's mission in the world is to be like Christ's. Jesus Christ was the first missionary, and all our mission is derived from His.

Now we might ask, How did the Father send the Son?

Here are three straightforward answers.

(1) The Father's sending of the Son involved *birth into the world*. He did not stay in heaven; He was sent into the world. Nor did He come into the world in the full regalia of His divinity; He laid aside His glory. He became poor. He did not even come in human disguise, like an Old Testament theophany. He actually took our nature. He was born into the world.

(2) The Father's sending of the Son involved *life in the world*. Having assumed our nature, He shared our experience. Once "the Word was made flesh," He "dwelt among us" (Jn. 1:14). He exposed Himself to temptation, sorrow, loneliness, opposition, scorn. He mixed freely with men, even in sinful, secular society. He was criticized for fraternizing with publicans and sinners. "This man receives sinners and eats with them," men sneered. Lk. 15:1, 2. Indeed He did! It is our boast: one of His most honorable titles is "Friend of publicans and sinners" (e.g., Mt. 11:19).

(3) The Father's sending of the Son involved *death for the world*. God's Son did more than just take upon Himself our nature and our life; He took upon Him our sins as well. If He was "made flesh," He was also "made sin" and "made a curse" (Jn. 1:14; 2 Cor. 5:21; Gal. 3:13). I know, of course, that the sin-bearing death of Jesus in its atoning significance and power was absolutely and utterly unique. Yet there is a secondary sense in which we, too, are called to die—to die for the very people we seek to serve. Not until the seed dies is the fruit borne. "The disciple is not above his master. . . . If anyone serves me, let him follow me. . . . If any man would come after me, let him deny himself, and take up his cross daily, and follow me." See Jn. 12:24-26; Lk. 9:23. We are to be ready to lay down our lives for others, not only in martyrdom, but also in self-denying service and despised and rejected of men sometimes in the living death of misunderstanding, misrepresentation, ridicule, and obscurity.

Thus, in a word, by His birth, by His life and His death, God's Son identified Himself with us. He did not stay apart from us or aloof from us; He made Himself one with us. All this was involved in His being sent by the Father into the world.

Now He says to us, "As the Father sent me into the world, so send I you." I personally believe that our failure to obey the implications of this command is the greatest weakness of evangelical Christians in the field of evangelism today. We do not identify. We believe so strongly (and rightly) in proclamation, that we tend to proclaim our message from a distance. We sometimes appear like people who shout advice to drowning men from the safety of the seashore. We do not dive in to rescue them. We are afraid of getting wet, and indeed of greater perils than this. But Jesus Christ did not broadcast salvation from the sky. He did not throw a life belt from heaven. He visited us in great humility.

Our reluctance is understandable to some extent. It derives partly from our sharp reaction against certain theological liberals and radicals who lay such stress on identification that they have renounced altogether the duty

to proclaim the gospel. "We must sit down beside these unbelievers," they say, and they are quite right. Then they wrongly add, however, "We have nothing to say to them. We must listen to them. We must let them teach us."

By all means we must be ready to listen and learn. But we cannot give up preaching, for proclamation is of the essence of salvation. Yet true evangelism, evangelism that is modeled on the ministry of Jesus, is not proclamation without identification any more than it is identification without proclamation. Evangelism involves both together. Jesus Christ is the Word of God, the proclamation of God; in order to be proclaimed, however, the Word was made flesh.

Frankly, this is my own greatest dilemma and problem as a parish minister. I love to preach the gospel—to those who will listen to it. I find no greater joy in any ministerial activity than in the exposition of God's Word, whether to believers or to unbelievers, who come to church (or even to open-air services) to hear it. But how are we to identify with the people of the parish who will not hear? This is the problem. How can we become so one with secular men and women, as Christ became one with us, that we express and demonstrate our love for them, and win a right to share with them the good news of Christ? I am not content to shout the gospel at them from a remote and sheltered vantage ground; I want to become their friend and argue it out with them side by side; I want to witness to Christ among them in their very midst. Just how to do this is an urgent question to which we must address ourselves seriously if we would follow in the footsteps of our Master.

The Power of the Holy Spirit

"Receive ye the Holy Ghost" (verse 22).

You will have noticed the Trinitarian references in these verses. The church's mission is modeled on the Father's sending of the Son and empowered by the Son's sending of the Spirit.

I do not myself believe that Jesus gave these disciples a special gift of the Spirit at that moment. His teaching about the Spirit, both in the upper room and during the 40 days, suggests rather that here we have a dramatic anticipation of Pentecost, when He would pour out the Spirit upon them and endue them with power for their evangelistic task. This was the promise He made to them repeatedly during the 40 days. Now He breathed on them in order to confirm His promise with a sign. Just as before and in anticipation of His death He broke bread and gave it to them saying, "Take, eat; this is my body," so before His outpouring of the Spirit and in anticipation of it He breathed on them and said, "Receive the Holy Spirit." Again, just as He enforced His word of peace by showing them His hands and His side, so He enforced His promise of the Spirit by breathing on them. His breath upon them was an outward and sensible sign to confirm and guarantee His promise of Pentecostal power. After this experience they could never separate the Spirit from the Son. He had actually breathed on them. They knew the Spirit was His gift, the Holy Breath of Jesus Christ Himself.

But the church needs more than power; it needs a message. To this the Lord says:

Authoritative Proclamation

"Whoso soever sins ye remit, they are remitted unto them; and whoso soever sins ye retain, they are retained" (verse 23).

It is upon the flimsy foundation of these controversial words (with Mt. 16:19 and 18:18 about binding and loosing) that the church of Rome has built its rigid structure of sacramental confession and priestly absolution.

But without hesitation we repudiate this interpretation as false, and indeed untenable. We do so on solid grounds, namely, by applying to Christ's words the two most basic principles of biblical interpretation. We can never interpret a text in isolation, but we must set it in its double context, that is, in its historical and in its biblical contexts.

(1) *The historical context.* In seeking to understand any text we must ask what the speaker meant by it and what his hearers understood by it. We must be careful not to impart into it alien ideas of a later age.

What, then, did the apostles understand by this statement of Christ about the remission and the retention of sins?

That they did not imagine they were being given priestly or judicial authority to forgive sins is abundantly plain from the fact that they neither claimed nor exercised such powers. There is no single occasion in the Acts or the epistles of an apostle (or anybody else) requiring the private confession of sins or the giving of absolution to sinners.

No. What they did, and what they did constantly, was to preach the gospel, declaring with authority the terms on which God forgives sins. We find them doing this throughout the Acts and the epistles, promising pardon to penitent believers and warning of judgment to impenitent unbelievers. The apostles understood that the authority the risen Lord had given them was the authority of a preacher and not that of a priest.

(2) *The biblical context* is as important as the historical. We must allow Scripture to interpret Scripture, particularly when there are parallel passages.

So in this case we ask: What other scriptural evidence is there concerning what the risen Lord taught about the forgiveness of sins during the 40 days?

The answer is not far to seek. Luke records Christ's commission to preach repentance and remission of sins to all nations on the basis of His name. Christ's charge to them was not to *give* remission but to preach it, on condition of repentance.

This, then, is how we must interpret our Lord's vivid statement: "Whoso soever sins ye remit, they are remitted unto them; and whoso soever sins ye retain, they are retained." He was not giving men authority to remit or retain sins, for, as Christ's contemporaries rightly asked when He forgave sinners, "Who can forgive sins but God only" (Mk. 2:7)? No. In a dramatic way, He was simply telling them to proclaim with authority the circumstances in

which God remits sins and retains them. Both the historical and the biblical context require us to interpret the verse in this way, just as the reformers saw it.

Our commission, therefore, is not only to identify ourselves with the world, as Christ did, but also to proclaim to the world the gospel of divine forgiveness. It is striking that identification and proclamation are brought together in the same paragraph.

The church's message, as originally given by Jesus, has not changed. Man's greatest need is still the forgiveness of his sins and his reconciliation to God. The whole world is burdened with a bad conscience; mental institutions are full of guilt-laden souls. But we have the message to set men free and must proclaim it with authority and without compromise! It is a message of blessing and of judgment: of the remission of sins to those who repent and believe, and of the retention of sins to those who will not.

This was the risen Lord's word to the infant church when it was still in hiding; it may yet bring the church out of hiding today.

The Better Way

Dr. John R. Sizoo once said: "Let it never be forgotten that glamour is not greatness; applause is not fame; prominence is not eminence. The man of the hour is not apt to be the man of the ages. A stone may sparkle, but that does not make it a diamond; a man may have money, but that does not make him a success. It is what the unimportant do that really counts and determines the course of history. The greatest forces in the universe are never spectacular. Summer showers are more effective than hurricanes, but they get no publicity. The world would soon die but for the fidelity, loyalty, and consecration of those whose names are unhonored and unsung."

The Crucifixion

By Donna Carol Beachy

The valley lay in darkness.
The black rocks bulged
On every bloated hill.

There was a scar torn
Through the fetid grasses
That lay like damp hair on a heaving chest.
The silence screamed and
Only sound was still.

Earth craved His blood
And now had drunk her fill.

Nurture Lookout

What Do the Figures Mean?

J. J. Hostetler, veteran Sunday school statistician, reports the figures which will appear for Sunday schools in your 1967 *Yearbook*. His letter accompanying the large page of figures is both discouraging and encouraging. It is difficult to make accurate judgments on what the shifts in such figures really mean. Sometimes a seemingly obvious answer is not correct because of less obvious implications. But the figures are yours; you, your family, your congregation, and your conference area are included in them. How would you like to help us interpret them?

The number of Sunday schools increased by eleven in 1966. Compared to the years 1945-62 when a new Sunday school was started in the denomination every two weeks, eleven is low. Why are fewer schools being added? Does this mean we are less serious about Christian education or are we putting our teaching efforts at another point? If so, where?

How does growth in the number of congregations compare with the slight increase in Sunday schools during the past two years? We gained 90 congregations in the past two years. That is nearly one a week. Why are new churches being added much more rapidly than new Sunday schools? What shape is the teaching ministry taking where churches are started without Sunday schools?

While the Sunday school enrollment has practically leveled off between 126,000 and 128,000 since 1961, church membership in the United States and Canada has gone up steadily from 81,417 in 1961 to 89,523 in 1966. This is an increase of 8,106 members in spite of the fact that we are baptizing fewer young persons. A total of 2,928 persons were added in the last two years.

Why is the church membership curve going up while the Sunday school (and SBS) curve is leveling off or turning down? Is teaching being deemphasized? Are total congregational nurture programs taking a new shape that no longer fits our way of gathering the statistics? Is the Sunday school giving way to other approaches? How is the command to teach being carried out in your congregation?

While both the total Sunday school enrollment and the average attendance decreased in each instance by over 2,000 during the past two years, yet nearly 1,000 new families were added to the Sunday school rolls during the same period. The first figure is discouraging, the latter encouraging. What do you make of it? Are people less committed? Don't they care to attend regularly? Or, is our mobility catching up with us? Do our jobs take us away for the weekend more often? Are the many students attending colleges away from the local community a factor? Should we be pessimistic, optimistic, or neutral about the Sunday school statistics?

—Arnold W. Cressman.

The Transformed Man

By David Eshleman

When I hear the word "transformed," I immediately think of a friend of mine whom I shall refer to as John. John's six children went without food and shivered in the cold. John's home was the bar.

At a street meeting John met Jesus Christ. That town saw a new man walk the streets. Today John remains strong in the Lord as he raises his family for Christ and faithfully serves his church and community. John was transformed.

There are two secrets that John found helpful in living the transformed life. The Apostle Paul expresses these in Rom. 6.

The Secret of Identification with Christ

Superabundant grace is the result of sin, states the apostle, 5:21. If that is true, the Romans reasoned, let's sin so that God's grace can have a chance to operate. "God forbid!" shouts Paul, "have you forgotten what happened when you were baptized?" 6:2, 3.

The turning point in life was baptism. It symbolized death to sin and resurrection with Christ. The transformed man dies to sin and raises a new man in Christ.

The secret of the transformed life then is our identification. One scholar suggests that we cannot live our physical life unless we are in the air and the air in us. Unless we are identified with Christ—He in us and we in Him, we cannot live the transformed life.

So important was Paul's identification with Christ that he uses the phrase, "in Christ," 164 times in the 87 chapters he wrote in the New Testament. If you were to meet Paul on the street and in the midst of your conversation ask, "What is the Christian religion?" he would say, "The Christian religion is to live in Christ." Gal. 2:20.

The motto Paul chose for life was "Living is Christ to me and death is gain." Phil. 1:21. Christ was the beginning of life. When Paul met Christ on the Damascus road, it was the same as if he began a new life. Christ was the continuing of life. There was never a day when Paul did not live in His presence. For Paul, Christ was the end of life, since life led to the eternal presence of Christ.

Barclay, in his commentary on Philippians, suggests further that for Paul Christ was the inspiration, the dynamic and motive power of life. In Christ he found his task of life. In the all-sufficient grace of our Lord he found power,

courage, and strength for living. Finally, Christ was the satisfaction and reward of life.

In summary, Barclay says, "If Christ was to be taken out of life for Paul, there would be nothing left in life. To him Christ was nothing less than life itself."

The Secret of Yielding to Christ

When Paul speaks of living "in Christ" and identification with Christ, he speaks as a mystic. Now he brings us to practical demands. The emotion of our identification must be translated into an act of the will.

By means of the will we are able to yield the members of our body to righteousness. But we say, "That is impossible." "No," emphatically replied Paul, "you are not living under the law but under grace." 6:14.

No man can satisfy the law. Only by God's grace can we respond to His love. It is through God's grace we are empowered and inspired to yield our members to God. No man who has yielded his members to God would think of using grace as an excuse for sin. 6:15.

Before our identification to Christ we were slaves to sin. Now in Christ we are slaves to right living. 6:16. A slave had no time for himself. A good slave bent his will to the will of his master.

As slaves of righteousness God has exclusive possession of us. No talents, time, money, or possessions are ours. Our wills become God's will. He is our Master.

This analogy is not the best (6:19), for the fact is that the transformed man is not a slave; he is a king. 5:17. Nevertheless this was a means of teaching the truth they could clearly understand.

Before these men were transformed, they enjoyed the freedom of sin. The harvest of all sin is death. Now they are ashamed of such a harvest. 6:20, 21. As transformed men, they are slaves of God. This life results in holiness now and a future harvest of life eternal: Verse 22.

Two paradoxes are evident: the end of sin is death that never dies, and the end of holiness is a life that ever lives. "Without . . . [holiness] no man shall see the Lord" (Heb. 12:14).

Sin pays its servants: the wage is death. God gives His free gift of eternal life. Verse 23. The word for wages means a soldier's pay. Sin is warfare against God and the appropriate pay is death. But what comes to the yielded man is vastly more than wages he could earn; it is the gift of God; it is eternal life.

David Eshleman is pastor of the Smithville Mennonite Church, Smithville, Ohio.

A Response to "Which Symbol?"

Glendon L. Blosser's article for discussion, "Which Symbol?" (Jan. 10) touches upon a very serious and vital issue in the life of our church today. Because Bro. Blosser is writing from a pastoral context and I am isolated from the complexities of the American Mennonite scene, I am not qualified to respond to his question, *Which symbol?* Instead, I wish to raise a prior question that Bro. Blosser himself suggests at the close of his article, namely, *What do we wish to symbolize or what is the nature of Christian womanhood?* It was precisely with this same question that the Japanese Christians confronted their American Mennonite missionaries in their study together of 1 Cor. 11:3 ff., and it is this experience that I want to contribute to the discussion.

Bro. Blosser's article juxtaposes and then fuses two different views of womanhood found in the Bible. These two views, I wish to contend, are contradictory and hence must remain differentiated if we are to understand what is Christian womanhood. In the first view taken from Gen. 3:16, woman is subordinated to man as a consequence of sin. In the second view of woman taken from Gal. 3:28, in Christ woman (as well as man) is freed from the sinful order of her relationship to man. (In the fullest sense Gal. 3:28 may be eschatological but, nevertheless, is binding for Christians.) When the two views are fused in Bro. Blosser's interpretation of 1 Cor. 11:3 ff., he finds a "functional" subordination of woman, i.e., woman is subject to man's "spiritual" leadership. That this passage clearly speaks of woman's subordination is generally agreed upon, but that the notion of a "spiritual" subordination can reconcile this passage with Gal. 3:28 is neither obvious nor generally agreed upon. Furthermore, such a notion of womanhood is difficult to reconcile with the spiritual leadership of women in the Bible, from Ruth in the Old Testament to Philip's daughters, Dorcas, Lydia, Priscilla, Lois, etc., in the New Testament. Rather, in 1 Cor. 11:3 ff. Paul is urging the Christian women of Corinth *not to be different* from their worldly counterparts, *not to take off* the veil which all respectable women wore in that society. To do so, in the name of Christian freedom, would have meant identification or confusion with the immoral women in their society. Thus, Paul, on the one hand, urges the Christian women in Corinth *to conform* to the normal social practices of the world, and, simultaneously, on the other hand, preaches a message that clearly undermines all subordination of women.

To the Japanese Christians, the fact that for centuries woman has been subordinated in varying degrees and in different ways and the idea that woman should continue to be subordinated in the church do not seem to be Christian teaching but rather a natural (or post-Fall) under-

standing of the relationship between man and woman. Instead for them (and I think for us, too) what must be celebrated is the *new* understanding of both man and woman that Christians find in Christ.

The issue at stake here is perhaps best illustrated by a less controversial but parallel problem also dealt with in Gal. 3:28, namely, the question of slavery. Paul's classic handling of this problem in Philemon again reveals his rather conservative (from a modern viewpoint) stance toward social problems but, nevertheless, also reveals his revolutionary message of equality and brotherhood in Christ that could lead nowhere except to the eventual emancipation of all slaves.

Thus, in the slavery issue there is a clear distinction between Paul's actual practices which were limited by his sinful social context and his actual intention according to his faith in Jesus Christ. This same differentiation holds true also for Paul's views of womanhood, where we must distinguish between Paul's actual practice in which he even affirms some of the symbols of his society and his actual intention in his preaching of the gospel.* Hence, the biblical view of womanhood must be understood as a dynamic one, a movement from the subordination of women because of sinful men to the emancipation of all women in Christ.

It is time that our church look seriously into the question of *what* it is now symbolizing and *what* it wants to symbolize. At this late date is the church in danger of normalizing Paul's conservative social practices and thereby ignoring both his intention and his revolutionary message? What the church must celebrate and symbolize must not be fallen man's continued subordination of woman (even if this is only "spiritual") but the actualization of her new freedom and equality in Christ and hence in His church today!—Robert Lee.

*See the recent Focal Pamphlet: *The Bible and the Role of Women* by Kister Stendahl (Fortress Press, 1966) for a relevant discussion, though not directly on the prayer veiling.

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I am writing this letter in response to the article, "Which Symbol?" by Glendon L. Blosser, in the *Gospel Herald*, Jan. 10, 1967.

I do not feel that this or any similar article should escape the questioning of another point of view, which would claim to obey the principle (but not the letter) of Paul's words, as in 1 Cor. 14:34 (no Mennonite congregation to my knowledge obeys the letter of this verse).

Bro. Blosser assumes that a symbol can "safeguard" a certain ill-defined "... beautiful relationship God intends for the sexes." Is it possible for a symbol to do this? Do the advocates of the wedding ring, as he suggests, actually claim that it in *itself* is responsible for purity and fidelity in marriage?

Robert Lee, on furlough from Japan, is attending graduate school, Cambridge, Mass.

God Called Me

By J. D. Graber

Bro. Blosser further discounts the ring as a symbol of these things because of its *origin* in pagan culture. If *only* the argument of origin is used, what about the *host* of traditions and symbols which have been borrowed from pagan society and used in the Christian church? For example: (1) Christmas celebrations, which the early church probably never observed officially; (2) Sunday schools, which began in England as schools in secular subjects on Sunday for poor street children; and (3) the veil itself, which was part of pagan culture which has endured to this day in many areas of the Middle East. Were these traditions and symbols spiritual in origin? Perhaps these customs became useful when the church adopted them from larger society.

Obviously, some criteria other than *origin* are needed in deciding the validity of a symbol. Might some further criterion be the *meaning* of the symbol to people beyond the church doors?

Bro. Blosser says the ring was accepted into the church at a time when "... the church was accepting many pagan customs ... not of spiritual origin"—thus implying the ring's invalidity. Should we discount the canonization of Scripture in the fourth century merely because it was also a time of decay and pagan influence in the church? For example, did not nonresistance lose its way in the fourth century?

Bro. Blosser states that the ring "... is not a valid symbol for Christian marriage since it reveals no distinction between a faithful virtuous marriage and one in which an adulterous relationship is practiced." Is this to say that the veil will automatically distinguish between a faithful and an unfaithful wife?

Does Paul in 1 Cor. 11 call the Greek veil a symbol of something sacred? Did the typical pagan woman who wore the veil understand anything about the "divine order" or Christian prayer and prophesying? What could the Christian woman who wore the same veil communicate to her pagan neighbor simply by following the pagan custom of the time—that of wearing a veil in public? What really and to whom did Paul intend to communicate by asking the Christians not to make themselves different in this dress item from their worldly neighbors, even in the privacy of a church gathering? Didn't Paul *want* the Christians to uphold this (pagan) custom?

Then there is the question of what should be symbolized. Should all biblical mandates involving human relationships be symbolized? Certainly there are some of equal importance in our church today, other than the "divine order," which are not symbolized. Children obeying and honoring parents, is an example. Has this situation remained healthy for the last several generations? What about Christ's admonition in Mt. 18:15 for helping a brother who has sinned? Is there some criterion that can help us decide what should be symbolized of all the spiritual laws given by God to us? Can symbols alone help us keep these spiritual laws?—David L. Graber.

Motivation to mission is a constant concern of the church. It is clear that a healthy sense of mission in the world is normative for the church. It is a fair question to ask whether a church not actively involved in mission can be called a New Testament church. If the end objective becomes self-service rather than self-propagation, *rigor mortis* has begun to set in.

"*Here am I; send me,*" said Isaiah. How did he arrive at this level of dedication? He had seen the Lord. It is true that a crisis in the national life first sent him to the temple to seek God's face. So we could say that *need* becomes the motivating element. But in this case, as in every case in which the believer becomes ready to do God's bidding, it is a need seen from the viewpoint of God's redemptive love that motivates to mission.

World need alone does not produce commitment. Frustration and discouragement are frequently the reactions when a man is faced with an overwhelming crisis. Our daily papers are filled with reports of sin, tragedy, rebellion, unbelief, and whole gamut of human degradation. But reading the daily papers does not move to mission. It is much more apt to produce lethargy through familiarity or a frustrated feeling of helplessness in the face of colossal human need. Our personal resources seem so pitifully inadequate that we say with Andrew, when the lad's five loaves and two fishes were brought to Jesus, "But what are they among so many?"

Faith in God is the chief element in missionary motivation. Isaiah had a living faith in God. That is why he instinctively turned to God in a time of crisis and need. He might simply have been paralyzed with fear when the king died and the possibility of civil war threatened. No doubt there were many of his contemporaries who reacted like that. But need and crisis seen in God's presence roused to action. What is God's purpose in our day? What is God's viewpoint? What redemptive plan does He have for His faithful children? These are the questions that put world need and human failure into proper perspective.

Is a missionary call still a valid concept? No doubt there has often been too much of what we might call "cocksure superficiality" in this matter of God's call. People have not always distinguished very well between sheer personal ambition and God's redemptive will. For this reason many hesitate to express openly their sense of God's call. This is unfortunate because God still calls faithful servants. His redemptive purposes are still the passion of His heart and He still accomplishes these purposes through men and women ready to do His bidding.

Missionary promotion is a spiritual task. We must make clear the needs of the world, but these alone will not produce commitment. We must show God and His purposes against this backdrop of world need.

David L. Graber is from Kalona, Iowa

CHURCH NEWS

MDS Returns to Shore



John Jantzi, Siletz, Ore., looks at one of the exhibits on display at the Shore Mennonite Church, Shipshewana, Ind., where the 1967 all-unit MDS meeting was held. The Shore Mennonite church was destroyed in the 1965 Palm Sunday tornado.

Twenty-two months ago—Palm Sunday, 1965—the Shore Mennonite Church on U.S. Route 20 near Shipshewana, Ind., was twisted from its foundation by an awesome tornado and strewn splintered across the fertile farmlands of northern Indiana.

Nine persons from this 270-member congregation lost their lives in the whirling black funnel and flying debris that afternoon, and many families, including Pastor and Mrs. Orvin H. Hooley, lost their homes and most of their possessions.

Mennonite Disaster Service was one of the voluntary agencies which rendered valuable aid in the wake of that catastrophe. MDS volunteers contributed 10,000 days of labor during 4 1/2 months of activity. They helped to clean the shingles, broken boards, and twisted branches off the church's old foundation, and later they helped build a new home for the pastor. Altogether the MDS worked on 800 homes, barns, and machine sheds in Elkhart and Lagrange counties. Of these projects, 160 were major construction jobs.

Feb. 9, 10, 1967, MDS came back to Shore. It was MDS's fifth annual all-unit meeting, and the Shore congregation had asked to serve as host.

One hundred and twenty-five persons from 17 states and three provinces registered in the new \$160,000 Shore meeting-house. Indiana led the way with 37 registrants. Pennsylvania and Ohio followed with 27 and 17, respectively. Then came Kansas with eight and Illinois with six. Iowa and Michigan each had five.

Members of the Shore church and the local MDS unit provided lodging, transportation, and other hospitality needs. The Shore WMSA prepared meals for the guests.

MDS-ers came to learn, and Shore community offered a unique opportunity. Several disaster victims evaluated MDS's work after the tornadoes two years ago.

It's important to get rubble cleared away as quickly as possible, one person suggested. Another felt, however, that a little more care might have been taken in deciding which items were to be kept and which discarded. Both agreed that families should have been given a little more time to decide on building plans and other details before construction on a new home began.

Volunteers were also urged to be as considerate as possible of the local people. They should register through proper channels so that host families could be told in advance of their coming.

These gentle criticisms were offered only

after much coaxing and several tear-choked comments of gratitude earlier in the program for the MDS ministry.

A group of Goshen College students under the direction of Alfred Albrecht role played incidents, and registrants then divided into smaller groups to discuss mistakes portrayed.

Albert Ediger, director of Region III, said, "Sometimes we say that a certain disaster is small, but for someone that 'small' disaster may be the blackest moment of his life."

Most units reported that 1966 had been a light year. It seemed especially slow after an extraordinarily hectic year of activity in 1965. MDS isn't looking for disasters to happen, but it does face the problem of keeping the units on their toes if they don't have projects. One man reported to the meeting that his unit seemed to be dying.

Except for sending 12 men to Haiti this winter, recruiting two men for an earthquake project in Turkey, and working a few days in Topeka after a tornado, most 1966 projects consisted of cleaning up burned houses, helping construct church buildings, assisting in dragging a river for a drowning victim, and organizing a plowing bee. But this, many observers would say, is the genius of Mennonite Disaster Service—to stand ready in their home communities to help needy individuals in a spirit of caring love.

J. C. Wenger presented three devotional messages on "The Witness of Christ's Church" during the sessions. In his final presentation, he observed, "Let's not underestimate the witness value of caring love."



The fire regional MDS directors: (l to r) Albert Ediger, Region III (North Dakota south to Texas), Ivan Martin, Region I (New York south to Alabama and Florida), Eddie Bearinger, Region V (Canada), John Jantzi, Region IV (Washington south to California), and Lewis Britsch, Region II (Michigan south to Mississippi and Louisiana).

At the public meeting Thursday evening, Feb. 9, Atlee Beechy reported on the church's work in Vietnam, "Reconciliation and Rebuilding." Drawing a parallel between the work of Vietnam Christian Service and MDS, he said, "If we have one task, it is to rebuild where hope is gone . . . where there is alienation. . . . The Christian ought to become expert in rebuilding, in reconciliation."

For MDS or another church agency to work effectively in any area of turmoil, its volunteers must have (1) skills and readiness to release them into the lives of people, (2) a general adaptability, a readiness to recognize other people's "peculiar" way of doing things, (3) an emotional understanding of what they are trying to do, a recognition of their strengths and weaknesses, a genuine Christian experience, and (4) a caring, compassionate heart.

"Our central mission is to be the compassionate community," he emphasized. "We can't talk about loving an enemy half a world away if we don't practice reconciliation here in our own churches and communities."

The Thursday evening program also saw the premiere showing of a new MDS filmstrip, "Sermons in Overalls." Copies will be available from most MDS units and conference offices shortly.

The MDS section, which includes representatives from various Mennonite and Brethren in Christ conferences and five MDS regions, held its semiannual meeting the day before the all-unit sessions began.

The section elected the following men to serve on the MDS executive committee: Norman Shenk, chairman; Ivan Martin, vice-chairman; Wilfred Unruh, secretary; William T. Snyder, treasurer; and Eddie Bearinger, fifth member. Delmar Stahly serves as part-time executive coordinator.

Directors of the five regions are Ivan Martin, Region I; Lewis Britsch, Region II; Albert Ediger, Region III; John Jantzi, Region IV; and Eddie Bearinger, Region V.

Next year's all-unit meeting is scheduled to be held in the Fraser Valley in British Columbia.

Summer Institutes on World Evangelism

Two Institutes on World Evangelism have been planned for the summer of 1967 as follows: June 12-23, Eastern Mennonite Seminary, Harrisonburg, Va.; July 3-14, Associated Mennonite Biblical Seminaries, Elkhart, Ind.

Some weeks ago a number of Mennonite papers carried the announcement of a series of three Institutes on World Evangelism for 1967. These are sponsored by the Council of Mennonite Seminaries

in consultation with the Council of Mission Board Secretaries (COMBS), and were to have been held at Fresno, Elkhart, and Harrisonburg. Since the time of the initial announcement it has been necessary for Fresno to retire from the arrangement of hosting one of the institutes in 1967, due to the press of previously scheduled meetings. In view of this development the dates of the two remaining institutes have been readjusted as indicated above.

In 1966 such an institute, projecting a new dimension in missionary and pastoral training, was held at Harrisonburg. Out of this grew the conviction and enthusiasm to project these institutes on a church-wide scale. Through a gift from Schowalter Foundation money is available for Don Jacobs to return home during the summer to spearhead this project. He will serve as coordinator of the institutes. In addition to the participation of Don Jacobs each campus will provide an academic director, Weyburn W. Groff for Elkhart and Linden M. Wenger for EMC. There will be speakers and discussion leaders from our own brotherhood as well as guest lecturers from other mission organizations.

The Mission Boards are coordinating the attendance of their personnel at these institutes. Other individuals should write for information to the respective directors on the campuses where the institutes will be held. A brochure describing the several programs and providing information on costs, academic credits, application blanks, etc., will be available in the near future. Attendance will be limited to approximately fifty at each institute. Applications should be made in good time.

Build Self-Respect

When people have lost their self-respect, when their burdens have become too great for them to continue, when they have lost the desire to try again in the face of adversity, how do strangers from another culture help them to hope? What does it take to stir people out of a lethargy that has been imposed upon them by an overburden of grief and despair?

Patricia Hostetter and Earl Martin, two Mennonites assigned to the Quang Ngai unit of Vietnam Christian Service, are finding the challenge rewarding, though it is often difficult.

The closeup confrontation with poverty which Pat and Earl live every day is not comfortable. The volunteers teach English, organize recreation, and set up garden plots at several refugee camps. They also assist with the youth program of the Protestant church in Quang Ngai.

The phase of their current work most



Pat Hostetter

exciting to them is among occupants of a government home for the aged. Traditionally the larger family unit cared for its members from birth to death. The inevitable result of war is that the families disintegrate and the aged need to be cared for in other ways.

While many people realize there is a problem with the numbers of homeless infants and children in Vietnam, Earl says that there is almost as great a need among older people who have watched their families dwindle through the ravages of war.

Pat explains too that older people are no longer physically able to work in the fields or carry heavy loads to market.



Earl Martin

Some have young children as dependents.

Skills they learn must be of immediate practical value—weaving of fish nets from nylon fiber, braiding rugs from cloth scraps otherwise thrown away, embroidering and sewing articles to be sold in the local markets. At the invitation of the local social welfare officer, they spend three afternoons each week working with these derelicts of war. They suggest now that Vietnamese government workers administer the program themselves.

Martin and Hostetter don't mind working themselves out of a job. They say there are plenty of other things to do, all needs requiring special attention.

Not claiming to have found any secrets for working among desperate people, they report that people only responded to somebody taking an interest in them.

Compassion, concern, and real attempts to understand the needs of this wasted country and its people are values that all Vietnam Christian Service workers share—in a distinctive Christian relief effort. Pat is the daughter of the B. Charles Hostetters, Harleysville, Pa., and Earl is the son of the Daniel H. Martins, New Holland, Pa.

Ordain First African Bishop

On the eve of the thirty-third anniversary of Elam Stauffer's landing in Dar es Salaam (Jan. 14, 1934) an expectant crowd gathered at the entrance to the headquarters of Tanganyika Mennonite Church in Musoma, Tanzania. In a few minutes Bro. Stauffer would arrive again, this time by car from Nairobi, not as a fledgling missionary knowing not where he went, but as honored guest of the church which had grown to maturity during that third of a century.

He was coming with David Thomas, moderator of Lancaster Mennonite Conference, and Donald Lauver, chairman of her Foreign Missions Council. They had been invited to the ordination of Zedekia Kisare, TMC's first national bishop.

The waiting crowd was varied—members of the TMC Youth League practicing welcoming hymns; women in colorful groups chatting and waiting patiently; church leaders in twos and threes discussing current issues; a young pastor telling friends of his experience as a Christian during the past year; little children shouting and yelling, chasing one another; a gray-haired saint, giant of a man, sitting on a rock a bit apart, gazing up the road.

And then the car came. The memories of 33 years of defeats and victories, estrangements and reconciliations, bone

weariness from fruitless toil, and exultant joy in the fruited effort—all found expression in the shouts of welcome, the silent tears, and the warm embraces of Christian brotherhood.

Sunday morning, Jan. 15, ordained men, their wives, and guests from America gathered at Zedekia Kisare's home, some two hundred yards from the church, and then moved in solemn procession to the church where a thousand people from every corner of TMC had already gathered, most of them outside under spreading canvases.

The three-hour service included sermons by Lauver and Stauffer, 15 special music numbers by five school choirs, presentation of a short biography of Bro. Kisare, and the ordination itself with the charge given in English by Bro. Thomas and in Swahili by Bro. Stauffer.

The songs (all of African origin) and the messages challenged the new bishop to lead the flock of God like a shepherd, and his people to support him in this heavy responsibility in every way. The offering of over Shs. 600/ was designated toward helping to furnish the bishop's new home.

Immediately after the service people gathered into five groups, scattered over the church compound, for the noon meal. All were fed. By four that afternoon practically everyone had left for home again by foot, bicycle, LandRover, truck, and bus.

The Mennonite brotherhood in Tanzania thus began its pilgrimage through the remaining third of the twentieth century. The

33 years just past were characterized by the word "mission," when the church was guided largely by the American missionaries.

Now the word "mission" has given way to "church" and the African brotherhood has assumed leadership. Does this mean that the American "fraternal worker" will not have a place in the next phase of church building? Not at all. The church here is more eager than ever for the assistance that the American brotherhood can provide. As the African church stands on this threshold of new relationships and responsibilities, with the abundant promise of expansion and growth, she asks the American church to continue to stand by her in their prayers, the giving of their sons and daughters, and their continued financial assistance.

The African church also hopes that in some ways this assistance across the ocean may be mutual. As an expression of this reciprocity Bro. Kisare has been invited to spend several months in the United States later this year.—by Eliam Mauma, secretary of TMC, and Joseph C. Shenk.

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Robert Longenecker, Route 1, Ashley, Mich., recently left for a 27-month service assignment in Algeria under the Mennonite Central Committee. Longenecker's parents are Mr. and Mrs. A. Lehman Longenecker of Ashley, Mich. He belongs to Bethel Mennonite Church, Ashley.



February VS Orientation

Row one: Omar & Katie Shetler, Pigeon, Mich., to Hesston, Kan.; Ilva & Clarence Meck, Archbold, Ohio, to Maumee, Ohio. Row two: Sally Jo Handrich, Fairview, Mich., to Albuquerque, N.M.; Miriam Campbell, Dayton, Va., to South Bend, Ind.; Violet Amstutz, Kidron, Ohio, to Los Angeles, Calif.; Elaine & John Derstine, Souderton, Pa., to Mantua, Ohio. Row three: Robert Beschornor, Washburn, Ill., to Onward, Ind.; Dennis Myers, Goshen, Ind., to Albuquerque, N.M.; Arthur Hamsher, Sugar Creek, Ohio, to South Bend, Ind.; Leland Helmuth, Middlebury, Ind., to La Junta, Colo.; Robert Rosenberger, Souderton, Pa., to earning I-W service.

Hunger for Bible Teaching

The Christmas program at Johar, Somalia, was a joyful experience for the brotherhood there. All the brethren except two were present; the missionary home was filled. One brother who had just about given up his faith cut loose with a testimony and prayer of real repentance. One who was present commented: "All of us were warmed. Praise the Lord."

The Bible teaching ministry among seekers and new believers in Somalia is also moving forward. Two government teachers have asked for instruction. The wife of a school cook has asked to come to the village after harvest so that she can get more Bible teaching.

In another school several timid students want to study the Scriptures, but are afraid to do so during school term. They have requested opportunity during vacation months to take a close look at the claims of Christ. A Somali brother will meet with them in an unstructured situation.

The Bible teaching ministry of Wilbert Lind at Jamama during November was appreciated by many. Some are asking, "When will he come again?"

Plans for similar special Bible study at Johar have had to be postponed until April. One missionary writes: "Pray that these young men who are so keen but who know so little will have opportunity for concentrated study of the Word. After Johar they scatter to the ends of the world. The time for teaching seems so limited."

Name Missions Secretary

Chester L. Wenger took over responsibility as secretary for home missions for the Eastern Board on Feb. 1, 1967. He succeeds H. Howard Witmer, present chairman of the Board, who will gradually relinquish mission board responsibilities in view of his calling to bishop responsibility.

Wenger was ordained to the ministry in 1949, and with his family served for 17 years as a missionary in Ethiopia. In 1959 he helped establish the Nazareth Bible Academy, and served as principal for seven years.

A graduate of Eastern Mennonite College and Union Theological Seminary (Richmond, Va.), Wenger is a candidate



Chester Wenger

for the Ph.D. His thesis topic is "A Historical Study of the Development of the Ethiopian Protestant Church from 1925 to 1965."

In 1944 Wenger married Sara Jane Weaver. Their eight children are still in school from first grade through college.

Holy Land Seminar

Registration for participation in the Holy Land Seminar (June 27 to July 22, 1967) sponsored by the Associated Mennonite Biblical Seminaries will close on Mar. 30.

A sufficient number of registrations has been received to ensure that the seminar will be held as scheduled. There are some vacancies still available up to a maximum of 30 persons.

The seminar will be led by Professors Howard H. Charles and Jacob J. Enz.

Further information and application forms are available from Ross T. Bender, Dean, Associated Mennonite Biblical Seminaries, 3003 Benham Ave., Elkhart, Ind. 46514.

Students Attend Hospital Meeting

A number of nursing students and representatives of nursing schools attended the annual meeting of the Association of Mennonite Hospitals and Homes in Chicago, Ill., in January at the invitation of health and welfare institutions operated

by the Mennonite Board of Missions, Elkhart, Ind.

Persons attending included Gwen Breneman, Ellen Miller, Eileen Yoder, Elaine King, and Orpah Mosemann from Goshen (Ind.) College, Ira E. Miller from Eastern Mennonite College, Harrisonburg, Va., Karen Miller and Marlene Yoder from Bloomington, Ill., and Wade Jones from La Junta, Colo.

The expenses involved for students and school representatives were borne by health and welfare institutions. The institutions are interested in attracting nursing and other medical personnel who graduate from the Mennonite nursing education programs.

Camp Personnel Needed

In order to operate a camp, counselors, waterfront directors, craft teachers, nature leaders, nurses, dietitians, etc., are needed.

Mennonite camps are located throughout the United States and Canada. Some leaders would like the experience and opportunity to serve in different camps. If you are interested in being a counselor, or have a specialized interest and would like assistance in making contacts with camp directors, write to me. If you are a camp director and know of someone from your area who would like experience in another camp, write to me. Perhaps a reciprocal arrangement could be worked out.

Camps need dedicated and enthusiastic staff in order to carry out their mission. Will you help? Edith L. Herr, R.D. 1, Charlotte St., Millersville, Pa. 17551.

FIELD NOTES

Special meetings: E. M. Yost, Denver, Colo., at Beth-El, Colorado Springs, Colo., Mar. 12. Bill Detweiler, Kidron, Ohio, and Bob Detweiler, Goshen, Ind., at Hopedale, Ill., Mar. 5-12. Fred Gingerich, Alpha, Minn., at Evangelical Mennonite, Fort Dodge, Iowa, Mar. 8-12. Edward Stoltzfus, Goshen, Ind., at Plainview, Aurora, Ohio, Mar. 31 to Apr. 2. Daniel Smucker, Harrisonburg, Va., at Sandy Hill, Sadsburyville, Pa., Apr. 22-30.

New members by baptism: One at EMHS, Harrisonburg, Va.

Change of address: T. H. Brenneman from Box 164, to 1309 S. 15th St., Goshen, Ind. 46526.

Wanted: Mennonite Central Committee (Saskatchewan) will receive applications for a full- or part-time executive sec-

retary. Man or woman with a minimum of Grade 12 education and the following preferred, but not essential: social science training and/or experience in MCC work and two languages.

Work load in the Saskatoon area with duties to begin as soon as possible. Please address all correspondence to Ronald Loft-house, c/o MCC (Sask.), 1 Malta Crescent, Saskatoon, Sask. (telephone: 382-2877), giving full particulars, including age, marital status, education, working experience, and church affiliation. Salary budgeted for.

There is an immediate need for a manager of the Provident Bookstore located at Scottdale, Pa. Responsibility includes merchandise selection, display, promotion, and sales; record keeping, general manage-

ment, and supervision of store staff.

If you are interested in this type of service or have a recommendation for this position, contact Nelson Waybill, Personnel Manager, Mennonite Publishing House, Scottsdale, Pa. 15683.

A specially produced mission record in an attractive full-color jacket is being used as a new evangelistic tool in Italy by Mennonite Broadcasts' Italian program, *Parole di Vita*. The record is sold door to door by colporteurs and traveling evangelists.

Paul and Naomi Lehman, veteran missionaries and longtime favorites with *Parole di Vita* listeners, recorded one side of the disc. The *Parole di Vita* quartet sing six gospel songs on the second.

A second, free record is a bonus in the nominally priced album. It has two gospel messages by *Parole di Vita* pastor, Elio Milazzo. An American Mennonite businessman is sponsoring the project.

Rebecca Longenecker, Elizabethtown, Pa., left the States on Jan. 29 for missionary nurse service in Somalia. She arrived in Jamana on Feb. 8, where she is working in the Jamana Hospital.

S. Allen and Elsie Shirk, missionaries in Hong Kong, returned to the States on Feb. 4 for health reasons. Elsie underwent back surgery at the Lancaster General Hospital, Lancaster, Pa., Feb. 10. The present address of the Shirks is c/o Landis Hershey, 1647 Old Philadelphia Pike, Lancaster, Pa. 17602.

Rebecca Herr, missionary nurse in Honduras, left Guacalo on Feb. 1 for furlough. She plans to spend several weeks with her brother in Texas before returning to Pennsylvania in late March or early April.

J. William Houser, Lampeter, Pa., began Voluntary Service in British Honduras on Feb. 8.

Calendar

Eastern Mennonite Board of Missions and Charities meeting at Weaverland Mennonite Church, East Earl, Pa., March 7-9.

Mennonite Publication Board meeting, Elizabethtown, Pa., March 30 to April 1.

Ohio Mennonite Mission Board Annual Meeting, Orrville Mennonite Church, Orrville, Ohio, April 28-30. Ohio & Eastern Mennonite Conference, Nelsonville, Pa., May 7-10.

Annual sessions of the Mennonite Conference of Ontario, Zurich, Ont., June 2, 3.

Pacific Coast Conference, June 8-11.

General Mission Board meeting, Hesston, Kan. June 22-25.

Combined sessions of Indiana-Michigan Conference, North Leo, Ind., July 6-9.

Virginia District Conference, EMC, Harrisonburg, Va., July 11-14.

Mennonite World Conference, Amsterdam, Holland, July 23-30.

Mennonite General Conference, Franconia Conference, Aug. 18-24.

South Central Conference, Pleasant Valley, Harper, Kan., Sept. 8-10.

Board of Education, Eastern Mennonite College, Harrisonburg, Va., Oct. 20, 21.

Virgil S. Hershberger was installed as pastor of the Fairview Mennonite Church, Fairview, Mich., Feb. 19. Lloyd Miller, Vestaburg, Mich., brought the installation message. The charge was given by Harvey Handrich, who has served the congregation as pastor and bishop for the past 15 years. Bro. Handrich continues to serve as the bishop for the Fairview, Cold Springs, and Wellington congregations. Mail for the Fairview Church should be addressed to Virgil S. Hershberger, Fairview, Mich. 48621.

Ralph Palmer, gospel tract evangelist, Denigh, Va., has ordered another supply of Herald Press tracts for distribution on city streets. He plans to give these out in cities of the middle Atlantic states this spring, summer, and fall. Bro. Palmer has been engaged in tract distribution since 1948, giving out about 30 tons of tracts. He desires that you remember him as he carries on this work and especially pray for those who receive the tracts.

A C-46 loaded with 40 Heifer Project cattle and hogs arrived at Santa Cruz, Bolivia, at 11:30 Sunday morning, Dec. 18. The Central and Southern Illinois Methodist conferences sponsored the shipment, and two of their members accompanied the animals.

"Dear brother, we need Bibles . . ." is the cry from a listener in Poland to Mennonite Broadcasts in response to the Russian language broadcasts, "*Golos Droga*." The same hunger is expressed again and again in letters such as these. Mennonite Broadcasts attempt to fill these requests with Russian Bibles and New Testaments published by the American Bible Society. More of these have been getting through to destination in recent months, as mailing methods improve.

The Shirati Hospital address has been changed from P.O. Box 50, Tarime, to Private Bag, Musoma, Tanzania.

Ruth Pershadi, Dhantari, India, received the master's degree in home economics from the University of Ohio in January and is now employed at a hospital in Canton, Ohio. She will return to teach at Dhantari Christian Higher Secondary School in June.

Mary Martin, missionary in Saigon, underwent surgery successfully in Saigon on Feb. 6. She is making a satisfactory recovery.

Christians from overseas Mennonite churches who have been elected by their conferences as delegates to North American Mennonite Church Agencies (publication, mission, education, and General Conference) in 1967 are: Eichiro Hatano, moderator of Japan Mennonite Church; Raul Garcia, president of Argentine Mennonite Church; and J. M. Bhelwa, secretary of the India Mennonite Church.

Readers Say

Submissions to Readers Say column should come on printed articles and be limited to approximately 200 words.

I would like to reply to the article, "Which Symbol?" (Jan. 10 issue) with a word of personal testimony and experience. Once upon a time I, too, faithfully wore the "covering" and because we lived in what was essentially a non-Mennonite community this drew many questions. I welcomed the questions thinking that this was an opportunity to witness for my Lord. However, too many questions of the sort, "Is this something you must do in order to belong to your church?" made me do some serious thinking on the matter.

It seemed as if I was drawing more attention to myself than to the Christ whom I wanted them to see. To use the veiling simply as "protection" seemed slightly ridiculous because first of all this was putting it in the realm of a lucky charm worn to ward off evil, and secondly I realized that simply acting like a Christian was the best protection a girl could have.

When I was married, I chose to wear the wedding ring, not because I expected it to "protect" me, but simply because it is the recognized symbol for a married woman today (just as Paul asked the women of his time to use the common symbol of their day. (Remember, they had been taking their veils off because of their newfound freedom in the church, but with the consequence of associating themselves, in the eyes of society, with the prostitutes who wore no veils.)—Mrs. Ruth Johnston, Kitchener, Ont.

* * *

I want to express my appreciation for your editorial in the Feb. 7 *Gospel Herald* on Billy Graham's Vietnam visit. God bless you in your responsible place of service to our beloved Mennonite Church. I appreciate our church paper and look forward to its arrival. We all need to keep our hands upon the throttle and our eyes upon the rail.—Daniel D. Hooley, Middlebury, Ind.

* * *

This is in reference to "more vital issues" referred to by Irvin Brubacher (Jan. 31 issue, page 110). The most vital issue there is the keeping of God's commandments. By so doing we will always have food for fasting. To be concerned about the hungry and starving, and disregard the commands of Him by whom we are fed, is only mocking ourselves.—Reist R. Mumma, Mt. Joy, Pa.

* * *

It was both shocking and nauseating to see the kind of reporting that appeared in the second item under "Item and Comments" in the Jan. 10 issue of the *Gospel Herald*. By the time we read the conclusion of the article on McIntire and the Ephrata station, it was evident that someone was smugly exultant at having accomplished a nasty piece of work so easily. Why did not the writer give McIntire a chance to speak for himself? Or are we "open-minded" Mennonites too "closed-minded" to hear both sides?

It is a matter of great concern to many of us as we see influential persons in the church excusing and approving and consorting with liberal churchmen because they are pacifists, and helping them to throw stones at the Bible-believing, evangelical and fundamental Christians who are holding steadfastly to the faith but are not pacifists. Let us remember that the original position of the Mennonite Church was not humanistic pacifism, but rather biblical nonresistance to God in His Word warns us about the deceptions of our day. Let us read it, and believe it, and teach it, and faithfully live it so that we and others will not be left behind on that glad day when Christ raptures His saints and takes them to be with Him forever.—Dorothy W. Landis, Lancaster, Pa.

* * *

Thank you for Vern Preheim's article on population control. I have seen some unrealistic attitudes on this subject, as though population control is somehow interfering with nature and not our business. I wonder if we are aware of the cruelty of nature's own population control, i.e., famine, disease, and war.

For those with several natural born children desiring a large family, why not complete the family by adopting some of the thousands of available mixed race children often called "unadoptable"? These children need homes and we could have so large families without adding to the problem of overpopulation.—Barbara Shisler, Telford, Pa.

Stoltzfus, Parke and Nancy (Erb), Lewisburg, Pa., third daughter, Donna Marie, Feb. 9, 1967.
Thompson, Joe and Gena (Reed), Saginaw, Mich., first child, Valerie Louise, Jan. 20, 1967.
Zook, Mervin and Lois (Alderfer), Harrisonburg, Va., first child, Ronald Lee, Jan. 18, 1967.
Zurcher, Elvin and Janice (Birky), Spencer, Okla., first child, Ronda Janel, Jan. 31, 1967.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Cobb—Short.—Daniel Cobb, Wauseon, Ohio, Baptist Church, and Janice Short, Wauseon, Central cong., by Charles H. Gausche, Feb. 11, 1967.

Cross—Brubacher.—Charles Cross, Goshen, Ind., Pleasant View cong., and Agnes Brubacher, Pinckney, Mich., Calvary cong., by Ora C. Wyse, Jan. 14, 1967.

Dettweiler—Clinton.—Allen Lee Dettweiler, Morwood, Pa., Blooming Glen cong., and Phyllis Clinton, Telford, Pa., Calvary cong., by David F. Destine, Jr., Feb. 11, 1967.

Eby—Stauffer.—Mervin Richard Eby, Cochranville, Pa., Old Road cong., and Jean Wengner Stauffer, Litz, Pa., Neffville cong., by John R. Martin, Jan. 1, 1967.

Emswiler—Graber.—Benjamin Franklin Emswiler, Fuks Run, Va., Valley View cong., and Luella Carol Graber, Broadway, Va., Morning View cong., by Tobias Slaubaugh, Feb. 4, 1967.

Knepp—Swartz.—Elwin Knepp, Au Gres, Mich., and Glenda Swartz, Turner, Mich., both of the Riverside cong., by Alvin Swartz, father of the bride, Dec. 27, 1966.

Kreider—Kurtz.—Wilmer H. Kreider, Nottingham, Pa., and Arlene K. Kurtz, Fleetwood, Pa., by Omar Kurtz, Dec. 3, 1966.

Kropf—Beachy.—Richard Ellis Kropf, Hubbard, Ore., Zion cong., and Karen Kay Beachy, Wayland, Iowa, Bethel cong., by John M. Ledechar, Nov. 26, 1966.

Leidich—Ginder.—Robert Leidich, Hamilton Street cong., Harrisburg, Pa., and Rachel Ginder, Rissler cong., Manheim, Pa., by Daniel Longenecker, Feb. 12, 1967.

Roth—Hall.—Nelson M. Roth, Jr., Morton, Ill., First Mennonite cong., and Pamela Lea Hall, Morton, Ill., Methodist Church, by Clyde D. Fulmer, Feb. 3, 1967.

Stoltzfus—Hess.—Allen Grant Stoltzfus, Harrisonburg, Va., Park View cong., and Elsieann Hess, Lancaster, Pa., Melling cong., by Paul G. Landis and Truman Brunk, Jr., Jan. 28, 1967.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Frey, Ruth Ann Kay, daughter of Christian H. and Geraldine (Denlinger) Frey, was born Feb. 7, 1967; died at Chambersburg, Pa., Hospital, Feb. 16, 1967; aged 10 days. Surviving in addition to her parents are a twin sister (Jo Ann May), maternal grandparents (Mr. and Mrs. Roy Denlinger), paternal grandparents (Mr. and Mrs. Christian Frey, paternal great-grandmother (Mrs. Elsie Denlinger), and maternal great-grandparents (Mr. and Mrs. Galen Hosteller). Graveside services were held at Chambersburg Mennonite Cemetery, Feb. 17, with Omar Martin officiating.

Gehman, Fannie G., daughter of David S.

and Lavina (Good) Gehman, was born in Montgomery Co., Pa., Feb. 7, 1889; died Nov. 27, 1966, at the Eastern Mennonite Home, Souderton, Pa., where she had resided for the past year; aged 77 y. 9 m. 20 d. Surviving are one sister (Annie G.) and 2 brothers (Joel G. and Abraham G.). She was a member of the Hereford Church. Funeral services were held at Eastern Mennonite Home, Nov. 30, with Marvin Anders in charge, and at Hereford Church, with Paul E. Longacre and James Longacre officiating.

Gingrich, Menno J., son of Jeremiah and Catherine (Schlaugh) Gingrich, was born in Johnson Co., Iowa, Apr. 10, 1876; died at Mercy Hospital, Iowa City, June 20, 1966; aged 90 y. 2 m. 11 d. He was married to Gertrude Elizabeth Yoder, who preceded him in death. Two daughters also preceded him in death. He is survived by one son (Irving) and by a niece (Mrs. Eugene Blosser), who was reared in their home. Funeral services were held at West Union Church, June 23, with Emory Hochstetler and Gideon G. Yoder officiating.

Gingrich, Ozias B., son of Mr. and Mrs. Mose Gingrich, was born Jan. 24, 1893; died of a heart attack at his home in Elmira, Ont., Feb. 6, 1967; aged 74 y. 13 d. On Dec. 12, 1924, he was married to Naomi May Schmitt, who survives. He is survived by 7 children (Newton, Vernon, Gordon, Delmar, Virgil G., Vietta—Mrs. Thomas Oshiro, and Velorous—Mrs. John Shearer) and 2 brothers (Amos and Nelson). He was a member of the Elmira Church, where funeral services were held Feb. 9, with Vernon Leis and Edwin Weber officiating.

Heyerly, Adeline, daughter of John and Katie (Erb) Heyerly, was born at Albany, Ore., Nov. 1, 1905. She died of a heart attack at the Mennonite Home for the Aged, Albany, Ore., Feb. 7, 1967; aged 61 y. 3 m. 6 d. Surviving are one sister (Bertha Schrock) and 7 brothers (Ed, Elmer, Ernest, Joe, Percy, Melvin, and Wilmer). She was a member of the Fairview Church, where funeral services were held Feb. 11, with N. M. Birky and Verl Nofziger officiating; interment in Knox Butte Cemetery, Albany.

Kolb, Elva Grace, daughter of Harry and Mary (Otto) Gelnert, was born at Grantsville, Md., Sept. 27, 1893; died at Meyersdale (Pa.) Community Hospital, Feb. 15, 1967; aged 73 y. 4 m. 19 d. On Nov. 29, 1917, she was married to Edwin Kolb, who survives. Also surviving are 6 children (Robert, Merle, Bernice, Mary—Mrs. Allen Schrock (Blair, and Donald) and one sister (Twila Gelnert). She was a member of the Springs Church, where funeral services were held Feb. 18, with James Burkholder and Walter Otto officiating.

Mast, Lajane Marie, daughter of Roman and Betty (Yoder) Mast, was born in Elkhart Co., Ind., Apr. 17, 1963; died in a car-train crash with her father and a sister, Feb. 5, 1967; aged 3 y. 10 m. 10 d. She is survived by her mother, one sister (Kathy Jo), and her grandparents.

Mast, Roberta Jean, daughter of Roman and Betty (Yoder) Mast, was born in Elkhart Co., Ind., Oct. 29, 1961; died in a car-train crash with her father and a sister, Feb. 5, 1967; aged 5 y. 3 m. 7 d. She is survived by her mother, one sister (Kathy Jo), and her grandparents.

Mast, Roman U., son of Mr. and Mrs. Uriah Mast, was born near Milford, Ind., Oct. 19, 1941; died instantly in a car-train crash near Millsburg, Ind., Feb. 5, 1967; aged 25 y. 3 m. 17 d. On Apr. 15, 1961, he was married to Betty Yoder, who survives. Also surviving is one daughter (Kathy Jo). Two daughters were killed with him in the same car-train crash. Additional survivors are 7 brothers, 7 sisters, and 3 sisters. He was a member of the Benton Church. Triple funeral services were held at the North Main Street Church, Nappanee, Ind., Feb. 8, with Irvin Nussbaum and Homer North officiating.

Moyer, Wallace R., son of Daniel and Annie (Rohr) Moyer, was born in Bucks Co., Pa., Apr. 25, 1888; died at his home in Souderton, Pa.,

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Becker, Charles and Linda (Stauffer), Friend, Neb., second child, first son, Mark Charles, Feb. 3, 1967.

Birky, Ivan and Doris (Lambright), Shipshewana, Ind., second child, first son, Kevin Ray, born Nov. 30, 1966; received for adoption.

Brunk, Robert S. and Jan (Eicher), Ann Arbor, Mich., first child, Ingrid Jayne, Jan. 21, 1967.

Burkholder, Marlin and Charlotte (Heateale), Harrisonburg, Va., third child, second daughter, Maria Jean, Feb. 12, 1967.

Derstine, Glenn L. and Sylvia (Moyer), Eloy, Pa., second child, first son, Glenn Edward, Feb. 14, 1967.

Gahman, Harold and Lucille (Clemmer), Franciscan, Pa., first child, Richard Dean, Feb. 13, 1967.

Greek, Donald and Mary Ellen (Aner) Louisville, Ohio, first child, Ellen Ann, Jan. 27, 1967.

Hershey, C. Kenneth and Joanne (Shenk), Killington, Vt., first child, Denise Lynette, Nov. 4, 1966.

Koehler, Samuel L. and Eleanor (Miller), Valparaiso, Ind., third daughter, Roxane Sue, Feb. 7, 1967.

Kraybill, Dr. Harold E. and Esther (Emewiler), Nhatrang, Vietnam, first child, Eugene Dale, Jan. 28, 1967.

Kremer, Larry and Ila (Roth), Milford, Neb., fourth child, Joy Elaine, Jan. 18, 1967.

Leichty, Ronald and Karen (Stutzman), Milford, Neb., second child, first daughter, Christine Kaye, Jan. 24, 1967.

Leichty, Russell and Hazel (Imhoff), Washington, Iowa, first child, Jeffrey Scott, Jan. 20, 1967.

Licht, Nyle James and Phyllis Ann (Bast), New Hamburg, Ont., first child, Jennifer Ann, Feb. 9, 1967.

Liggins, Nathaniel and Bobbie (Gaines), Saginaw, Mich., first child, Nathaniel Carlo, Jr., Jan. 24, 1967.

Martin, Melvin H. and Dorothy (Shank), third child, first daughter, Debra Jane, born Jan. 9, 1967; received for adoption, Feb. 13, 1967.

Mullett, James and Isabel (Steeley), Wellston, Ohio, third child, second son, Douglas Jay, Jan. 26, 1967. (One son deceased.)

Otto, John and Edna Jane (Yoder), Spencer, Okla., fourth son, Jon Anthony, Feb. 1, 1967.

Sauder, Myrl and Freida (Gingrich), Archbold, Ohio, first child, Nancy Dawn, Feb. 2, 1967.

Schlachback, Marvin and Katherine (Troyer), —, Mich., first child, Ruth Ann, Jan. 12, 1967.

Schlonger, Stanley and Alma (Snyder), Louisville, Ohio, third son, Steven Lynn, Feb. 11, 1967.

Stevens, Ray and Ruth (Lehman), Holliscope, Pa., second child, first daughter, Robyn Renee, Nov. 14, 1966.

Items and Comments

Feb. 7, 1967, from a heart attack while shoveling snow, aged 78 y. 9 m. 13 d. On Feb. 22, 1908, he was married to Myra Fretz, who survives. Also surviving are 2 daughters (Marlan—Mrs. Norman Keller and Lorraine), 2 grandchildren, 3 great-grandchildren, 4 brothers (Harvey, Joseph, Garwood, and Leroy), and 3 sisters (Edith, Mamie, and Mrs. Annie Bishop). Two children (Mildred and Charles Kenneth) preceded him in death. He was a member of the Blooming Glen Church, where funeral services were held Feb. 11, with David F. Dertine, Jr., officiating.

Myers, Anna M., daughter of Albert and Mary (Myers) Rice, was born June 4, 1893; died at Doylestown (Pa.) Hospital, Feb. 5, 1967; aged 73 y. 8 m. 1 d. She was married to Harrison Rice, who survives. Also surviving are one son (Clarence), one daughter (Ella Mae), 5 grandchildren, 4 brothers, and one sister. She was a member of the Deep Run Church, where funeral services were held Feb. 9, with Cleon Nyce officiating.

Royer, Christina Neuhauser, daughter of Christian B. and Catherine (Stoltz) Neuhauser, was born near Concord, Tenn., Apr. 16, 1875; died in Upland, Calif., Jan. 20, 1967; aged 91 y. 9 m. 4 d. She was preceded in death by 4 brothers, 4 sisters, and one infant grandson. She is survived by her 93-year-old husband, Isaiah W. Royer, with whom she observed their 60th wedding anniversary last Oct. 16. Also surviving are 3 daughters (Mary, Katherine, and Elizabeth—Mrs. Charles Neff, in whose home she and her husband have lived since moving from Orrville, Ohio, in 1957) and one granddaughter. They had served for forty years in the pastorate at the Orrville Church. For 35 years she was superintendent of the children's department there. Funeral services were held at the Seventh Street Church in Upland, Jan. 25, in charge of Roger Richer, assisted by Sherman Maust and George Beare; interment in Bellevue Mausoleum. Memorial services were also held at the Orrville Church, Jan. 29, in charge of J. Lester Graybill.

Shrock, Celesta, daughter of Abraham and Martha (Garber) Mast, was born in Elkhart, Ind., Aug. 3, 1886; died at home of her daughter, Florence, in Elkhart, Ind., Feb. 10, 1967; aged 77 y. 6 m. 7 d. On Feb. 8, 1908, she was married to Daniel Shrock, who preceded her in death Nov. 24, 1918. Surviving are 2 sons (Ora and Ray), one daughter (Florence—Mrs. George Rohrer), one sister (Florence—Mrs. Truman Hostetter), 12 grandchildren, and 15 great-grandchildren. She was a member of the North Linn Church, Roanoke, Ill. Funeral services were held at the First Mennonite Church, Middlebury, Feb. 12, with Amos O. Hostetter in charge.

Stutzman, Kerri Lynn, daughter of Lawrence E. and Elsie Mae (Chupp) Stutzman, was born in Goshen, Ind., Mar. 31, 1905; died at her home Nov. 11, 1966; aged 7 m. 10 d. She had been in ill health since birth. She is survived by her parents, one brother (Larry Eugene II), her grandparents (Mrs. Enos J. Chupp and Simon Stutzman), foster grandparents (Mr. and Mrs. Lloyd Thomas), and a great-grandmother (Mrs. Mary Ann Hostetter). Private funeral services were held at the Yoder-Culp Funeral Home, Nov. 13, with Harold Myers officiating; interment in Thomas Cemetery.

Wenger, Homer David, son of Jacob C. and Susanna Virginia (Suter) Wenger, was born in Rockingham Co., Va., Dec. 8, 1886; died at Iowa City, Iowa, Jan. 29, 1967; aged 80 y. 1 m. 19 d. On Dec. 8, 1914, he was married to Velma E. Cook, who died in November, 1959. Surviving are 2 sons (Harry J. and Wayne J.), one daughter (Wilma—Mrs. Paul A. Friesen), 3 brothers, and 8 sisters. One brother and 2 sisters preceded him in death. He was a member of the Liberty Church, South English, Iowa. Funeral services were held at the Wellman Church, Feb. 1, with Gideon G. Yoder, John Y. Swartzendruber, and George S. Miller officiating.

Two legislators in Wisconsin have offered a bill that would exempt public school students from physical education "if they object because of religious grounds."

Assemblymen Kenneth Merkel (R.-Brookfield) and Frederick Kessler (D.-Milwaukee) said: "We object to coercive actions that certain local boards have taken against students who have religious objections to physical education courses. This conflict has been particularly acute in areas that have had a recent immigration of people of the Amish religion."

"We feel that when the principles of freedom of religious choice and the goal of compulsory education conflict, the local boards should act with reason and respect for the religious concepts of the parents and students. We feel that some of the local boards have failed in this respect."

Dr. Franklin Clark Fry, president of the Lutheran Church in America, warned of the tendency among some Christians to be overly critical of the church.

Addressing a conference of synodical evangelist leaders in Detroit, he said: "The church is suffering such derogation in our day and is under such heavy and sometime vicious assault that people become defensive and apologetic, and in some sections of the world a very substantial nonchurch movement is developing among those who profess to be Christian."

Dr. Fry was also critical of church members who are "half afraid to discuss their faith with others for fear they might imperil themselves. It is nonsense to say social conditions prevent acceptance of Christ."

"People of real social deprivation are more likely to accept Him than people who are submerged in affluence."

President Johnson, a member of the Disciples of Christ who often attends Episcopal and Catholic services, was host to an "ecumenical" luncheon at the White House which included a Catholic cardinal, a Southern Baptist preacher, and a Jewish diplomat.

The churchmen were Francis Cardinal Spellman, Archbishop of New York, and Evangelist Billy Graham. The diplomat was Arthur Goldberg, U.S. Ambassador to the United Nations.

Cardinal Spellman and Mr. Graham, who support American military policy in Vietnam, recently returned from a visit to servicemen in the war zone.

A Presbyterian minister sharply rejected in Columbus, Ohio, what he termed the "mini-theology" of the radical theologians, and called instead for a "dynamic middle of the road" outlook in the church.

Dr. David H. C. Read, pastor of the Madison Avenue Presbyterian Church, New York, said the credibility gap between what the church professes and what it practices will not be closed by watering down the faith to make it acceptable to all reasonable people.

Addressing the Ohio Pastors' Convocation, he warned that the radical theologians are not merely restating the ancient gospel in modern terms but are "eliminating every belief the world has known as distinctively Christian since Pentecost."

Accepting the Christian message requires a "leap of faith," he emphasized.

CREATING CHRISTIAN PERSONALITY

by A. Don Augsburger



How can I determine the road my children will walk? What is the best way to communicate the ideal? Why don't they listen to me? The author gives the answers to these and other questions through reporting the findings of a Christian nurture study committee conducted over a three-year period among Mennonite youth. Hear what the youth have to say. Read the observations of experts in the field of education. You may not always like what you hear, but if you really want to know, here is the book to read. The subtitle is "A Guide for Youth Nurture." A Conrad Grebel book for parents, pastors, and youth leaders. \$4.00



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Dr. Read said he sees a great division between the pietists who say all Christians have to do is believe and the activists who say the church's ministry is valid only when it is "mingling where the action is." Both positions are extreme, he said, holding that what is needed is a "dynamic middle" where the church offers real worship that leads to real action for a real God.

* * *

Pravda, official newspaper of the Soviet Communist Party Central Committee, has warned that religious faith is still firmly implanted in the Russian people and has called for a stepped-up drive to promote atheistic propaganda.

The **Pravda** article was broadcast by Vatican Radio. The station quoted from the Soviet paper as stating:

"The question of atheism education and the struggle against surviving religion is not a campaign, not something that is isolated, but an integral part of the entire ideological activity of the party which is a unifying force in communist education."

* * *

Dr. Martin Niemöller, noted West German Evangelical pastor, said on reaching Rome after his visit to Hanoi that he had discussed peace with President Ho Chi Minh of North Vietnam during a 90-minute meeting.

The German minister said he found the North Vietnamese leader a "very firm and decisive man, but capable of listening—something very rare for a personality in his position."

However, he added, President Minh maintained that United States bombing of North Vietnam must cease before any peace negotiation is possible.

* * *

Increasing pressure against churches in East Germany was reported at Bad Godesberg, Germany, by Dr. Joachim Beckmann, head of the Evangelical Church in the Rhineland.

Speaking at the Rhineland Church's synod, the West German minister said "spectacular changes" have occurred in the last year in the communist regime's policies toward churches.

He said that last year nearly all East German religious meetings were severely hampered by government authorities, and that the Evangelical Church in Germany (EKID) and its leaders and agencies have been subjected to growing attacks.

Particularly singled out by the communists, he said, has been Bishop Kurt Scharf of Berlin, chairman of EKID's Council, who has been barred from entering East Berlin or the Soviet Zone.

Dr. Beckmann added that East German churches are being excluded from public life and are approaching a "ghetto" existence.

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A Ministry Emerges

By Harvey Miller



Anneliese Wuthrich, a student from the Emmental Valley—oldest existing Mennonite congregation in the world.

"Bienenberg? Oh, yes, we were there on our trip through Switzerland. Lovely spot! Beautiful view! Christian atmosphere!"

"I remember the delightful contact we had with the Bienenberg Choir when they toured America—the freshness of their testimony in song and message. And the yodeling we heard on the side! Do all the Swiss yodel?"

No, not all Swiss yodel nor are all Bienenberg Bible School students Swiss. Neither were all chorus members students of the Bible School. They represented the Bible School, and all but two were alumni.

Many more North American Mennonites will visit Bienenberg at the time of Mennonite World Conference this summer. In any case, you will be interested to know more about this developing center for Christian service training.

An Emerging Program

Begun in the Basel, Switzerland, MCC Center as a short-term winter Bible school, the European Mennonite Bible School gradually expanded its program. In 16 years the term had grown to 14 weeks. The Lord's leading had been clear through many difficulties so that the time seemed ripe for beginning a full-term Bible school program.

The proposal called for a 6 1/2-month term with a two-year program. The Bible school board decided to take this step in faith even though it involved serious

considerations. It would mean that teachers could no longer carry major responsibilities elsewhere and serve the Bible school only on marginal time. Housing would need to be provided. Where would finances come from for teachers' housing in view of the need for additional school building facilities? Confident that God would provide as churches stand by, the Bible school board gave Samuel Gerber authorization to initiate the new program.

Beyond all expectation, 31 students registered for the first semester of the lengthened term, which began Oct. 17, 1966.

In developing the program of Bienenberg Bible School, both European and American Mennonites work hand in hand. Two teachers are provided by American churches, one through Mennonite Central Committee and one through Eastern and Conservative Mission Boards in Europe. This cooperation has been a great help to the school and a source of mutual blessing to all concerned.

A major problem over the years has been facilities. MCC centers and rented facilities served the school until 1957. Then the former Bienenberg hotel was purchased with substantial help from American churches. Badly in need of repairs, the place was completely renovated—a process involving years of hard work and great expense.

With the longer term, two cottages for teachers were planned. Before these could be built, local civil authorities required a costly sewage system which is now nearing completion. In the meantime, work is progressing on teachers' housing. The next step will be the new school building, providing much-needed space for classrooms, library, assembly hall, etc. All of this represents a great



Studying at Bienenberg Bible School. Nearly half the students in 1965-66 are non-Mennonite.

Harvey Miller is an Eastern Board missionary who has served several terms in Europe and is now on the faculty of European Mennonite Bible School, Bienenberg, Switzerland.

financial burden which can be met only with liberal support from the brotherhood.

Emerging Outreach

A young, French Mennonite couple is now leaving for missionary service in the Chad in Central Africa. Both of them are alumni of Bienenberg Bible School. They symbolize one of the aims of the school from the beginning: nurturing spiritual life and awakening evangelistic interest among Mennonite churches of Europe. The school was consciously organized as a denominational school with the needs of the Mennonite Church in view. Earlier most of the students came from Mennonite circles as anticipated.

A shift is now evident. This year, for example, the Swiss Indian Mission (Peru) sent a furloughed missionary couple and three mission candidates to Bienenberg. Another missionary of the Evangelical Nile Mission from Eritrea (neighbor of Ethiopia) spent part of a term with us. Other students attracted by the positive, biblical stand of the Bible school came from various state churches, free churches, and fellowship groups (pietists) within the established churches. Seven groups besides Mennonites were represented during the first semester. Some have come who hardly knew Mennonites until someone recommended the school to them. One staunch supporter tells how he first had to check an encyclopedia to learn who Mennonites are.

Apart from the school itself, Bienenberg renders a ministry to hundreds of people who pass through its guest house in the summer tourist season and throughout the year. Frequent retreats and conferences provide opportunity for a Christian witness to people of many denominations. The guesthouse and restaurant also help support the school financially, since all is operated by one nonprofit association.

Closely related to Bienenberg Bible School is the radio broadcast in German sponsored by Mennonite Broadcasts. Samuel Gerber is director of the school and speaker for the weekly *Worte des Lebens* broadcast.

Emerging Task

The Lord has signally blessed the work of the European Mennonite Bible School at Bienenberg. For some it is too conservative in its emphasis on the authority of the Bible. But even those who take this view realize that the school has made a definite contribution toward a renewal of spiritual life among Mennonite churches and in circles beyond it.

We were surprised recently to learn that Karl Barth of Basel had recommended the Bienenberg Bible School to several persons. One of them is now at the school and expects Dr. Barth to visit the school sometime. This theologian of worldwide influence realizes that Bienenberg does not accept his position on the Bible. Of course, he agrees with us that believer's baptism is biblical, but we may suppose that his main sympathy lies in the fact that Bienenberg endeavors honestly to "speak the truth in love."



The author in his study

The confidence shown toward the Bienenberg Bible School by Mennonites as well as non-Mennonites presents an emerging challenge. Holding forth the Word of Life in the complex religious situation of Europe requires the power and guidance of the Holy Spirit. We must speak to Mennonites, and we must speak to others who are seeking for a sure word based on the Living Word amid all the theological confusion of our day.

To Believe

By James Payne

It is easy to recite a creed. It is easy to accept a doctrine. It is not easy to truly believe. John tells us often that many believed on Jesus. However, in the end there were few who really believed.

Belief is action. It is embodied in "shoe leather." Men are able to see it, not just hear it. Let me illustrate. We reason somewhat like this. God created the universe and all that is in it. He sustains it. God loves us as individuals. Hence, He sustains and keeps us. Put in logical form we have:

Major Premise: God created the universe.

First Minor Premise: He sustains that which He created.

Second Minor Premise: He loves us as individuals.

Conclusion: Hence, He sustains and keeps us.

Not one of us would disagree with this reasoning. Yet, we don't believe it. If we believed it, we would do less worrying. We would understand Jesus' statement, "Why take ye thought for raiment? . . . Shall he [your heavenly Father] not much more clothe you, O ye of little faith?"

We must examine all that we profess to believe by comparing our actions to our confessions.

Straight to the Bible

You may remember living in a world less complicated. Or you may prefer believing that life is no more complicated today than earlier. If you prefer believing that, let me tell you a little story I heard this week. Two friendly ostriches saw two unfriendly ostriches following them. So the friendly ostriches ran as fast as they could. But looking over their shoulders they saw they were losing ground; so they did what all wise ostriches are supposed to do. They buried their heads in the sand. Shortly the two unfriendly ostriches came racing up to the spot. They stopped, looked around puzzled, and asked each other, Now where did those two ostriches go?

One of the things that puzzles the publishers of curriculum materials these days is, What Bible version shall we print in the quarterlies? It is not a simple question in spite of those persons who come up with one kind of easy answer or another. The fact is, there are more Bible versions and paraphrases on the market today than at any time in history. A great many of them are good. Some people honestly prefer this version; others just as sincerely prefer that. Some would like to see the King James Version used exclusively as a printed Sunday school text because it is dignified, it is familiar, or because they memorized from it when they were young. (Incidentally, this always strikes me as a sort of selfish argument. Why should I want children to memorize KJV just so that I don't have to learn any verses over again?) Others insist vehemently that some modern version, the RSV, the *New English Bible*, Phillips, or *Living Letters*, should be used so that the Word will be fresh and alive as it was when first written.

Now what shall the poor publisher do? He wants to be a decent servant to the Sunday school class and the teacher. But there they are with half a dozen different versions, perhaps none of which match the printed text. And worse, a whole class in one locality is deeply committed to a certain version while a class in another is fully committed to a different one.

There is a way out. What would you think of making the Bible itself the "printed text"? Any good translation the teacher or pupil would prefer could be it. The Bible would be the text, but no passages from it would take up space in the quarterly. Let the youth and adult quarterlies be what they are intended to be, "lesson helps." And let the lesson be studied and taught from the Bible which should be the textbook anyway.

This would free the class to use a variety of versions of their own choosing. It would get us off the controversial dead center of—Which version is God for? It would let the teacher deal more adequately with the total lesson scope instead of sticking narrowly with the printed portion. And to

please our bent for thrift, it would avoid the waste of reprinting what we already have in the Bible we are carrying to church anyway.

—Arnold W. Cressman.

My Prayer

*O God,
Who gives the increase,
I am
Planted within the vineyard's soil
And shelter,
Yet bear little fruit.
I come today
Confessing that my failure
Is not in lack of nourishment
But neglect.
Forgive this serious sin.
Help me to better respond
To all your attentive care
By bearing fruit
For you.
Amen.*



Sharon, Plain City, Ohio

Sharon Mennonite Church is located three miles from Plain City, Ohio. Sunday school was first organized in 1926. First a schoolhouse was used, then an abandoned church building. On Jan. 15, 1933, the group was organized as a congregation. In 1938 a new building was built at the present location. The present building was completed in 1964. Melvin Yutzy is the pastor. The membership is 200.

1967 Mennonite Yearbook

Membership in the Mennonite Church increased over the past year from 101,041 to 105,489, an almost 4 1/2 percent increase over last year. Overseas increase was about 24.5 percent over last year. Population increase is about 1.3 percent in the United States. The *American Yearbook of Churches* gives 1.1 percent increase in membership in the U.S. for 251 bodies for the year 1965. According to the *American Yearbook*, the total church membership in the United States is 124,682,422, or about 64.3 percent of the population. Since the methods of counting memberships vary between denominations, some allowances must be made regarding these figures.

Table II in the Statistical Section of the 1967 *Mennonite Yearbook* will show memberships each year since 1904 and indicate the amount of growth. Table III shows gains and losses by conferences and countries. Table V indicates we now have about 450,000 Mennonites of all branches throughout the world.

Following are additional figures regarding the Mennonite Church: Membership in United States, 81,175; in Canada, 8,348; overseas, 15,966; 1,223, congregations; 273 bishops; 1,385 ministers; 129 licensed ministers; and 421 deacons.

One phenomenon is beginning to appear. As church membership keeps on increasing slowly, Sunday school enrollment seems to be decreasing. J. J. Hostettler, Secretary of Sunday Schools, reports that there was an increase of 11 schools during the past Sunday school year but a decrease in enrollment of 1,849 or 1.4 percent. He comments further that from 1945 to 1962 we averaged one new school every two weeks, with enrollment and attendance steadily increasing. Perhaps the teaching ministry of the church has found new channels which influence the Sunday school enrollment and attendance.

Table XIV reports \$6,513,093 as the total giving for all causes by conferences for 1965, a decrease of \$2,008 over 1964. For 1964, however, we had 77.7 of the membership reporting while in 1965 we had only 69.5 reporting. Thus perhaps we might estimate that the giving has actually increased even though the table does not indicate this. Our reports are only as accurate and complete as congregations cooperate in reporting. Several other tables in this section give figures on summer Bible schools, winter Bible schools, and other statistical information.

The new 1967 *Mennonite Yearbook* contains the regular material and has been improved at certain places. The article by Executive Secretary Howard Zehr with the accompanying diagram of church structure is worthy of your careful attention. Several committees have been added under General Conference and the general boards. We have attempted to update all information for the organizations, institutions, conferences, committees, congregations, and

ministerial lists. Also included are Special Days for the Years 1967 and 1968, Church Meetings for 1967, the Geographical Index to Congregations, dates for Easter from 1951 to 2000.

This year we have included for every address in the United States zip codes for organizations, institutions, committees, and all ministerial directories.

Although the task of collecting, compiling, and publishing each issue of the *Yearbook* is rather stupendous, it would not be possible without the fine support and cooperation of conference secretaries, organizations, committees, and many individuals who help to gather and submit information. Several suggestions for improvement have been received, but because of lack of space and because as publishers we wish to look more carefully at the *Yearbook* within the next year, we are holding these suggestions for that time.

It is our hope that this issue, Volume 58, will be not only a source of facts and figures but also a means of challenge for service to the church and commitment to Christ, its Head.—Z.

Putting the Bible Back

Let's put the Bible back into the living room. The Book-of-the-Month has replaced the Book of the Ages in many homes. Newspapers and all kinds of news and fashion magazines provide the primary reading material of the average person. While many seem greatly concerned about "putting the Bible back in the public schools," not much is being said even now about putting the Bible back into the living room.

Of course it is always easier to shove responsibility off to someone else or on some other group. Thus we can blame the government or the atheists for taking the Bible out of our schools while we ourselves take it out of our homes.

Until the reading of the Bible becomes a vital and daily experience in our own homes do we have the right to demand that the world carry out the spiritual discipline we lack ourselves?

We can't of course claim that we do not have Bibles in our homes. Christians in some countries can say this. And such plead for Scriptures to read. Neither can we excuse ourselves by saying the words of the Bible are archaic or different. Not today. We have many translations which do a good job of giving the Scriptures a true yet new and exciting meaning. Take for instance *Today's English Version*, an accurate and readable version sold by the American Bible Society for 25 cents a copy.

Why not get this translation or some other modern version for each one of your family and decide to spend some time each day reading together at your home? Thank God for the many homes today which practice daily prayer and Bible reading. Such shall weather many of the storms stirred up by our secular world today.—D.

The Great Commission in Matthew's Gospel

By John R. W. Stott

More than a week—we do not know just how much time—has passed since the first Easter Day. The disciples of Jesus have returned north to Galilee and there on a mountain, by appointment, Jesus met them again, Mt. 28:16-20. It was probably the occasion mentioned by Paul when Jesus appeared to more than five hundred brethren at one time. 1 Cor. 15:6.

When they saw Him (at first evidently some distance away), their reactions varied between extremes of adoration and of unbelief. Some "worshipped him" "falling prostrate before him," NEB*), but "some doubted."

Jesus then came up to them and spoke to them. First, He made an announcement. Verse 18. Next, He issued a command. Verses 19, 20a. Lastly, He gave them a promise. Verse 20b.

The Announcement He Made

"All authority in heaven and on earth has been given to me," He said.

It is of vital importance to notice that this affirmation preceded the Great Commission to go forth to the nations. Indeed, without this announcement of His authority, the Great Commission would have lacked any justification, let alone any impetus. Not until we are convinced of the full authority of Jesus Christ are we in a position to hear and to obey His commission to go.

(1) What Was This Authority Claimed?

It was "all authority in heaven and on earth." Different prepositions are used, as if deliberately used to distinguish the two spheres, the earthly and the heavenly, over which His authority extended.

Take *earth* first. Since He has all authority on earth, He has authority over us; this is doubtless a part of His meaning. His total authority extends over the lives of His servants. He is like a commanding officer who can dispose and deploy His forces as He chooses, and draft them wherever He likes. He has authority to say to anyone, "Go," and he goes. Indeed, He has said it to the church, but as a whole, the church has dared to disobey, its sovereign Lord.

Since He has all authority on earth, it extends beyond us whom He sends, however, to all the nations to whom He sends us. Satan becoming the "prince of this world" had usurped this authority. But now the authority has been given to Christ, and we long to see it acknowledged everywhere.

This fact asserts unequivocally that the religion of Jesus is not Palestinian or Jewish, Semitic or Asiatic, let alone "western," but a world religion, indeed *the* world religion, intended to embrace all the nations then in existence and those that might yet be. It was to transcend all barriers of language and culture, nationality and color, race and rank.

But Christ declared that He had been given all authority in *heaven* as well. What does this mean? No doubt it means, in part, that the authority He claimed on earth was recognized in heaven, and that disciples won on earth accordingly would be acknowledged and accepted in heaven.

But it involves more than that. It signifies that Jesus Christ has supreme authority in those "heavenly places" (as Paul called them in his Ephesian letter) in which evil principalities and powers still operate and wage war. (Cf. Eph. 6:12.) Having raised Jesus Christ from the dead, God has "made him sit at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in that which is to come; and he has put all things under his feet . . ." (Eph. 1:20-22, RSV). The authority of Jesus Christ extends over all creatures, whether human or superhuman, over the church, over the nations, over the devil and all his works.

(2) When Was This Authority Given?

He claimed it on that Galilean mountain as an accomplished fact (aorist *edothè*, "was given"). Probably we would agree that it was given to Him by the Father in virtue of the cross and in anticipation of the ascension. Certainly this statement is confirmed by the rest of the New Testament. It was "and made a public example of them, triumphing over them in it" (Col. 2:15, RSV m.). It was by His blood that He ransomed men for God from every tribe, tongue, people, and nation. Rev. 5:9. And it was at His ascension that God "highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11, RSV).

The fundamental basis of all Christian missionary enterprise is the universal authority of Jesus Christ, "in heaven and on earth." If the authority of Jesus were circumscribed on earth, if He were but one of many religious teachers, one of many Jewish prophets, one of many divine incarnations, we would have no mandate to present Him to the nations as the Lord and Savior of the world. If the authority of

John R. W. Stott is rector of All Souls Church, London, England. This is the second of three devotional messages given by Stott at the Berlin Congress. Copyright 1967 by Christianity Today, Washington, D.C., U.S.A. Reprinted by permission.

Jesus were limited in heaven, if He had not decisively overthrown the principalities and powers, we might still proclaim Him to the nations, but we would never be able to "turn them from darkness to light, and from the power of Satan unto God" (Acts 26:18).

Only because all authority on earth belongs to Christ dare we go to all nations. And only because all authority in heaven as well is His have we any hope of success. It must have seemed ridiculous to send that tiny nucleus of Palestinian peasants to win the world for Christ. For Christ's church today, so hopelessly outnumbered by hundreds of millions who neither know nor acknowledge Him, the task is equally gigantic. It is the unique, the universal authority of Jesus Christ which gives us both the right and the confidence to seek to make disciples of all the nations. Before His authority on earth the nations must bow; before His authority in heaven no demon can stop them.

The Command He Issued: "Go Ye Therefore"

We notice this imperative, "Go ye," immediately followed the indicative statement, "All authority . . . has been given to me"; the announcement of Christ's universal authority was an essential preliminary to the Great Commission.

We "go" because we are ourselves under authority. We go to "all nations" because *they* are under authority also. The commission is no longer to seek "the lost sheep of the house of Israel" (Mt. 10:6), but to make disciples of "all the Gentiles" (that is what the word "nations" means). So, in the providence of God, ends the most Jewish, the most particularistic of the four Gospels. The Gospel of Matthew begins with the coming of Gentile strangers to worship the infant Christ; it concludes with the sending out of the church to win the Gentile world.

As we go, we have precise instructions to fulfill. Christ used three verbs: "make disciples," "baptize," and "teach." Some scholars interpret this as a single command to "go and make disciples"; "baptizing them" and "teaching them" they consider the explanation of how disciples are made. I prefer to take the three verbs separately as descriptions of three distinct parts or stages of the one Great Commission of Christ to "go."

(1) We Are to Make Disciples

The New English Bible rightly renders this "make all nations my disciples." The addition of the possessive "my" brings out the sense. One cannot "make disciples" in the abstract, for there can be no disciples without a teacher whose disciples they are. So to "make disciples of all nations" means to win disciples for Jesus Christ out of all the nations on earth.

How we are to do this is made plain in the other versions of the Great Commission. We are to do it by preaching the gospel. For in preaching the gospel we preach Christ so that men are converted to Him and become His disciples. We can never get away from, or grow out of, this elementary truth that evangelism is preaching Jesus Christ and making disciples of Jesus Christ. The central objective of all Christian evangelism is to secure the allegiance of men and women, not to a church, nor to a

system of thought or behavior, but to the person of Jesus Christ. Discipleship of Jesus Christ comes first; the church membership, the theology, the ethical conduct follow.

In summoning people to discipleship, we shall do well not to forget the solemn conditions of this discipleship laid down by Christ the Master. Unless we "hate" our family, take up our cross, and renounce all that we have (putting Him, that is, before our relatives, our ambitions, and our possessions), we cannot be His disciples, He said.

(2) We Are to Baptize

Converts who have become disciples of Jesus are to be baptized "into the name of the Father, and of the Son, and of the Holy Spirit." The theological implication of this is far-reaching. It means that discipleship to Jesus Christ involves *ipso facto* relationship to the Father and to the Holy Spirit as well; it means, too, that although the Father, the Son, and the Spirit are distinct persons, they possess but one name into which disciples are baptized.

Christian baptism is not just *in* the name, but *into* the name of the Trinity; it signifies union with God, the God who has revealed Himself by this threefold "name," as Father, Son, and Holy Spirit.

Further, whatever the precise significance of baptism may be (and doubtless our particular convictions on this matter are to some extent divergent), we would all agree that baptism is essentially a *public* act. People may become disciples of Jesus *secretly*, but they must be baptized *publicly*. At the very least, baptism is the public confession and public acknowledgment of those who claim to be Christ's disciples, and thus admits them into the visible church.

So in advancing from discipleship to baptism, Jesus moves from the private to the public, from the personal to the corporate, from conversion to church membership.

(3) We Are to Teach

The purpose of Christ in the Great Commission is not fully met, however, when people are disciplined and baptized; they must also be taught. A lifetime of learning and obeying follows conversion, until disciples are conformed to the image of their Lord.

Moreover, the substance of the teachings to be given them is all the teaching of Jesus Christ, "all things whatsoever I have commanded you." Notice carefully what we are to teach converts. It is neither what *they* may want to hear, nor what *we* may want to say, but what *Christ* Himself has taught. This is what they are to "keep," that is, to believe and to obey.

Where, then, is all the teaching of Jesus Christ to be found? The correct answer is not "in His discourses in the Gospels," but "in the whole Bible." Properly understood, the teaching of Jesus Christ includes the Old Testament (for He set His seal upon its truth and its authority), the Gospels (in which His own words are recorded), and the rest of the New Testament (which contains the teaching of the apostles through whom, we believe, He continued to speak, in order to complete His self-revelation).

Thus we have our Lord's own command to instruct

converts with biblical teaching, and it is important that from the very beginning they understand that the Bible's teaching is Christ's teaching. Converts have become disciples of Christ; they have been baptized into Christ; and they are to be taught what Christ commanded. They must learn to submit their minds to *all*, not just to some, of the teaching of Christ, if their conversion is to include their intellect. The disciples of Jesus may not pick and choose from His teaching, selecting what they like, rejecting what they dislike. They are not at liberty to disagree with Jesus, or to disobey Him, for Jesus is their Teacher and Lord, and they are under His authority and His instruction. "You call me Teacher and Lord," He says to them, "and you are right, for so I am" (Jn. 13:13, RSV). This lays upon the evangelist the solemn responsibility of being a good disciple himself, for how can he teach converts all that Christ has commanded if he does not himself submit to this expectation?

Such is the risen Lord's concept of evangelism—a conception considerably more balanced and comprehensive than much of our modern practice of evangelism. Jesus sent forth His followers not merely to make disciples—disciplining was only the first stage of the Great Commission. Two further stages were to follow, namely, baptizing and teaching. The evangelist who would be loyal to his commission, therefore, must have three major concerns: first, conversions to Christ; second, the church membership of converts; and third, their instructions in all the teaching of Christ.

While it is legitimate no doubt for sporadic evangelistic missions and crusades to concentrate on their first concern, it would be irresponsible to do so unless adequate provision is made also for admitting converts to church membership and for instructing them.

The Promise He Uttered

"And, lo, I am with you *always*, even unto the end of the world."

Thus the promise in the first chapter of Matthew regarding "Emmanuel, . . . God with us" (Mt. 1:23) is confirmed and further fulfilled in the last.

We should never isolate the Great Commission from its context. Here in the Matthean version it is preceded by the announcement of Christ's authority and followed by the promise of Christ's presence. Without these we could not obey Christ's commission. How could we go forth to make disciples for Christ, to baptize them and teach them, if we had no assurance of His authority behind us and no assurance of His presence beside us?

This was not the first time Christ had promised them His risen presence. Earlier in this Gospel (18:20) He had undertaken to be in their midst when only two or three disciples were gathered in His name. Now, as He repeats the promise of His presence, He attaches it rather to their witness than to their worship. It is not only when we *meet* in His name, but when we *go* in His name, that He promises to be with us. The emphatic "I," who pledges His presence, is the One who has universal authority and who sends forth His people. It remains questionable, therefore, whether a stay-at-home church—disobedient to the Great Com-

mission, and indifferent to the need of the nations—is in any position to claim or inherit the fullness of Christ's promised presence.

But to those who go, who go into the world as Christ came into the world, who sacrifice their ease and comfort and independence, who hazard their lives in search of disciples—to them the presence of the living Christ is promised. In sending them out, He yet accompanies them. "Go," He says, and "Lo, I am with you"—with you in the person of the Holy Spirit to restrain you and direct you, to encourage and empower you. (Cf. Acts 14:27.) "I am with you all the days"—in days of safety and peril, days of failure and of success, days of freedom to preach and days of restriction and persecution, days of peace and of conflict and war—"I am with you all the days unto the end of the world." The promise of Christ spans the whole gospel age. While the Christ who is speaking has only just died and been raised from death, He even now looks ahead to His return in glory. He who has just inaugurated the new age promises to be with His people from its beginning to its end, from its inauguration to its consummation, even "to the close of the age" (RSV).

Looking back over this best-known version of the Great Commission (its announcement, its command, and its promise), we are struck by its comprehensive sweep as indicated by the fourfold repetition of the word "all."

(1) Christ claimed to have been given *all* authority in heaven and on earth.

(2) Therefore He sends us to make disciples of *all* the nations.

(3) He bids us transmit to these disciples *all* His teaching. Finally,

(4) He promises to be with us *all* the days, even "to the end of time" (NEB).*

*The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961.

Prayer Requests

Pray for the future of the Midwifery School at Abiriba Joint Hospital, Nigeria. The Midwives Board meets in April and will decide if the school can be approved for Grade 1.

Pray for men who are in I-W earning service, that they might be strong witnesses wherever they are serving.

An Ohio listener writes: "Pray for me to keep the faith and trust in Jesus and keep on loving and forgiving my husband, who has left me."

Pray that the Lord will call a couple to learn the Japanese language and prepare for general missionary work in Japan.

Pray that the Spirit might work through George W. Peters, of the Mennonite Brethren Church, as he speaks to pastors and missionaries in Hokkaido, Japan.

Pray for those teaching mechanics at Henschir Toumghani, and grade school at Camel's Neck, in Algeria.

Lion or Lamb?

By David Augsburger

"March comes in like a lion . . . and goes out like a lamb," runs the old proverb.

And most of us men feel a wave of admiration for the month that gives a last hurrah to the dying winter. The lion is there all right! You can feel the fury of his cold breath and the cut of his clawed paw in the driving sleet. And we like it.

Everyone loves a lion. And why not? We all want a lion's share of life; we consider ourself a lion for work.

We admire the man with a tiger in his tank. After all, it's tiger country. Adjust your mask, everyone! Look like a tiger, growl like a tiger . . . even if you're only . . . a paper one!

So, who wants to be a lamb?

But wait. Is the lion the real pattern for living? Isn't there something in life . . . something in the makeup of the universe that fights it?

. . . Something in the warp and woof of the world that resists the lionlike strutting of proud men who fancy themselves great?

. . . Something that dooms even the most majestic masquerade to a humiliating revelation of its weakness?

. . . Something that says: "Force and might and power are not the final work in the affairs of men on the pages of history?"

. . . Something that "lifts up the humble but casts down the proud," that guarantees the fact that "whosoever exalteth himself shall be . . . [brought low]; and he that humbleth himself shall be exalted" (Lk. 14:11)?

Now let's take another look at the lamb.

What's so distasteful about the humility, the unassuming honesty of the lamb?

Nothing!

There is a majesty, a beauty in the image of a lamb that no lion will ever touch.

In fact, the lamb has become the symbol of the greatest man who ever lived, one who came as a lamb . . . and died as a lamb led silently to the slaughter; but who now has received all power and majesty and dominion . . . as the lion of the tribe of Judah—Jesus Christ.

It is a humiliating fact of history that when God entered our world, He came not as a lion (as we all expected) but as a Lamb . . . as a Lamb come to conquer sin, hell, and death itself, not by massive strength, but through the suffering of death . . . on a cross!

One of the most beautiful passages of the Bible in one of the most profound books—the Book of Revelation—describes it in these words:

"Then I saw in the right hand of the One on the throne

. . . a book (the title deed to the universe). And I saw a mighty angel who called out 'Who is worthy to open the book?' And no one in heaven or upon earth was able . . . even to look at it. And I began to weep bitterly . . . then a voice said:

" 'Do not weep. See, the lion from the tribe of Judah . . . has won the victory and is able to claim the book.' "

"Then I turned and there . . . standing in the very center of the throne . . . I saw a Lamb . . . with the marks of slaughter upon him. Then he came and took the book.

"Then I heard the voices of countless angels, thousands upon thousands, and they cried aloud:

" 'Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing' " (Rev. 5:1-7, 12).

It is the Lamb, not the lion, who has conquered, and now has every right to claim title to the universe. That is God's way . . . and it's a bit beyond our imagination. Yet by the way of humility, suffering, and death . . . Christ conquered the world . . . and has won its prize. It's His!

But He conquered by suffering love. That doesn't make much sense to us . . . does it?

Man admires the clenched fist . . . but God the open giving hand.

Man delights in vengeance . . . but God in forgiving love. Man believes in force . . . God in self-sacrifice.

Man attempts to achieve through power . . . God conquers by suffering.

Man loves the lion . . . but God the Lamb!

Will we never learn?

Never learn that might does not make right . . . but that right is the only true might?

Never learn that any victory won only by force is futile . . . for only love is eternal?

Never learn that pride is a vice to be avoided . . . and not a virtue to be cultivated?

Never learn that to exalt ourselves is only to prepare our own downfall?

Never learn that the only way up is down . . . to kneel in service to our brother? "For he that is greatest among you shall be servant of all. . . ."

Never learn that the man who is to take a high place before his fellows must take a low place before his God?

I know those are hard lessons . . . but terribly necessary in a world whose values are upside down.

This is tiger country, you know, and the man with the loudest growl and the fiercest bite is considered the man in the right.

But even a tiger can't avoid the dog-eat-dog conclusion; even the loudest lion, when found out, leaves the stage sheepishly; even the world will end . . . "not with a bang

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... but a whimper."

The only permanent victory in all history was won by the One who came . . . as a Lamb . . . in love, humility, and service . . . to sacrifice Himself for others.

This is the pattern for living. It is God's pattern of a perfect man. It is the potent strength of humility personified in Jesus Christ.

The scalding humility of His life and death calls all men to a new kind of life, a new life of love . . . and His death, His cross, made it possible for you to have this new life today.

Where do you begin?

Not by stooping down until you are smaller than yourself, but by standing at your true height before God. Then, you will see yourself as you really are. You will discover the

smallness of your own greatness . . . and how great is your smallness. You can have a sane sober estimate of yourself . . . and your own capabilities, by looking at your own life in contrast to the perfect life of Christ.

Then you will see yourself as God sees you.

When you are able to honestly admit that you are nothing . . . then God can enter your life and be everything within you!

Then life is filled with His presence, His joy, and His peace.

Then life is what it can be.

A new life . . . His new life is before you.

But you can enter it only as a lamb!

That is the way to life.

You can go . . . from lamb to lion . . . with Him.

The Christian Belief About Immortality

By Blanche T. Richardson

One cannot travel very far along the road of religious faith without coming face to face with the significant question: Does consciousness survive the strange experience that men call death?

The two things man searches for most are the meaning of life here and the meaning and promise of life hereafter. The Bible is a continuous record of man's search for and conviction of life after death. As far back as the Book of Job we find man wrestling with this same problem when Job asks: "If a man die, shall he live again" (Job 14:14)? and reading still further in that book we can exult with him when finally faith triumphs and Job exclaims: "I know that my redeemer liveth" (Job 19:25).

So, let us start with the realization that in all ages men have looked forward with hope and expectancy to a life beyond this earthly existence. The untutored savage dreamed of a happy hunting ground. The devout Christian anticipates a glad reunion with those dear ones who have gone before him. All but a scattered and comparatively few persons anticipate some sort of survival of personality beyond the grave.

Now, admittedly, this almost instinctive expectation of immortality is no final argument for its reality. But, for whatever it is worth, it casts its weight on the affirmative side of the argument. The Christian religion takes its stand, and stakes its life, on the reality of immortality. What, then, is the Christian belief about this great fact of faith?

Two Difficulties

First, let us recognize two difficulties that we encounter as we attempt to deal with this vital issue. There is the difficulty of our inability to demonstrate the fact that we

assert. Except in the field of genuine psychic research there is no actual evidence that life goes on. We do not envisage our loved and lost. Our conviction of their survival is therefore an act of faith, supported by logic.

Out of this first difficulty grows the second. Since we do not behold those who have passed from this world to the next, we can only guess what that further life is like, and we may as well recognize that no mental picture of any life that we can visualize is likely to be a correct image of the reality. This second difficulty is not particularly important. Of course we should like to know all the details, but the really important thing is the fact, not the form, of immortality.

What lies ahead for us is either extinction or continued existence. There is no other likely alternative. The fact—like many other matters of fact—may be difficult to determine, but fact is none the less fact because it happens to be hard to ascertain. The point I am making is that, in the last analysis, immortality is not a matter of opinion, but a matter of fact. And it is a fact the knowledge of which is of more practical importance to man than any other one thing.

What, then, is the logic that leads to the inescapable conclusion that God in His infinite wisdom has destined man for an immortal existence?

The Nature of God

The first argument is the nature of God. To be sure the finite mind cannot grasp the total nature of the Infinite. But it can grasp what Christ, the divine Son of God, taught and revealed. He taught man to think of God as a Father. And by His life and character Jesus has revealed that God is a being at least as good as Christ Himself.

Blanche T. Richardson is a free-lance writer from Arlington, Mass.

Take this idea of parenthood. It is indisputable that an earthly parent, had he the choice, would never allow the extinction of a cherished child, no matter what he did. Is it likely that God would consent to any such eventuality? "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him" (Mt. 7:11)?

Or, again, here is a little child with a set of blocks, building a house. Suddenly, without rhyme or reason, he demolishes all his work with a sweep of his hand. Is God, after patiently releasing to man the secrets of nature that enable him to evolve from total savagery to a semblance of civilization, suddenly, like a petulant child, going to destroy all man's creative achievement by the process of annihilation?

Our knowledge of Jesus has revealed in Him the quality of perfect goodness. No man, before or since, has ever scaled such majestic heights of noble character. From His day to ours men have sought to emulate, in thought and deed, the greatness that was in Christ. Does it make sense that the finest flower of perfect manhood that we find in Christ should forever perish through the accident of men's wickedness and the cruel cross?

No other man has ever reached the heights of glorious character to which His vision of perfection beckoned Him. Is it conceivable that a good God would, by the fact of extinction with the incident of death, forever deny to such a man the possibility of achieving His ultimate goal? The weight of logic is all against it if God is good and Christ was right—and He is! for Jesus' own views, as gleaned from His sayings, are the most conclusive proof of eternal life that the Christian possesses.

Did He not say from the cross: "Today shalt thou be with me in paradise" (Lk. 23:43)? "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die" (Jn. 11:25, 26) were His words to Martha concerning her brother Lazarus. To the Sadducees He said, in discussing this question: "Ye do err. . . . Have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living" (Mt. 22:29-32). And Jesus rebuked the Jews saying: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (Jn. 5:24).

The Nature of Man

The second argument is the nature of man. Man is a dual structure. Physically he is animal, but spiritually he is of the essence of the divine. In his divine nature he is capable of endless devotion to eternal values. Deep in the very nature of his being he has the capacity for heroism, a sense of honor; he is loyal to duty; he responds to love; he is moved by compassion and touched by sympathy.

In loyalty to these high qualities he develops character.

Character is always hammered out on the anvil of ceaseless struggle. If there is any sense to life at all, it is impossible that man should be forever cut off in the very midst of his struggle to attain perfection of character. That magnificent goal, which man increasingly envisions with his ripening maturity, is never more than partially reached in the limited span of man's earthly career.

Having endowed man with both the capacity and the desire for nobility of character, God is morally responsible for providing the opportunity for man to achieve the high goal. Since it is not achievable in man's life upon the earth, there must be life beyond the earthly to complete the great endeavor.

This gives us some slight clue as to the nature of immortality. It is a continuation of our noblest efforts on the earth. It is sustained and increasing loyalty to those values that survive the grave. Since those values are recognizable in this life, we can understand that we are living now an eternal life in the midst of time.

Immortality is not something that we inherit by the experience of death; it is something that can be recognized and enjoyed here and now. What we know as peace, love, joy, beauty, and honor are the deathless attributes of living that form the pattern of our conception of immortality. They are the very substance and qualities of the future life. To be sure, we see now as in a glass, darkly. There are heights and depths and possibilities that are yet unexplained and that will require all eternity to experience.

If immortality is such a glorious reality, then someone might ask: "Why do we stand in such dire dread of death?" The answer might be, "Why, indeed?" but that does not explain the very evident fact. The more accurate answer roots in fear and uncertainty. To anyone familiar with death there is about it an atmosphere of finality. It looks like the end. Always we stand in awe before the mystery of the unknown. We ask ourselves: "Was that lively something that seems to have departed nothing but the visible manifestation of some material process which is now ended? Was it like the flame of a candle that has been blown out?"

Most of us, if we had our choice, would prefer to live on in this life, in spite of all its pain and peril and evil and unhappiness. But just as in the inevitable process a new baby is born and moves out from the sheltered security of its familiar environment into a new life, into a world of vastly greater opportunities and possibilities for growth and achievement, just so, this thing that we call death is in fact a new birth, from the limited life of the world, with all its perils and hazards, its suffering and pain, into a life of larger opportunity, freed from the pain and sickness of the flesh—into a life of vastly greater possibilities of achievement, and of lessened limitations.

Rightly understood, the experience of death is but an incident in the ongoing life of the soul—the passage through a gateway that leads from life here to life beyond the mystic veil that hides the unknown from the known. There is no death. What seems so is transition. We lose consciousness for no longer than in a night of slumber.

There are many questions that might be asked for which no answers could be given. There are many uncertainties. But these are all in the realm of details. Like the Apostle Paul, of the major reality we are certain. For the central theme of Paul's message, you will remember, was ever the crucified Lord and the risen Savior.

For Paul, Jesus died and rose—and there was power in

His resurrection. One of the great passages on immortality in the Bible is Paul's word to Timothy: "Our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel" (2 Tim. 1:10).

Then there is the glorious truth of the Easter message: "Fear not ye. . . . He is not here . . . He is risen"

For Discussion

Concerning the Covering . . .

By Gerald Studer

Throughout the church, controversy over the covering is breeding either contempt or indifference concerning it. In some areas, this ordinance has been pushed with a dogmatism of spirit and a concern for details that we have rightly refused to have in reference to any of the other ordinances. There is a conspicuous lack of consistency in our view of ordinances which contributes generously to the confusion of understanding and practice among us. We ought not quickly judge one another and conclude that the questions and differences reflect a carnal spirit. Perhaps the critical time we are in will lead us belatedly to the place where we will be willing to lay down our prejudices and traditions enough to see if the Lord might cause this old doctrine and practice to burn afresh. Remember the old proverb: there are two kinds of fools, one who says it is old, therefore it is good; and the other who says it is new, therefore it is better.

What about the view that calls for the covering to be worn at all times? Since 1 Cor. 11 speaks as definitely to men's uncovered heads for prayer and prophecy, this at least suggests that men must never wear hats lest they need to pray suddenly. But more than this, the Mennonite Church has not felt that continuousness of practice is essential to the principles behind the other ordinances. Why have we here? We ought always to be in free and loving communion with our fellowmen and our Lord, yet we think twice a year is adequate practice of the Lord's Supper. We ought always to exemplify a spirit of service toward our fellowman, yet we have felt that twice a year is often enough to recommit ourselves to this manner of life by washing one another's feet. Christ wisely said in relation to communion, "As oft as ye do it." This might well be a principle for our understanding and practice of all ordinances.

Even socially, while a warm handshake is a good symbol of joy in fellowship with the other, we do not feel that we need to hold the other's hand all the time we converse together. Symbols are by their very nature occasional and

should be used sparingly. A symbol tends to lose meaning if used continuously.

Furthermore, the context in which a symbol is found is part of its meaningfulness. A mock baptism in a gathering of unbelievers is not Christian no matter how carefully the ritual is followed because it is not performed in the context of genuine and common faith. There is at least a residue of understanding abroad today concerning a woman's head being covered in worship, but it is no wonder that when a special covering is seen on the street the comment is not, Where does the Bible teach that? but rather, Isn't that a quaint little Mennonite custom! If we believe somehow that the wearing of the veiling at all times is necessary to validate a woman's prayers, then we ought to take communion daily as the first Christians did in order to keep our fellowship with God and our fellowmen in good trim. But there is a "sweet reasonableness" about our Lord's dictum: "As oft as ye do it."

A basic principle of our whole understanding of ordinances is that they are a special use of ordinary elements and not a special use of special elements. The grape juice and bread that we use for communion are purposely the same as we might have had for breakfast. We do nothing ceremonially to change them. We see no need for special communion wafers or even unleavened bread. We use tap water for baptism and do not "bless it" first in preparation for the baptismal service. It seems abundantly clear that the Apostle Paul was pouring new meaning into the head covering commonly worn by women, believers and unbelievers, and he never stopped to say a word to the effect that the meaning he was teaching required a special covering. For whatever purpose a woman wears a covering outside the assembly of believers, whether for custom's sake or protection, in the context of faith and worship, that same covering says something significantly Christian.

By the way, have you ever noticed in reading the passage (1 Cor. 11:2-16) that there is no evidence that Paul was ever correcting an abuse? In fact, the passage begins, "I want to commend you . . .," while the next passage on the Lord's Supper (another act of public wor-

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ship) begins, "But in the following instructions I do not commend you. . . ." Does this not enrich the passage for us more than if it were given to correct an abuse? And just as we may vary our dresses and suits from time to time, so the head covering may vary in form or color and still be in harmony with the Scriptures, if indeed, the principles of simplicity and modesty have been applied to our choice in the first place. One can scarcely believe that the coverings the Corinthian women were wearing were uniform in shape, color, etc.

The concerns of this article are written in full awareness that they will be misunderstood by some. Some are sure to say that this is a subtle compromise which has the loss of the covering as its real purpose. We always find the disturbance of our past ideas and practices threatening. And when we are threatened, we tend to fight back. One can only say in response to those who will feel threatened and defensive that the intention is quite the opposite. It is because the principle of headship may be lost in the discussion of the practice that these lines are written. Unless we adjust and return to a more clearly biblical position on this matter, any covering at all will be lost. In some places and on the part of some people it is already long gone. This is not cause for lament so much as it is a call for restudy and recommitment. We cannot and we ought not think that we can do spiritual business in this generation on the consecration and resources of our forebears. David served his generation by the will of God. Let us do the same for ours.

The foregoing hints in the direction of another interpretation and practice are not a compromise at all. They are rather proposed as a return to what has been said by the Scripture all along but somehow has been overlaid. The past teaching in the context of today seems to be more specific and unvariable than either the spirit or the letter of Scripture warrants. Consequently when the tide turns there is a serious danger that we lose not only the unwarranted specifics but also the entire meaning and practice.

More than one board of elders has led its congregation in study and action on this matter and has done it without waiting for a crisis to develop so that emotions begin to replace a corporate waiting before the Lord. These congregations have committed themselves afresh to teaching the passage faithfully and regularly and to exemplifying inwardly and outwardly the principle taught. In one case, such action with full details has been submitted to the district conference to which the congregation belongs with the request for any counsel that the conference may have. This is a precaution against the sinful individualism that so permeates our society and our churches. No person or congregation can afford to assume that he has all the light on any question. But neither can all our members and congregations be expected to wait until all the others in the conference with them are ready to move on. In the meantime, let us prove that our religion is not only a practice but also a patient and pervading love for one another.

Selective Conscientious Objectors

Edgar Metzler, executive secretary of the MCC Peace Section, gives the following additional information concerning the article of J. Lawrence Burkholder in the Feb. 21 issue of *Gospel Herald*.

At the annual meeting of the National Service Board for Religious Objectors on Nov. 19, 1965, a resolution was adopted calling on the United States government to recognize objectors to particular wars. This action was taken at the instigation of MCC and was passed only after considerable discussion as NSBRO has usually not made this kind of policy statements.

At the Nov. 20, 1965, meeting of the Peace Section executive committee the following action was taken:

Edgar Metzler reported and interpreted a resolution adopted by the National Service Board for Religious Objectors on Nov. 19, at its annual meeting, concerning "selective conscientious objectors" (Exhibit II). The committee agreed that as the Peace Section had previously supported the extension of conscientious recognition to non-theistic objectors it is appropriate that we support this concern for the civil rights of those who for religious reasons reject wars they consider unjust.

Exhibit II RESOLUTION ADOPTED BY NATIONAL SERVICE BOARD FOR RELIGIOUS OBJECTORS

Nov. 19, 1965

For twenty-five years the NSBRO has provided counsel and information to all persons, regardless of creed, whose religious beliefs forbid them to take human life. The present Selective Service Act provides orderly procedures to cover registrants with religious objections to war in any form.

The Act does not provide for men who may object sincerely to particular conflicts as distinct from other wars which might be acceptable. To many it may appear that objection of the latter type rests on political rather than on religious consideration.

An important concept in our religious and moral heritage, however, distinguishes "unjust" from "just" wars. Today some religiously motivated persons invoke that doctrine. Though the present law does not speak to this point, it appears difficult from a moral or religious viewpoint to deny a conscience formed by this conviction the recognition now accorded to conventional conscientious objectors. Indeed, as the recent history of totalitarian governments warns us, no nation can afford to penalize the discriminating conscience. Proper recognition of conscientious objection to unjust wars, while obviously a complex matter, seems to require additional consideration by the president or the congress or the courts.

The Frustrated Man

By David Eshleman

In college we were taught that frustration occurs whenever an organism meets an insurmountable obstacle on its route to satisfying a vital need. One vital need that is frequently overlooked by psychologists is the need of man to be at peace with his Creator.

Carl Jung, the famous analytical psychologist, states in his book, *Modern Man in Search of a Soul*, that among the patients over thirty-five he found each one's problem in the last resort was that of finding a religious outlook on life.

Nathaniel Hawthorne has a tale entitled "Earth's Holocaust" in which earth's inhabitants are overburdened with an accumulation of worn-out trumpery. They bring this to a general bonfire. Everything considered evil is brought—trashy books, implements of war, liquor, tobacco, and what not—and tossed into the fire. As they do so, a stranger watches them with cynical smile. He informs them that they have forgotten one thing, the human heart. And unless you devise some way of purifying that, he said, you will find that all these things you burned and worse will come forth from it.

William Golding in his book, *Lord of the Flies*, which is very popular among college students, states that one could go through the entire canon of modern literature, philosophy, and psychology and find the basic drive of evil and immorality underlying the most fundamental conclusion of modern thought (p. 190). The best of minds are frustrated when wrestling with the evil heart of man.

Frustration is not today's unique problem. Paul in Rom. 7 wrestles with this universal monster. Paul was frustrated by the law.

The Law Binds

For a proper understanding of this chapter we must keep in mind that Paul is speaking of one who is living in the flesh (verse 5). This can describe a pre-Christian experience as well as the experience of one who is living a defeated "Christian" life.

Chapter 7 is really a commentary on Rom. 5:20—the law came that sin might abound. In the first six verses Paul uses the figure of marriage to illustrate the principle of death he discusses in chapter 6. So long as we were married to the law we were bound by the law. The law was bondage. No one could fulfill its requirements. The

law was the insurmountable obstacle in our life. To live under the law then is to live in frustration.

The situation has changed for us. When we died with Christ (chap. 6 and 7:4), we died to the law. The law has no power over us. We are married to Christ who has been raised from the dead in order that we may bear fruit for God.

The Law Exposes Sin

Recently, we bought a Monopoly game which we played a few times without reading the rules. One evening an individual who knew the game quite well played with us. Our breaking of the rules was apparent to her. She exposed our mistakes as the law exposes sin.

One writer says that law creates sin in the sense that it defines sin. There may be a street that you have always traveled in either direction, but when that familiar "one way" sign is erected you "sin" if you travel the opposite direction. The law exposes sin.

The law forbids. It seems human nature is made to respond with a fascination to forbidden things. The fruit of the forbidden tree in the Garden of Eden became more desirable after God pronounced it unlawful. Many of our frustrations and unlawful acts result because the law exposes the forbidden and we yield.

The Law Is Powerless

The poet has said, "'Do this and live,' the law commands, but gives me neither feet nor hands. A better word the gospel brings. It bids me fly and gives me wings."

The power to accomplish good was lacking. The sensory nerves carry impulses to the nerve centers where they are transmitted to the motor nerves which pass on to the muscles. Sometimes pathological conditions prevent the motor nerves from functioning. Paul desired good but could not execute it. The disease of sin was blocking the motor system of his life. Sin was the controlling force. The law of the mind was insufficient to control the law of his members. He goes from defeat to despair.

In utter frustration he cries out, "Who shall deliver me from the body of this death?" The body of death was his own nature, the sum of his desires, passions, and habits.

The immediate answer is found alone in Christ: "I thank God through Jesus Christ our Lord." His frustration was turned to victory. Next week we shall look at "The Victorious Man."

David Eshleman is pastor of the Smithville Mennonite Church, Smithville, Ohio.

Evangelize or Fossilize

By J. D. Graber

Spiritual vitality, institutionalism, and then worship of the past: Unfortunately far too many spiritually vigorous movements regress through these three downward stages to impotence and ineffectiveness. This is a warning to the church. Many examples of the failure of the church as she died this kind of "honorable death" are written across the pages of church history.

Where is the Mennonite Church today in terms of this historical development? We certainly have a very great deal of institutionalism. We are also very conscious of our past. Our sense of history is in an advanced stage of development. The question is not whether we have institutions or whether we study our historical roots much or little. The crucial question is what we do with them and how we use them.

Institutions can be useful and effective. In our highly organized and institutionalized culture of the West it would be totally unrealistic to say that the church would be better off without institutions. As a persecuted minority in the first few centuries of the Christian era, the tendency, or the need, or even the possibility, of institutions was practically nonexistent. The church expanded within the empire by sheer dint of her spiritual vigor. This was a healthy situation and well adapted to her cultural milieu.

The church is now in the twentieth century. Turning back the clock and pretending we are living in the first, the sixteenth, or even in the nineteenth century does not help. Such attempts are always frustrating and in the end sterile. We have institutions; we need institutions; and they can serve the purposes of the church in the world. On the other hand, an institution of the church can become an end in itself and fail to serve the purposes for which the church is in the world.

Our organized church itself has become a powerful and complex institution. We have to be aware of the fact that when we talk about the church we may unwittingly have the organizational structure in mind. This is a pitfall. The church is not the organization. The church is the spiritual reality—the temple not made with hands—that exists behind, through, and in the visible church. If this spiritual reality is not vitally operative, then the visible church may be a mere fossil.

Organization is a two-edged sword. As a tool it can be used effectively, but it can also cut back and kill the body of Christ that first forged it and used it. Let us never judge the health or the reality of the church by the strength of her organization or by the size and quality of her institutions. How effectively do these carry out the purposes of the church in the world is always the pertinent question.

The church is not an end in itself. We need often to be reminded of this. In mission philosophy we insist that a church must be established if the mission work is to be considered successful. But it is possible to have a sterile church. Its facade may be imposing. Its organization may be complex and powerful. Its institutions may be famous and well reported. But always we ask:

! To what end is all this? The Israelites were commanded to build altars of stone so that the children would be encouraged to ask, "What mean ye by these stones?" There was no virtue in the stone "buildings." The objective was that succeeding generations would be led to probe for meaning and purpose. So let us build our "stone altars," our institutions, and use them to make effective the saving purposes of the church. Let our history inspire us to emulate those heroes of the past, to witness, serve, and evangelize as they did. Let us emulate and not worship the past.

Preacher's Dictionary

Bishop Gerald Kennedy compiled a dictionary consisting of the list of references to the pastor which laymen use (along with what they really mean).

He is spiritual preacher. (He never disturbs me.)

He is not a spiritual preacher. (His message is too relevant.)

He brings politics into the pulpit. (I do not agree with him.)

He speaks out with courage. (I agree with him.)

He is pink. (He dares to criticize the *status quo*.)

His position will hurt the church. (We reactionaries are displeased.)

His attitudes will hurt church finance. (I will cut my subscription from 25 cents per week to 5.)

I will not remain in the church. (If I cannot rule, I'll quit.)

He is sowing dissension. (Some people are waking up.)

He must consider his position. (I want an emasculated citizen in the pulpit.)

He is after the money. (He thinks his family should have an American standard of living.)

He has a great future. (He is a politician.)

His ministry is successful. (The church has subscribed the budget.)

He lacks judgment. (He takes Jesus seriously.)

He neglects the substantial member. (The church is beginning to move.)

He plays up to the new members. (He is bypassing the roadblocks we set up.)

He will ruin us financially. (The tightwads have a guilty conscience.)

At least he is a good pastor. (He can't preach.)

He disturbs me. (I am beginning to grow spiritually.)

He upsets my faith. (My prejudices are taking a beating.)

The whole church is upset. (I am causing all the trouble I can.)

Eastern Mennonite College

William T. Snyder, executive secretary of the Mennonite Central Committee at Akron, Pa., was on campus Feb. 18 and 19 to introduce Eastern Mennonite College's annual Mission and Service Emphasis Week. The theme for the week, which ran Feb. 19-26, was "Vietnam Focus."

On Saturday evening, Bro. Snyder showed his pictures from the Soviet Union and commented on "The Church in the Soviet Union."

He continued the theme in a Sunday morning talk on "The Mission of the Church in the Soviet Union." Sunday evening's program, "The Challenge of Vietnam," introduced the theme of the week, "Vietnam Focus."

Chapel talks throughout the week centered on Vietnam. On Monday, Daniel Hertzler of Scottsdale, Pa., editor of *Christian Living* magazine, spoke on "A Church Concern." Tuesday, Atlee Beechy of Goshen, Ind., professor of psychology at Goshen College and 1966 chairman of the Vietnam Christian Service Committee, spoke on "A Moral Concern." Wednesday, Everett Metzler, a missionary on furlough from Vietnam and a student at American University, spoke on "A Missionary Concern." Thursday, Eugene Stoltzfus, just home from his second two-year term in Vietnam with International Voluntary Service, spoke on "A Human Concern." Friday, James Metzler, also a missionary on furlough from Vietnam and a student at Eastern Mennonite Seminary, spoke on "An EMC Tragedy," and called on the EMC faculty and students to repent of bitter attitudes of contention and to pray for a spirit of compassion.

Following the chapel service on Friday, students gave pledges of money for the relief program in Vietnam. The program ended with a 24-hour prayer vigil, 11:00 a.m. Feb. 26 to 11:00 a.m. Feb. 27.

Goshen College

Faculty Changes Announced

Paul E. Mininger, president of Goshen College, has announced the appointment of Calvin Redekop to the faculty and new assignments for Professors William F. Miller and Edward B. Stoltzfus.

Bro. Redekop's primary assignment will be as professor of sociology in the college, but he will also take part in the President's Committee on the Future of the College and devote some time to research in sociology. In addition, he will be lecturer in a Biblical Seminary course,

"Christianity and Society"; as part of this assignment he will seek to find opportunities for seminary students to take part in supervised experiences in ministry in an industrial setting.

Bro. Miller has asked to be released as registrar of the college after three years of service to teach full time in the division of the natural sciences. As assistant professor of physical science, Miller's duties will include teaching the physical science course and supervising student teachers with teaching majors in the natural sciences.

Seminary-Church Relations

Bro. Stoltzfus, assistant professor of Bible, will be coordinator of church and seminary relations for Goshen College Biblical Seminary.

His assignment will be to relate the seminary to congregations of the Mennonite Church for a more effective partnership in their common task. He will work with ministerial committees and congregational leaders in (1) developing a process of discerning gifts for local church life and leadership, (2) identifying prospective candidates for the ministries of the church at home and abroad, and (3) providing counsel and encouragement to those persons.

The three appointments will become effective July 1, 1967.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

I would like to commend you for your editorial in the Feb. 7 issue concerning Graham's visit to Vietnam. Certainly the Christian church should not be identified with the American war effort in Vietnam.

This editorial is a good example of the kind of constructive and helpful criticism we need. Too often, I fear, the criticism of many of us is simply an excuse for nonparticipation. I am reminded of an editorial you wrote some time ago (which I meant to commend you for but didn't get it done) in which you stated your concern for the critical attitude of the church which many of us have developed, and you called for a more positive and optimistic outlook. I agree heartily with this viewpoint. While there is lots of room for improvement in the Mennonite Church, there are many encouraging signs, and I for one am optimistic about its future.—Gordon Hunsberger, West Montrose, Ont.

Family planning is always urgent. But why must this always be discussed in the light of contraceptives, as if family planning were an impossibility otherwise?

Even sophisticated *Time* was a bit surprised a few years ago when *Christian Herald* began promoting the use of contraceptives. From India itself comes that never-mentioned-heretofore, "brahmacharya, monklike abstinence" as the best approach.

"Some feel contraceptives might be a contradiction of God's plan" makes one think of Goethe's "If you have any certainties, let us have them."

Restraint thrown to the winds may not rise again. Could we not reap a whirlwind?—M. Driver, Waynesboro, Va.

The second article in "Items and Comments" in the Jan. 31 *Gospel Herald* quotes a professor who questions the right of churches to be exempt from property tax.

Enclosed herewith is a clipping from *The Voice of Healing*, a Pentecostal publication from Dallas, Tex., on the same subject. I appreciate very much the both-sided comment in the clipping; the surprising thing is that Texas picked up an item from Maryland, while you in Pennsylvania missed it!

No doubt the functions of the church which "save the state expense" (at taxpayers' expense) could have been enlarged several times over what is quoted here. I also trust that in all fairness, if this article had reached you at the right time it would have received the deserved publicity. Let's not let the church down, where she is right, good, and worthy.

Granted your quotation does take a slightly different angle; even so, I feel the Maryland Court's compliment deserves further favorable note.

The clipping reads: "As the ground swell rises among the American people against the perverse and un-American decision of the Supreme Court to secularize America, with congressmen calling for impeachment of some of the judges, the Court has at last realized that they have gone too far."

"Atheist Madalyn Murray had petitioned the Court to deny the church exemption from taxation. The Maryland Court of Appeals had ruled against the atheist and she then petitioned the Supreme Court. They rejected her plea. The Maryland Court pointed out that 'while religious organizations get a tax break, the general public gets an even bigger break through such church activities as aid to the poor and aged, day nurseries, care of the sick. . . . The performance of these functions by private agencies saves the state the expense of providing the same services.'"

—Roy E. Hartzler, Wellman, Iowa.

Could our "Readers Say" column be revitalized by a new and deeper concern for divine truth and by a new emphasis upon the eternal, unchanging Word of God and its divine principles?

Could we seek to replace our vacillating opinions with heart convictions, born out of a deeper reverence for our Lord Jesus Christ and His Word?

"Shall we seek to let the Holy Spirit help us 'judge' ourselves before criticizing others?" Mt. 7:1-5. Were we as disturbed by "modernism" in "change," "liberalism," "modernism," "Calvinism," "beliefism," and such like, could we first look at ourselves as to whether our reactions are not augmented by prejudices created by living and believing in opposite extremes, partly, or perhaps just as far from the fundamental norm of truth?

May we not overlook the tragedies of some extremes of "Arminianism" (legalism) as well as those of extreme "Calvinism" (eternal security). May we not forget the harms of extremes in formalism as well as in liberalism, in conservatism as well as in modernism, the harms of prejudices for tradition as well as failure to have regard for truth.

We are disturbed by our fear of harm from our contact with other denominations and their leaders, let us not forget, first and always, our harm to other denominations by failing to live and proclaim the "faith" we profess to have embraced from our Christ and His Word!

"If we live in the Spirit" (Rom. 8), may the Holy Spirit help me and you to write "in the Spirit." Can we revitalize our "Readers Say" column for the honor of our Christ, and for heaven's blessing upon His church and upon the lost world for whom He died?—Orrie D. Yoder, Souderton, Pa.

CHURCH NEWS

Nanah Waiya Rebuilt

Nevin Bender, pastor of the Nanah Waiya chapel near Preston, Miss., bombed for the third time on Dec. 23, expressed appreciation for help and reported that the chapel has been rebuilt.

In a letter Bender states, "We have been having services in our new chapel since Jan. 15, for which we are very thankful. There is still some finishing work to be done, and we hope to complete this within several weeks.

"We plan for a simple dedication service along with our regular morning service Feb. 5.

"We were able to save over half the building; so the repairing took less time and cost than it had the other times. Our hearts were thrilled with the way our people pitched in to help rebuild the church.

"Some money has come in from the community here to help pay for the rebuilding. Also, many of you who read about the bombing have contributed, for which we do wish to express our deep gratitude.

"The remainder of the cost will be paid by Hills-Plan persons, who have stood by us so graciously through all this. We figure now that the total cost will be close to \$2,000.

"We certainly appreciated the offers of help which came from many of you. However, with the amount of work we had to do and the help we received from local groups, it seemed unnecessary to get anyone from a distance.

"Thank you too for your prayer support and encouragement which have meant a great deal to us."

Bender's daughter Mildred describes the experience in this way:

"I like to come to you all's church.' Fifteen-year-old Roger's spontaneous words nearly two years ago have kept coming back to me this last month. Today Roger wouldn't say this. God has been working, and gradually, almost imperceptibly, it has occurred; the fellowship at Nanah Waiya is no longer 'you all's church,' but 'our church.' Through many shared experiences, heart-breaking ones and happy ones, the group has, to a greater extent than ever before, become one.

"Never has this feeling been stronger in our fellowship than during the past month, and never has the evidence been

more tangible. A month ago the chapel lay in ruins for the third time. We had stared in stunned silence, had clung together and cried as we felt the very heart go out of us. The sting of the hatred and bitterness that could motivate such an act cut deeply into each of us.

"But somehow, facing it together as a church lent a quiet comfort and strength; looking together for a place to worship on Christmas Day helped us sense our need of each other; having God open the door for our use of the community center showed us His infinite caring.

"On Christmas Day, after the Sunday school program and fellowship dinner, about 40 young people and parents faced together the question each was asking within himself. What should be our next step? We had helped in building the chapel, had worshiped and fellowshiped there together, and now knew a shared loss and hurt. The decision for the next step also needed to be a shared one—one reached through seeking God's guidance together.

"As we talked and prayed, the answer seemed burned within each of us. We must rebuild. As soon as possible. As a church, we needed the chapel. And, we felt, the community needed the witness of the church—perhaps now more than ever. As we parted, our basic course was clear, though not all questions were answered. We were committed to each other as a church; we were committed to our Head, Jesus Christ. And if it meant further trials, the way ahead could only be one way.

"The weeks that followed proved to be an experience of working together, more real than any we had yet experienced as a church. It was Christmas vacation. Students were out of school, and some of the parents had a day or even a week off from work. To spend that much longed-for vacation cleaning up the discouraging shambles of the chapel seemed too much to ask. And nobody asked it.

"But on Monday morning the official Christmas holiday, a small group was there, ready to begin. A larger group worked on Tuesday, several busy mothers along with the rest. William Gibson left a bit early to get some sleep before going to work at eleven o'clock that night.

"Thursday afternoon was a time we will long remember, when about 30 young

people and parents, including MYF-ers from neighboring Mashulaville, worked fast in the cold, in order to keep warm! Broken blocks, ceiling tile, roof shingles, door trim, insulation, bits of glass—it was all a part of the disorder and rubble. No job was too hard or too dirty for anyone there.

"The satisfaction of seeing the disorder give way to order and the joy of doing it together filled us, in spite of the hurt beneath. By five o'clock that evening, the part of the building that still stood was ready for the block layers on Monday. One could sense the unity, the courage, and the deep caring of the group. It was an unforgettable experience to be a part of it.

"The same spirit continued during the next several weeks. Saturdays were busy days, as, free from schoolwork and the routine of a job, various ones came to work at whatever needed to be done. Several members, temporarily out of work, spent a week working along with the carpenter. 'You all's church?' Not for a minute!

"During these weeks, the feeling of 'our church' grew deeper, and its meaning broadened to include the church beyond Nanah Waiya. We sensed and were assured of the prayers of many people. Letters of encouragement and gifts came from many areas, from people we knew and from some who were strangers. Menonite men came from nearby areas to help in building. Concerned brethren came from the Mission Board, bringing new courage and inspiration.

"Only God knows how much all of this meant to us and the strength it gave us. We sensed more keenly than ever before our oneness with our Menonite brothers and sisters in Christ throughout the country. Our church—the church of Jesus Christ.

"What lies ahead for the church at Nanah Waiya? That is in God's hands. I hear Nellie Willis, one of the mothers and a sincere Christian, say as she looks at a picture of the bombed chapel. 'Some time, I hope they don't do this to us. But they can't hurt us.' And I knew she was speaking of a strong inner faith that is bigger than bombed buildings, and that reaches above this hurt with a greater commitment to God and fellow Christians.

"I remember the words of Danny, our MYF president, about an hour after it happened. There was stunned disbelief in his voice, 'They've done this three times.' Dean is our MYF secretary, and her words heartened me as she asked through her tears, 'Where will we have service on Sunday?' Not, 'Will we?' But, 'Where?' And I found an answering faith and courage in my own heart.

"Today (Jan. 23), one month after the bombing of our chapel, the new one

stands, nearly completed. And during this month we have felt more vitally than ever before the growth of the kingdom of God within us. It is a humbling experience. Christ did not promise to build buildings, although we know He has given strength for that. But He did promise to build His church . . . and the gates of hell shall not prevail against it." Mildred Bender teaches English at the Indian Affairs High School in Pearl River (near Philadelphia), Miss.

670 Stations

Order Easter Program

The 1967 edition of Mennonite Broadcasts, Inc., "newscast" style series, "The Greatest Week in History," will reach a larger audience than any program ever produced by Mennonite Broadcasts. Six hundred and seventy radio stations throughout the United States and Canada requested the program. Because of this extensive coverage, most people in the United States and Canada could hear it. The revised series has seven daily 4 1/2-minute "newcasts" describing events of the first Easter. New feature this year is a special 15-minute Easter Sunday news wrap-up of the week's highlights.

Kenneth Weaver, Mennonite Broadcasts' executive director, explained the purpose. "It tells the historic events in living terms, as if we were experiencing them now."

"The listener is caught up in the reality of just who this Jesus was. A newscast takes the commonplace ideas which surround Easter time and makes them real in present-day terms."



Kenneth Weaver, Mennonite Broadcasts' executive director, examines requests for "The Greatest Week in History," the Easter news-casts, with Mildred Graybill, media director for MBI.

Christmas Series Effective

Mennonite Broadcasts' special Christmas series, "Christmas as It Happened," showed a wide audience coverage also. It also had a week-long series of six 4 1/2-minute "newcasts" and a 9 1/2-minute Christmas Day wrap-up.

Four hundred and seventy-nine stations in 47 states, 9 provinces, Puerto Rico, Manila, and Netherland Antilles took the series. Fifty-two stations used the series more than twice daily. Seventy-three stations sold the series to local sponsors.

A large Canadian commercial station commented, "The series created a great deal of interest with many calls in favor—and against."

Weaver pointed out that the programs are sold to the stations and that investment from church contributions in these programs lies entirely in the cost of production.

Prepare to Register

The General Church Council of the Meserete Kristos Church held a special meeting Jan. 19, 1967, at the Bible Academy in Nazareth, Ethiopia, to discuss a constitution in preparation for application to the Ministry of Interior for government recognition of the church.

The main subject of discussion was the church name. A proposal had been made to include the word "Mennonite" in the name to help identify the church's origin. The proposal, lacking a two-thirds majority, was not accepted. Another article entitled "Relationships," however, reads, "The Meserete Kristos Church shall be related primarily to the Mennonite Church, and generally to other churches which are in agreement to the Articles of Faith."

The name decision grew out of careful discussion from several points of view.

"There is a proverb which says, After people have eaten the meat, the dogs fight over the bones. There is no reason for us to have tension over the name. Mennonite is not a bad name, but Meserete Kristos has meaning for people here. We have not left Mennonite out of our name to separate ourselves from the Mennonites nor because we are too proud to have it. A son cannot deny his father."

"To exclude Mennonite from the name in fact makes us another denomination. We should rather be concerned about unity."

"It is not the term Mennonite that the missionaries have brought, but it is Christ. I have not heard anything about support being cut off if Mennonite isn't included in our name."

"The word Mennonite in our name will help to make clear that we have a relationship to Mennonites around the world. This name identifies us to visitors who come here, and also identifies us when we travel abroad."

"It will be easier to invite people to the Meserete Kristos Church than it will be to invite them to a church with a foreign name. So let us choose the name which will further Christ's work and not on the basis of what someone else thinks."

Henry Garber brought a message from 1 Pet. 2:1-10. "The leaders of a church are like the prominent stones of a house. The doorstep and windowsills require the most shaping to make them useful."

Air Spanish Broadcasts

Mennonite Broadcasts' Spanish programs, *Luz y Verdad* and *Corazon a Corazon*, are now being broadcast on station LU - 16 (1080 KC, 5,000 W), in Villa Regina, Rio Negro, Argentina. The programs are being carried at 1:15 p.m. Sunday.

The listening range encompasses 50,000 people. A recent letter from Mennonite Broadcasts' Spanish director, Lester Hershey, rejoices, "We finally are on this important station!"

Rio Negro Valley was largely frontier country until the Argentine government began opening it up to development recently. The Argentine Mennonite Church is attempting a long-range program of missionary activity in the area, to move alongside this development.

Plans include initially attempting to reach the people via radio, and then to follow this up as opportunities occur, with the planting of churches the eventual goal.

Priest Uses Broadcasts

Mennonite Broadcasts' Way to Life, Heart to Heart, and Spanish broadcasts, *Luz y Verdad* and *Corazon a Corazon*, are now heard regularly on *La Voz de Marie Kennedy* (The Voice of Mary, Radio Kennedy), Bogota, Colombia.

Jose Vicente Echeverri, S.J., director of Radio Kennedy, said, "I am in an intense radio campaign and I believe in the efficacy of the communication media. . . I am ready to broadcast (these radio programs) as long as they always bring to the listeners a daily message of peace and hope, and relevant information and truth."

Radio Kennedy broadcasts *Luz y Verdad* twice on Thursday and *Corazon a Corazon* twice on Tuesday each week. Especially for English listeners, the station airs

The Way to Life and Heart to Heart consecutively at 9:30 a.m. on Sunday. This immediately precedes the mass at 10:00 a.m. from Echeverri's own church.

The five-minute daily Heart to Heart was added, to run every weekday at 10:00 p.m.

Echeverri says, "I need the help of persons of goodwill who understand the value of the communications medium in this disturbed epoch—a world that needs spiritual life so very much.

"May the Lord bless you abundantly these days with love and peace."

Trends in Nursing Education

The presidents, deans, and faculties of the divisions of nursing of Goshen and Hesston colleges met recently to discuss trends in nursing education and the variety of programs for preparing nurses.

Cochairmen for the meeting, in Chicago, Feb. 18, were Orpah B. Mosemann, director of Goshen's division of nursing, and Ray Showalter, director of Hesston's nursing program.

Timely because Hesston College last fall enrolled its first class of nursing students in a two-year Associate in Arts degree program, the meeting centered not only in the differences between the AA program and Goshen's four-year Bachelor of Science in Nursing degree program, but also in the larger issues of preparing nurses for Christian witness to contemporary society.

AA and BS in Nursing Contrasted

The group discussed each program and its relation to the other.

1. The AA program is not in sequence with the BS in Nursing program. Although both prepare nurses for examinations leading to state registry (RN), the BS in Nursing program, because of its longer length, devotes considerably more attention to preparation and understanding of theory in depth for the future nurse. Hence, the latter program is a prerequisite for a number of post-baccalaureate programs which can lead eventually to a

doctor's degree in nursing. The master of science in nursing is recommended as the minimum educational preparation for missionary nursing, research in nursing, teaching, administration, and consultation.

2. The AA program is designed for persons whose aspirations are limited to practicing as nurse technicians in hospitals or similar health facilities. Some other reasons for enrolling in the AA program could include financial limitations, lack of interest of developing administrative abilities, and the desire to spend as short a time as possible before entering the nursing profession. The prospective student must have the academic ability to do at least lower level college work. This requirement is the same as for all other junior college programs.

3. The counseling of a student into the right program is vital. A student can begin in the AA program and then later change his mind and wish he were in the four-year program. But owing to the fundamental differences in the two programs, admission into the four-year program after the AA program is completed will not be a simple matter.

One reason has already been hinted at, viz., nursing courses in the AA program are on the freshman and sophomore levels with a minimum of theory required. Clinical nursing courses in the four-year program, on the other hand, are mostly on the junior and senior level, and are at-

tempted only after the earlier two years have been devoted to a study of the many fields of knowledge on which a broad understanding of the theory, philosophy, and practice of nursing depends.

The Hospital Diploma School

Besides the two degree programs is the hospital diploma program for preparing nurses. Usually three years in length, this program across the nation prepares about 70 percent of America's registered nurses today.

Like the AA program, the diploma program is not in sequence with the BS in Nursing program. Diploma graduates wishing further preparation for nursing are required to devote two to three years of college study to fulfill requirements for the bachelor's degree, a prerequisite for continued study. This becomes a long and expensive program.

Teachers of Nursing

Turning its attention to issues confronting both colleges, the group agreed it should devote more efforts to recruit persons with teaching potential into nursing to alleviate the critical shortage of qualified instructors.

Other discussions centered in how to teach prospective nurses to be effective Christian witnesses in the nursing setting and how the two nursing faculties can help in alleviating the personnel shortages at church-related hospitals and homes.

The group also devoted time to talking about the uniqueness and contributions of a nursing faculty of whom all are committed Christians. Hence, the faculties must be ready to respond with the Christian dimensions to current problems of the profession, including nurses' strikes, low salaries, low morale in some places of employment, and a variety of social injustices.

Cooperation Between Schools

Frequent joint meetings between the schools would offer further possibility for cooperation between Hesston and Goshen colleges.

In addition, the group recommended that a brochure be published for prospective nursing students in the church to help them as they search for the program of preparation that is the right one for each of them.

Morgantown Relief Sale

Fresh strawberry pie, homemade quilts, Pennsylvania Dutch cooking, and crowds of people will meet once more on the Ralph Hertzler farm near Morgantown, Pa. The eleventh annual Tri-County Relief Sale will be held on Apr. 22, 1967. Proceeds of the sale are given to the Mennonite Central Committee for use in overseas relief. Last year, MCC received \$21,100 from the sale. Well over



Around the table, left to right, are Verna Zimmerman, Esther Hackman, Norma Jean Weldy, all Goshen College; Martha Overmyer, Marilyn Graber, both Hesston College; Ruth Krall, Goshen; Ray Showalter, Hesston; Orpah B. Mosemann, Mary Chupp, Arline Zimmerman, Frances Wenger, Willene Schrock, all Goshen; (center) Frances Bontrager, Anna Mae Charles, both Goshen; (standing) Dean Carl Kreider, President Mininger, Goshen; and President Smith and Dean Paton Yoder, Hesston.

\$75,000 has been given to MCC during the past 10 years.

The Tri-County Relief Committee originated with Ford Berg, then pastor of the Zion Mennonite Church. He had suggested several ways of raising money for relief. The Zion church council and congregation elected to follow through with the idea of a sale.

In 1958, a group of interested people met near Morgantown, Pa. An executive committee was appointed at that time. Berks, Chester, and Lancaster counties form the "Tri-County."

Ralph Hertzler, Morgantown, serves the Tri-County Relief Committee as chairman and sales manager. The other officers are Ben O. Stoltzfus, Honey Brook, vice-chairman; Allen Musser, Bowmansville, secretary; Paul Hoover, New Holland, treasurer; and Milford Hertzler, Morgantown, publicity director.

Hesston College



Paul A. Friesen

Paul A. Friesen, art instructor at Hesston and Bethel colleges, has been the recipient of a \$1,000 grant—from an anonymous donor—to broaden his experiences in art and enrich his contribution to the colleges, the churches, and the community.

Friesen will use the grant to visit centers of art in Europe. He will be on sabbatical leave from the two colleges part of this summer and the first semester of the 1967-68 school year. The grant will supplement the regular financial aid from the two colleges and will make the trip possible.

Gospel Teams

Two Gospel Teams will be representing Hesston College during Easter vacation, which begins Friday, Mar. 17, and ends Tuesday, Mar. 28. The teams are sponsored by the YPCA.

The one, called the Spanish Gospel Team, will travel to Oklahoma and Texas, and to Reynosa, in northern Mexico. They will be giving programs for church congregations and youth groups.

Students on the team are: Mary Ann Yoder, Big Cabin, Okla.; Gloria Miller, Middlebury, Ind.; Lavern Yutzky, Plain City, Ohio; Dan Greaser, Alibonito, Puerto Rico; and Steve Hostetler, Plain City, Ohio. Dr. and Mrs. Paton Yoder are sponsors of the team.

The other, an Easter Youth Team, will give programs mainly to Mennonite Youth

Fellowship groups, although a few church services are included. States on the itinerary are Nebraska and Iowa. Their goal is to help young people—including themselves—to be more enthusiastic about LIFE. Personnel on the team are: Kathy Unternahrer, Wayland, Iowa; Milton Janzen, Glenwood Springs, Colo.; Rachel Horst, Lebanon, Ore.; Dave Moyer, Souderton, Pa.; and Judy Bontrager, Scott City, Kan. Dr. and Mrs. Vincent Krabill and Marilyn Graber are sponsoring the team.

Overseas Trainees Compare Notes

The tall, blond Paraguayan lad could tell us about American boys but wouldn't say anything about American girls. The shy, but friendly, Paraguayan girl who had just arrived in the States claimed she couldn't speak English—but you wouldn't have guessed it by listening to her talk.

Our intelligent friend from India with his immaculate beard and precise English insisted on spelling program with an extra "me"—programme.

These were three of 42 trainees from 14 countries participating in the Mennonite Central Committee trainee conference Feb. 17-19. The Zion Mennonite Church at Archbold, Ohio, played host to the conference.

Willard Roth, editor of youth publications for the Mennonite Church, was the main speaker. "Becoming God's Revolutionaries" was the theme. Virgil and Susan Miller, teachers at Bluffton College, Bluffton, Ohio, led discussions on cultural differences and adjustments.

Customs and traditions were compared and discussed. "In Holland we don't keep one hand under the table," says one trainee. The wedding band, in many European countries, signifies engagement, as well as marriage. During the period of engagement, the band is worn on the left hand; at the marriage ceremony, it is placed on the right hand.

Phil Frey, retired pastor of the Zion congregation, opened the meeting with a few thoughts based on John 17. He emphasized the prayer of Christ, "That they may be one even as . . . [you and I] are one."

Frey challenged us with the statement that for 19 centuries this prayer of Christ's has gone unanswered. "Our (America's) provincialism," he stated, "has kept us from answering this prayer. . . . We think that we are the most right." He concluded with the thought that not only do we have something to offer the trainee, but the trainee also has something to teach us.

One trainee was amazed at the absence here of comprehensive news coverage of foreign countries. This statement prompted the remark by another trainee, "Other countries don't mind America assuming world leadership, but she ought to be informed about the countries she is leading."

Sunday evening came too soon. It had been the first time that many of the trainees had spoken their mother tongue for six months. It would be another six months until they could do it again. Early Monday morning they would depart for their new assignments in various parts of the U.S. and Canada for another six months in a foreign language, in a foreign land, with foreign friends.—Bonnie Hackel.

FIELD NOTES

The Lancaster Area Chapter of the Mennonite Teachers' Association will hold its spring meeting at the Locust Grove Mennonite School, 2257 Old Philadelphia Pike, Lancaster, Pa., Apr. 7, at 7:30 p.m. Mrs. Mark Kroehler, consultant at the Lancaster Reading Center, will speak on "Reading-Thinking Skills." All teachers are invited.

Needed immediately: A young married couple to manage a community children's home, Quakertown, Pa. This is a home for dependent and neglected children. All boys ranging in ages from 5 to 16 years. Excellent living quarters. New apt. Attractive salary. Contact Mahlon A. Souder, Blooming Glen, Pa. Phone: 215 257-2725.

The Lancaster Area Christian Writers' Fellowship will meet at 1:30 p.m., Mar. 19, at the Mennonite Information Center, Lincoln Highway East. Anyone interested

in writing is invited to come with or without a manuscript for criticism.

Special meetings: Charles Gogel, Phoenixville, Pa., at Rockville, Honey Brook, Pa., Mar. 12-19. Simon Gingerich, Elkhart, Ind., at North Leo, Leo, Ind., Mar. 22-26. Leonard Garber, Elkhart, Ind., at Hillcrest, New Hamburg, Ont., Mar. 19-24. Dale Oswald, Milford, Neb., at Salem, South English, Iowa, Mar. 19-26. William R. Miller, North Liberty, Ind., at Cass Lake, Minn., Mar. 12-18, and at Kitich Pines, Blackduck, Minn., Mar. 19-26.

New members by baptism: eight at West Clinton, Pettisville, Ohio; twenty-two at Tuttle Ave., Sarasota, Fla.; six at Mt. Pisgah, Leonard, Mo.; two by baptism and two by confession of faith at Fair Haven, Fort Wayne, Ind.

Arthur C. Wise was ordained to the ministry at the Ybor City Mennonite

Church, Tampa, Fla., Feb. 12. Martin W. Lehman and Clair B. Eby officiated. Bro. Wise has served as a licensed pastor of the Ybor City Mennonite Church for the past two and a half years. His address is 1919 E. Noel St., Tampa, Fla. 33610.

Wanted: Camp administrator at Camp Menno-Haven, Tiskilwa, Ill. Duties include administering business affairs of camp; working with program director and committee in activating the camp program; scheduling camp use; and planning with maintenance man for camp care. School-teachers will find this especially attractive, or a splendid opportunity for anyone who would add a part-time job to his regular position. (There are many full-time job opportunities in this area.) Modern residence furnished. Inquire: John Hartzler, Sec., 107 Gloria Lane, Eureka, Ill. 61530.

Change of address: Daniel D. Leaman from Brookline, Mass., to 41 Pershing Rd., Jamaica Plain, Mass. 02130.

New Every-Home-Plan congregation for Gospel Herald: Taftsville, Vt.

The congregation at Protection, Kan., held their first service in their new building, Mar. 5.

Elmer D. Leaman, Sadsburyville, Pa., was ordained to the office of bishop, Feb. 4, to serve the Milwood district. Isaac S. Sensenig brought the message and Clair B. Eby was in charge of the ordination.

Open house and dedication services for the Historical Library at the Christopher Dock Mennonite School, Apr. 22, 6:00 p.m. to 9:30 p.m. Melvin Gingerich, Goshen, Ind., will give the dedicatory address. This library houses the historical materials of both the Eastern District Mennonite Conference (General Conference) and the Franconia Mennonite Conference.

Concejos County Hospital, La Jara, Colo., has received an electronic device for monitoring a patient's heart. The machine was purchased from donations of community individuals and organizations, according to Wayne Miller, the hospital administrator.

The heart machine, or cardioverter, cost \$3,665. Its purchase was made possible by donations from Mrs. Jack Corry, Roscoe Cope, and Mrs. Robert Peterson.

The Republican Women's Club of Concejos County and the Colorado Heart Association also gave generously. The hospital ladies' auxiliary, through two years of hard work, contributed \$2,000.

Dana O. Troyer, MD, an eye specialist from Goshen, Ind., arrived in Vietnam recently for a two-month service assignment with Vietnam Christian Service, a program of the Mennonite Central Committee, Church World Service, and Lutheran World Relief. Troyer is performing a series of eye operations at the Evangelical Hospital, Nhatrang. This 33-bed facility is one of the few places in Vietnam that provides services in the treat-

ment of complications produced by eye diseases such as trachoma. Mennonite Medical Association provided Troyer's transportation.

MCC's Family-Child Assistance is designed to strengthen poverty-plagued families in Korea. Since 1952, Family-Child Assistance has given hope and encouragement to families concerned about family unity and education for children. To continue operating effectively, the monthly support of these families increased beginning Mar. 1, 1967, to \$15, from \$10.

Money contributed by sponsors in the United States and Canada is used to help pay the social worker, who plays an important part in helping the family re-establish itself; to help establish a business or other means of support for the family; to keep a child in school, and to pay for medical and emergency needs.

The part of the money used to establish self-support becomes part of a revolving loan fund, which families repay as they are able.

The Mennonite Hour is now heard on WRVA, Richmond, Va., at 9:15 p.m. Eastern time (8:15 Central time) instead of 9:30. This station, a 50,000 watt, at 1140 on the dial, can be heard throughout much of northeastern United States.

Teacher training, a commercial course, and other departments are to be added to Nazareth, Ethiopia, Bible Academy. Only 10 percent of high-school students have opportunity to attend college; so the academy board has authorized the vocational courses. The present student body is 110—46 girls and 64 boys.

Expecting an enrollment of 150 by 1972, the board has also authorized a development program. A library, science laboratory, student center, and chapel are needed.

A. Meryl and Gladys Grasse and family arrived in the United States on Jan. 3 from Nigeria where they have been Overseas Missions Associates under the Mennonite Board of Missions, Elkhart, Ind. Dr. Grasse served as a rural medical officer, working out of the Abiriba Joint Hospital to supervise health and maternity centers in a two-county area. Prior to this term of service Dr. Grasse had established and operated a clinic in Calico Rock, Ark. The Grasses have six children: Karen, 13; Joel Anthony, 11; Mark, 9; Chloe and Carol, 7; and Gwendolyn, 5.

Promotional material for Mennonite Broadcasts' Easter program, "The Greatest Week in History," was mailed to 4,700 stations throughout the United States and Canada in January. Seven hundred and eighty stations requested the program last year. Pray that many more stations will run the series this year.

This year a 15-minute news windup has been added to the seven 4 1/2-minute daily newscasts which make up the program. The windup highlights the most important items from the daily newscasts which run Monday through Easter Sunday.

Luis Alberto Menendez, Guatemala City, P.R., says he was Satan's slave for 18 years. He was an alcoholic, a heart-break to his parents. One Sunday morning he heard Lester T. Hershey, speaker on Mennonite Broadcasts' Light and Truth. He continued to listen Sunday after Sunday, wrote for correspondence courses, and began to study the Word of God. Today he is a Christian. "Since I accepted Jesus as my Savior, life now smiles at me."

Vietnam Christian Service rushed 500 blankets and 20 cases of soap to refugees driven from their homes by military Operation Cedar Falls northwest of Saigon.

Six thousand refugees, primarily women and children, were forced to flee their homes in the early hours of the combined action of American and Vietnamese military units in the area called the Iron Triangle, long a Vietcong base camp for activity in Saigon. According to an American source only 200 of the refugees were adult males. The families were all considered to be hard-core Vietcong.

The West Coast (Mennonite) Relief Committee has elected to raise funds to enable Mennonite Central Committee to purchase 100 tons of surplus California raisins. Approximately one half of the 20,000 ton surplus was bought by two wineries at an average price of \$58.30 per ton. The regular market price of raisins is \$230 per ton. MCC has placed a definite order for 50 tons of raisins and a tentative order for a second 50 tons for overseas relief.

Calendar

Mennonite Publication Board meeting, Elizabethtown, Pa., March 30 to April 1.

Ohio Mennonite Mission Board Annual Meeting, Orrville Mennonite Church, Orrville, Ohio, April 28-30. Ohio & Eastern Mennonite Conference, Nesville, Pa., May 7-10.

Annual sessions of the Mennonite Conference of Ontario, Zurich, Ont., June 2, 3.

Pacific Coast Conference, June 8-11.

General Mission Board meeting, Hesston, Kan., June 22-25.

Virginia District Conference, EMC, Harrisonburg, Va., July 11-14.

Mennonite World Conference, Amsterdam, Holland, July 23-30.

Annual meeting, Iowa-Nebraska Conference, Iowa Mennonite School, Kalona, Iowa, Aug. 8-11. Sponsored by Lower Deer Creek congregation.

Mennonite Central Committee, Franconia Conference, Aug. 18-24.

South Central Conference, Pleasant Valley, Harper, Kan., Sept. 8-10.

Board of Education, Eastern Mennonite College, Harrisonburg, Va., Oct., 20, 21.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottsdale, Pa. 15083.

Men Made New, by John R. W. Stott: Inter-Varsity Press; 1966; 108 pp. \$1.25 (paper).

This is a very simple, deeply devotional and practical exposition of Romans 5-8. This passage is one that describes the sin problem in human beings and how this is dealt with by the writer of Romans. The style is simple. The author's explanation of being crucified with Christ is very helpful. He rejects the view that being "dead with Christ" means to be as insensitive to sin as a dead physical body. He interprets the passage to mean our "death" means that in Christ we have borne death as the penalty of sin; and so are free from its penalty. Again the author explains Romans 7 as the conflict of the Christian with sin and the eighth chapter as the final victory through the power of the Holy Spirit.—Nelson E. Kauffman.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Baker, Neal N. and Pauline (Myers), Elverson, Pa., third child, second son, Loren Brent, born Feb. 16, 1967; received for adoption, Feb. 23, 1967 (first son deceased).

Dunn, Roger and Sue (Miller), Berlin, Ohio, third child, second daughter, Elizabeth Ann, Sept. 8, 1966.

Frey, Martin S. and Margaret (Bowman), Litz, Pa., thirteenth child, seventh son, Brian Lynn, Feb. 18, 1967.

Gingrich, John and Blanche, Lancaster, Pa., sixth child, second daughter, Sharon Elaine, Nov. 4, 1966.

Hochstetler, Franklin L. and Mary Kathryn (Swartzendruber), Wellman, Iowa, fourth child, third daughter, Lori Denise, Jan. 10, 1967.

Hoover, William and Nancy (Pletcher), Nappanee, Ind., first child, Douglas Lee, Feb. 16, 1967.

Horst, W. Glenn and C. Anna (Lehman), Chambersburg, Pa., fifth child, fourth son, Daryl Eugene, Feb. 11, 1967.

Kilheffer, Willis A. and Rhoda E. (Ebenshade), Manheim, Pa., fourth child, second daughter, Donna Louise, Jan. 12, 1967.

Martin, Clifford R. and Joyce (Denlinger), Bird in Hand, Pa., second child, first daughter, Tonja Lee, Feb. 22, 1967.

Mast, Dale and Marilou (Jones), Sarasota, Fla., first child, Anthony Dale, Feb. 11, 1967.

Mast, Earl and Rebecca (Seitman), Cleveland, Ohio, first child, Richard Allen, Feb. 22, 1967.

Miller, Wilbur and Martha (Slabaugh), Kokomo, Ind., third child, second son, Scott Eric, Feb. 11, 1967.

Polzin, Alfred and Noreen (Cressman), Harrisonburg, Va., a daughter, Maria Gertrude, Dec. 18, 1966.

Shantz, Clinton and Phyllis (Jones), Marshallville, Ohio, first child, Heidi Sue, Nov. 29, 1966.

Short, Glen and Joyce (Johnson), Alta Loma, Calif., second daughter, Glenda Ann, Feb. 12, 1967.

Showalter, Glen and Lois (Thomas), Broadway, Va., a daughter, Luisa Marie, Jan. 31, 1966.

Stegrist, E. Donald and Ann (Sauder), Jasper, N.Y., sixth child, third daughter, Karen Sue, Feb. 10, 1967.

Stevanus, Kenneth and Marie (Kanaag), Peru, Ind., second son, Mark Allen, Jan. 13, 1967.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Beck, Ervin, son of Samuel and Elizabeth (King) Beck, was born near Ridgeville, Ohio, Mar. 8, 1903; died Feb. 10, 1967, at Detwiler Memorial Hospital, Wauson, Ohio, following a heart attack; aged 63 y. 11 m. 2 d. On May 4, 1921, he was married to Esther Lederman, who survives. Also surviving are 5 children (Helen—Mrs. Jesse Frey, Vincent, Kathryn—Mrs. Lamar Stuckey, Imogene—Mrs. Richard Roth, and Ervin, Jr.), 11 grandchildren, 3 great-grandchildren, one brother (Ed), and 3 sisters (Mrs. Sarah Schrock, Mrs. Rosa Grieser, and Mrs. Clara Nofziger). Preceding him in death were 2 brothers (Simon and Emanuel). He was a member of the West Clinton Church. Funeral services were held at Central Church, Feb. 13, with E. B. Frey, Carl Smeltzer, and Elden Merrill officiating.

Byler, Mary M., was born at Belleville, Pa., Mar. 23, 1878; died at Belleville, Oct. 25, 1966; aged 88 y. 7 m. 2 d. On June 2, 1902, she was married to Joseph N. Byler, who died Mar. 25, 1945. Surviving are 5 children (Sadie—Mrs. Jake H. Yoder, Annie—Mrs. Nelson Glick, Jesse W., Mildred—Mrs. Harvey Miller, and Amanda—Mrs. Joseph Hartzler). She was a member of the Locust Grove Church, where funeral services were held Oct. 28, with Louis Peachey, John B. Zook, and Eric Renno officiating.

Clemmer, Harvey L., son of Levi and Sara (Landis) Clemmer, was born at Hartsville, Pa., Mar. 7, 1880; died at Grand View Hospital, Sellersville, Pa., Feb. 4, 1967; aged 86 y. 10 m. 28 d. On Feb. 7, 1903, he was married to Martha Clemens, who died Nov. 15, 1957. Surviving are 2 children (Sallie Mae—Mrs. Amandus Bergey and Mervyn C.), 4 foster children (Ida—Mrs. Elmer Kartz, Russell, Betty—Mrs. Charles Hackman, and Myrtle—Mrs. Rein Landis), 2 brothers (Clayton and Levi), 3 sisters (Mrs. Alice Nye, Mrs. Katie Ruth, and Mary—Mrs. Howard Greaser), 8 grandchildren, 19 great-grandchildren, 9 foster grandchildren, and 4 foster great-grandchildren. Preceding him in death were 2 infant daughters, 3 brothers, and 2 sisters. He was a member of the Salford Church, where funeral services were held Feb. 9, with Henry Ruth and Willis Miller officiating.

Harnish, Elizabeth C., was born May 30, 1897; died at the General Hospital, Lancaster, Pa., Jan. 27, 1967; aged 69 y. 7 m. 27 d. Surviving are her husband, J. Lloyd, and 4 children (Mary Elizabeth—Mrs. Richard Spence, J. Lloyd, Jr., Carl G., and Doris Anne—Mrs. Glenn Weaver). She was a member of the New Danville Church. Funeral services were held at the Gundersen Funeral Home, Lancaster, Jan. 31, with Elias Groff and Jay Garber officiating.

Hess, Oliver G., son of Henry and Mary (Gingrich) Hess, was born in Lancaster Co., Pa., Oct. 12, 1883; died at the General Hospital, Feb. 15, 1967, after a six-day illness following surgery; aged 73 y. 4 m. 6 d. He was married to Verna Forry, who survives. Also surviving are 3 children (8 grandchildren), and James E., who is survived by 3 sisters (Ella Mae, Ruth Eunice, and Linda Sue) and 5 brothers (Paul C., Richard C., Marvin C., Leroy C., and David C.). On July 4, 1950, he was stricken with infantile paralysis which left him physically handicapped. In spite of this, he lived a useful and influential life. He

Jones, Donald C., son of Paul S. and Mabel (Christophel) Jones, was born at Pottstown, Pa., Jan. 25, 1941; died at Pottstown Memorial Hospital, Feb. 10, 1967; aged 26 y. 26 d. He is survived by 3 sisters (Ella Mae, Ruth Eunice, and Linda Sue) and 5 brothers (Paul C., Richard C., Marvin C., Leroy C., and David C.). On July 4, 1950, he was stricken with infantile paralysis which left him physically handicapped. In spite of this, he lived a useful and influential life. He

was a member of Hersteds Church, where funeral services were held Feb. 23, with Harold Fly and Stanley R. Freed officiating; interment in Providence Cemetery.

Kaser, Elizabeth, daughter of Daniel and Magdalena (Fry) Miller, was born May 6, 1870; died in Howard Co., Ind., Jan. 12, 1967; aged 96 y. 8 m. 6 d. On Nov. 16, 1889, she was married to Eli E. Kaser, who died in 1932. Surviving are one daughter (Hollie—Mrs. Loyal Hazlett), 10 grandchildren, 25 great-grandchildren, and 12 great-great-grandchildren. Preceding her in death were 3 children (Goldie Dudley, Tobe, and an infant son). She was a member of the Howard-Miami Church, where funeral services were held Jan. 15, with Harold Mast and Emanuel Hochstetler officiating; interment in Mast Cemetery.

Kline, Priscilla, daughter of John and Anna (Basinger) Metzler, was born in New Springfield, Ohio, Oct. 30, 1871; died Feb. 25, 1967, at the Menonite Home for the Aged, Rittman, Ohio, where she had lived for ten years; aged 93 y. 3 m. 24 d. In 1900 she was married to Martin Kline, who died in 1944. Surviving are one daughter (Mrs. Ruth Stewart), 5 grandchildren, and 10 great-grandchildren. Funeral services were held at the Leetonia Church, in charge of Allen Ebersole; interment in Midway Menonite Cemetery.

Martin, Ada Lehman, daughter of Simon and Susan (Horst) Bodine, was born near Dalton, Ohio, Oct. 21, 1886; died at Community Osteopathic Hospital, Orrville, Ohio, Feb. 18, 1967; aged 80 y. 3 m. 28 d. On Feb. 27, 1908, she was married to George Lehman, who died in 1935. On May 19, 1935, she was married to Elam Martin, who survives. Also surviving are one daughter (Ruth—Mrs. Carl Shiesler), 4 grandchildren, 2 great-grandchildren, and one sister (Mrs. Myrtle Barkman). She was preceded in death by one son and one daughter. She was a member of the Orrville Church, where funeral services were held Feb. 20, with J. Lester Graybill in charge; interment in Martins Church Cemetery.

Miller, Carrie E., daughter of Noah and Fannie (Roth) Lehman, was born near Wauseon, Ohio, Nov. 15, 1889; died at her home Feb. 17, 1967; aged 77 y. 3 m. 2 d. On Oct. 27, 1910, she was married to Uriah Miller, who survives. Also surviving are 2 sons and 4 daughters (Jesse, Erma, Earl, Myrtle, Edna, and Marjorie), one foster son (Offie Sluder), 14 grandchildren, and 3 great-grandchildren. One infant son preceded her in death. She was a member of the Tedrow Church, where funeral services were held Feb. 20, with Carl Yoder and Roy Sauder officiating; interment in Pettitsville Cemetery.

Miller, Levi W., son of William and Polly Miller, was born in Lagrange Co., Ind., Nov. 23, 1911; died at Goshen (Ind.) General Hospital, Feb. 14, 1967; aged 55 y. 2 m. 22 d. On Feb. 22, 1934, he was married to Alice Miller, who survives. Also surviving are his mother, 6 children (Luella—Mrs. Omer Herschberger, Orla, Elva, Sharon, Ernest, and Wilbur), 2 brothers (Samuel W. and David W.), and 6 sisters (Lizzie—Mrs. Owen Hostetler, Amanda—Mrs. Perry Lehman, Nettie—Mrs. Leroy Miller, Amelia—Mrs. Edward Slabach, Wilma—Mrs. Ervin Bontrager, and Anna—Mrs. William Miller). He was a member of the First Menonite Church, Middlebury, where funeral services were held Feb. 17, with Samuel Troyer and Wilbur Yoder officiating.

Roth, Joseph S., son of Nicklas and Marie (Steinman) Roth, was born in East-Zorra Twp., Ont., Mar. 1, 1895; died at Stratford General Hospital, Jan. 24, 1967; aged 71 y. 10 m. 23 d. On Dec. 7, 1916, he was married to Lydia Lichty, who survives. Also surviving are 5 sons (Kenneth, Mervin, Mahlon, Wilmer, and Raymond) and 4 daughters (Edna—Mrs. Milfred Bender, Ina—Mrs. Laverne Bender, Elma—Mrs. Elmer Yantzi, and Doris—Mrs.

Items and Comments

Andrew Yantzi). He was a member of the Tavistock Church. Funeral services were held at the East Zorra Church, Jan. 27, with Curtis Cressman, Daniel Zehr, and David Schwartzentruber officiating.

Ruby, Clayton Isaac, son of Nicklas and Sarah (Brenneman) Ruby, was born in East Zorra Twp., Ont., Apr. 21, 1907; died at Tavistock, Ont., Jan. 27, 1967; aged 59 y. 9 m. 6 d. Dec. 22, 1925, he was married to Christina Sommers, who survives. Also surviving are 2 sons (Ray and Laird) and 2 daughters (Lisabel—Mrs. Harold Schwartzentruber and Velma—Mrs. Allan Schultz). He was a member of the Tavistock Church. Funeral services were held at the East Zorra Church, Jan. 29, with Newton Gingrich, Henry Yantzi, and David Schwartzentruber officiating.

Saltzman, Edward Elmer, son of Jacob and Fanny (Burkey) Saltzman, was born at Milford, Neb., Apr. 10, 1898; died of a heart attack, Feb. 15, 1967, at Seward Memorial Hospital, Seward, Neb.; aged 68 y. 10 m. 5 d. On Aug. 22, 1918, he was married to Alice Schweitzer, who survives. Also surviving are children—sons (Clinton, Sterling, and Edward, Jr.), 4 daughters (Grace—Mrs. Earl Rediger, Erna, Detta, and Lila—Mrs. Conrad Osborne), one sister (Mrs. Mary Troyer), 22 grandchildren, and 6 great-grandchildren. One son (Glen) preceded him in death. He was a member of the Beth-El Church, where funeral services were held Feb. 18, with John Willens in charge.

Slabach, Melvin C., son of Crist N. and Mary (Miller) Slabach, was born at Sugar Creek, Ohio, Feb. 28, 1934; died at Marseilles, Ill., from a highway accident, Feb. 13, 1967; aged 32 y. 11 m. 16 d. On Sept. 4, 1954, he was married to Marilyn Zimmerman, who survives. Also surviving are 2 adopted children—sons (James Michele and James Anthony), his mother, 5 sisters (Alta—Mrs. Wade Miller, Mary, Sue—Mrs. Leroy Mullet, Ann—Mrs. John Hosteler, and Edna—Mrs. William Ressler), and 2 brothers (Albert C. and Monroe). He was a member of the Orrville (Ohio) Church, where funeral services were held Feb. 16, with J. Lester Graybill officiating; interment in Crown Hill Cemetery.

Sprunger, Lee Jacob, son of Enoch and Edith (Steiner) Sprunger, was born near Orrville, Ohio, Oct. 27, 1919; died Feb. 20, 1967, at Dunlap Memorial Hospital, Orrville, after a short illness; aged 47 y. 3 m. 24 d. On Apr. 4, 1944, he was married to Erma Wilson, who died Feb. 8, 1949. Surviving are one daughter (Carol), one sister (Evalena—Mrs. Sanford Troyer), and 3 brothers (Willis, Ralph, and Arthur). His parents and one brother (Stanley) preceded him in death. He was a member of the Orrville Church, where funeral services were held Feb. 23, with J. Lester Graybill officiating; interment in Crown Hill Cemetery.

Troyer, Linda E., daughter of Moses K. and Nancy (Sommers) Troyer, was born at Walnut Creek, Ohio, Feb. 16, 1887; died from cancer at Canton, Ohio, Feb. 6, 1967; aged 79 y. 11 m. 21 d. Surviving are one sister (Lizzie Troyer), one brother (Albert M.), and 2 nieces. She was a member of the Walnut Creek Church, where funeral services were held Feb. 9, with Paul R. Miller in charge.

Weldy, Sarah Ellen, daughter of Jacob and Harriet (Christophel) Blosser, was born in Elkhart Co., Ind., Oct. 1, 1878; died in Elkhart General Hospital, Feb. 13, 1967; aged 88 y. 4 m. 13 d. On Jan. 2, 1898, she was married to Amos B. Weldy, who survives. Also surviving are 3 children (Bernice—Mrs. Cephas Yoder, Paul, and Twila Burkhardt), 8 grandchildren, 13 great-grandchildren, one brother (Oscar), and one sister (Mrs. Mahlon Weaver). She was preceded in death by 2 brothers, 2 grandsons, and one son-in-law. She was a member of the North Main Street Church in Nappanee, where funeral services were held, with Homer F. North and D. A. Yoder officiating.

A "quiet revolution" of increasing interest in the study of religion and theology in U.S. universities was described in New York by Robert Michaelen, chairman of the religious studies department, University of California in Santa Barbara.

He addressed 75 scholars attending a two-day Consultation on the Study of Religion in College and University and Its Implications for Church and Seminary. Sponsoring the consultation was the National Council of Churches' Department of Higher Education.

Dr. Michaelen cited statistics showing that in 1965-66 one out of ten students in nine state colleges and universities, and one out of six in eleven private colleges were enrolled in religion courses. However, he was quick to discredit a religious revival among the students as the cause of the increased interest.

"What we are seeing is evidence of the interest of a bright, generally serious-minded and sometimes deeply troubled student generation," he asserted.

Walgreen Drug Stores, one of the nation's top ten retailers of books and magazines, reported a 10 percent rise in magazine sales and a 26 percent gain in paperback book sales during 1966.

The increase came during the year following the firm's public statement reaffirming its long-standing policy to carry only clean literature in its stores, reported C. R. Walgreen, Jr., board chairman, who established the policy.

"Though we cannot attribute this gain to our policy, we can't discount the widespread public response to our statement made in late 1965," he said, pointing out that the company has been receiving a host of commendatory letters from the

public including business, government, and religious leaders.

Evangelist Billy Graham ended a two-day speaking engagement at the volatile campus of the University of California in Berkeley by defending the right of students to demonstrate zeal over their religion.

He also left knowing that about 1,000 UC students had made "decisions for Christ" during a week-long Campus Crusade for Christ. The evangelist spoke to more than 8,000 students at the university's Greek Theater, to some 300 faculty members at a breakfast, and to the convention of the Campus Crusade for Christ, whose UC chapter had sponsored his visit.

Larry Kehler, MCC Information Services director, has accepted an invitation to succeed Frank H. Epp as editor of the *Canadian Mennonite*, weekly inter-Mennonite periodical published in Winnipeg. Kehler, a native of Altona, Man., has been the very able director of MCC's news bureau for half a dozen years. He is a 1958 graduate of the Canadian Mennonite Bible College and once served as acting editor of the *Canadian Mennonite* during a nine-month period in which Epp was in studies. The appointment takes effect Sept. 1, 1967. Epp is resigning from the *Canadian Mennonite* to accept a position in another field of activity, yet unannounced.

More than 2,000 Protestant, Roman Catholic, and Jewish clergy and laymen from 47 states gathered in the nation's capital to plead with Congressmen, Senators, and Cabinet members for a reappraisal of U.S. policy in the Vietnam

KATIE

by Clara Bernice Miller



This is the story of an Old Order Amish girl who finds her way in life. Books are her life. She endures ridicule and likings just to go on reading. The ideas met in books challenged her to think, to arrive at her own conclusions, to recognize truth, and to have courage to rebel against that which is not true. Although bound by restrictions and taboos, Katie gradually finds her own inner freedom. Spiritual growth becomes a painful thing for her as she tries to apply that which she learns where she lives. \$3.75



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war. At the conclusion of their two-day assembly and conferences, they also called for a three-day peace fast by Christians and Jews in the nation as "an act of penitence" for the war. Date set for beginning the fast (fruit juices and water or tea and rice) was the beginning of the Buddhist New Year, when a truce has been called, which also coincides with the observance of Ash Wednesday, the first day of Lent.

A grim outlook for religion in Britain was painted by John Cardinal Heenan of Westminster, Roman Catholic Primate of England and Wales, when he appealed to editors of religious journals to "present the truth, just the truth."

He told the editors that a "very, very small proportion" of the community in Britain are now believers. The older generation did not believe, but "goes through the motions" of believing, he said. Some of the older generation believed in God only as they believed in ghosts, in the sense that they had never seen ghosts.

"Their children are beginning to think it smart to say they are unbelievers. You, then, know, as I know," he went on, "that religion is going to survive only if those who are responsible for teaching it are careful to present the truth, just the truth, that we shall not be ready to say or publish anything which we could not really defend."

"Neutrality toward religion is a feature of the modern age. Tomorrow, neutrality will pass on to hostility. If the Humanists are worth their salt at all, they should be able to work on a generation which is anarchic . . . they should be able to convert that generation into an antagonistic, militant force against religion."

Aggressive interdenominational recruitment programs on college campuses, patterned after those of industry, were recommended by the president of the National Council of Churches as a means of solving the clergy shortage.

In an address to the newly formed NCC Department of the Ministry, Dr. Arthur S. Fleming urged the formation of counseling teams of "high-echelon personnel" representing not only clergy but also other church-related vocations.

People who go too far in demanding legal facilities for abortion came under fire from the Archbishop of Canterbury, Dr. Arthur Michael Ramsey, in his presidential address to the Convocation of Canterbury.

"We know that some people desire legal facilities for abortion going far beyond any of the current proposals and would like to make abortion lawful virtually at will," he said. "This is to revert to the state of things in the ancient world before Christianity."

SADIE ROBINSON 2097
514 E WAVERLY AVE 3/68
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Tuesday, March 21, 1967

Volume LX, Number 11



The Mystery of Being Human

By Chad Walsh

An Easter Meditation

An ordinary automobile accident and Easter morning do not appear to have much in common. But ever since I was involved in my first and so far only accident, I find that when I think of it, my mind soon moves by some strange logic to Easter.

The accident was a few summers ago when my wife, our daughter Alison, and I were traveling through a small village in upstate New York. It was a pleasant, drowsy sort of day; we had eaten lunch and were headed north for our

summer place in Vermont. Eva was at the wheel; I was half dozing beside her; Alison was asleep in the back seat. The pit of the station wagon was piled up with our summer equipment, topped by Alison's guitar which she had recently learned to play.

All at once—the memory is very much confused and blurred—a flat-nosed monster came roaring through the stop sign to our left and smashed into the left side of our hood. My memory abruptly ends at this point and resumes with me alone in the front seat. I learned later that Eva had leaped from the car to shout "Stop that man!" and Alison had waked up, shaken the fragments of guitar from her hair, and got out of the crumpled car. Some local people took her away and tried to calm her down. All this must have happened in a few seconds. Meanwhile, I regained consciousness, and noticed that my shirt was half gray, half red, and the red part was spreading. Somehow this seemed of no great importance. Eva returned to the car, apparently unhurt, and was startled to see that I was bleeding badly. I asked where Alison was. She explained that some people were looking after her. Half a dozen times, I suppose, before I was taken to the hospital I asked after her. Dimly as my mind was functioning, I still knew that if she had been killed, Eva obviously could not say so; there was therefore no way for me to know whether she was telling the truth.

The noise of the accident had attracted a little knot of people. A man leaned through the door and shouted, "Would you like some brandy?" This seemed an extraordinarily courteous gesture to me. With a formality that rarely comes to my lips, I replied, "That would be very kind of you, sir." And soon the stretcher bearers were there, and I was being taken into the ambulance and to the hospital. There I lay on the operating table, and as the needle flashed that would end all thoughts for a while, my final thought was of Alison and I remember saying to myself, "I must go into darkness without knowing."

Chad Walsh, outstanding author and poet, is chairman of the department of English at Beloit College and a minister in the Episcopal Church.



It sounds rather pretentious and silly in the narrating. But for reasons that half elude me, the whole memory of that accident has a quality of revelation about it. For one thing, I had always considered myself something of a coward. When I was at a point when, for all I knew then, I had real reason to fear for my life, I found that was the least of my anxieties. And I had often ironically told myself that in a time of great crisis I would probably try to rescue my manuscripts first and then worry about my family's safety. Again, in the showdown, it was not so. I completely forgot that I am a writer. I remembered only that I am a husband and father. In short, I seemed to have behaved considerably better than I had any right to expect of myself.

This makes me wonder how many layers there are to a human being. The upper layer of full consciousness makes it possible for us to think rational thoughts, to plan Utopias, to scheme, to win friends and influence people by deliberate strategies. But below that level is the great darkness of the unconscious, filled with images of both beauty and terror; the source of nightmares as well as the haunting dreams and intimations of beauty that the arts embody. It is the teeming jungle, powerful both for creation and for destruction, that Freud and Jung explored. But what if there is a still deeper layer?

The skeptic in me smiles at this point. Perhaps the serenity I experienced was nothing more than the euphoria of the steer who is stunned by a heavy blow before being led to the slaughter. Perhaps . . . I cannot prove the opposite. But neither can I shake off the memory, and the lingering suspicion that at the core of a human being there is something better than he ordinarily experiences—and that this inner citadel may be the point where he meets God, and puts aside the masks of mere reason, social custom, and the teeming jungle.

At the heart of the universe, what is there? Emptiness? Matter in motion, moving according to precise mathematical and physical laws? An expressionless face? A snarling face? A face smiling with recognition?

I think the answer has been given. That face at the heart of the universe has been seen: first with physical eyes, and now with the eyes of faith. When Christ appeared to His disciples on Easter morning, it was not simply a revelation that God held power over sin and death. As good Jews they had always known that. It was more. It was the affirmation of all the vague but haunting and persistent intuitions that mankind has known. It was the visible sign that beyond the apparent impersonality of the universe going about its mechanical routine, there is personal meaning; that beyond the agonies and cruelties and frustrations of human lives, there is a dimension in which tears cease and the holiness of laughter begins; that in each man there is that point where, however faintly at times, he hears a voice that is more than human, and feels a call to a love that rustles in human streets and moves the sun and the other stars.

I believe that what I experienced at the time of the accident was real, because Christ rose from the dead and confirmed all such moments.

But how can we believe He rose? The witnesses are

long since dead. They cannot be cross-examined. We can say only, what historical record there is proclaims the fact, and there is no historical record that would provide an adequate alternative explanation. But this does not answer the question. What we are really asking is, "Is this the kind of thing that *could* happen?" Or perhaps that is the wrong way to put it. What God wants to happen, can happen. But *would* He will it?

And thus one comes full circle. What kind of God is God? The event of Easter tells us what sort of God He is. The risen Christ is the exclamation point affirming the fleeting moments when, in the midst of danger and confusion, we discover an inner silence and a quiet voice that seem to come both from our depths and from light-years away. Good Friday tells us what we need to know about the cruelty and horror of which human beings are capable. Easter is the pledge that beyond all we can do in fear and hatred, there is God, and that He has planted beach-heads of His presence deep in us, where we cannot escape His love.

He is risen! And whatever is deepest and truest in us is gaily summoned to rise with Him.

The Tomb

By Lorie C. Gooding

So close it pressed upon Him then,
The granite and the limestone earth,
As He was in the womb again,
In the warm dark, awaiting birth.

It thought (and triumphed in itself)
That it had shown itself too strong.
It made a narrow limestone shelf
For His still form to lie along.

And deep within itself it kept
A quiet center, calm and dim,
To give Him refuge while He slept;
And while He slept it guarded Him.

It held Him with a rigid grasp
(The only passion it could know),
Possessed Him with so tight a clasp
As it would never let Him go

But morning came, as morning will,
And opened up the sealed door.
He rose and stood upon a hill,
The Living One forevermore!

Mennonite Giving: 1965

Would you like to see some interesting figures on congregational giving? A more complete report will appear in *Gospel Herald* later. Here are the highlights of the 1965 statistics—there is a lag of over a year until all the reports move from congregation to conference to general church offices.

Per member giving reached \$118.74 in 1965. That is up \$8.65 per member from the '64 report. Giving per member has gone up \$37.44 since 1961. Compared to other denominations, we are somewhere between the Southern Baptists who gave \$59 and the Wesleyan Methodists who gave \$290. The Mennonite Church is not among the best givers nor with the worst. We cannot brag and maybe we shouldn't complain—at least as long as there is a healthy annual increase in per member giving.

About sixteen denominations out of thirty-seven gave more per member than we did. It is interesting, however, that in spite of the high totals given per member in several denominations most of these gave less to missions than we did. In fact only four denominations, regardless of how high their total giving, gave more to missions. One of these was our sister denomination, the General Conference Mennonites, who gave \$6 per member more for missions than we did. In giving to foreign missions only the Evangelical Free Church and the Orthodox Presbyterians rated higher than the Mennonite Church.

Total giving in the Mennonite Church for 1965 was over 6 1/2 million. According to our figures there were increases per member in giving as follows:

- \$2.51 to MBMC
- .06 to General Conference
- .15 to Higher Education
- .66 to Secondary and Elementary Education
- .26 to Church Camps
- .87 to Other Mennonite Causes
- .15 to Other Non-Mennonite Causes

We gave less per member to three causes as follows:

- .02 to District Church Conferences including Christian Education Conferences
- .58 to District Mission Boards
- .02 to District Homes for Aged

Local congregations spent \$2.99 more on their own operating costs than in 1964. They also spent \$2.94 more for their own capital costs. Adding these two items together, \$5.93 per member more was spent on local program in 1965 than in 1964. This means that the greatest proportion of the additional giving was spent locally. Perhaps congregations are sensing a need to spend more on facilities to carry on a strong nurture program. Probably more congregations are taking a fresh look at their giving to the minister.

—Arnold W. Cressman.

My Prayer

*My Father,
Help us to see
You have opened for us
The gate of eternal life
By the resurrection of Christ
Our Lord.
Help us to understand
The significance of such an act
So that even in suffering
We may know something
Of new life and joy.
Like the disciples
Who walked sadly to Emmaus,
Cheer and warm our walk
By the risen power of Christ.
Sustain us in the faith
That as He lives,
So we shall live also
Now and forever.
Amen.*



Harding Ave., Williamsville, N.Y.

The Harding Avenue Mennonite Church is located 12 miles east of Buffalo, N.Y., near routes 5 and 78. The church was organized in 1946 from a missionary outreach by the Alden Mennonite Church. The present membership is 23 with an average attendance of 65. Richard Bender has been the pastor for the past twelve years.

The Witness of the Holy Spirit

What an excellent thing it would be if every Mennonite congregation would have a series of sermons and studies on the World Conference theme, "The Witness of the Holy Spirit," sometime between now and July.

Gospel Herald is planning a series of articles on the Holy Spirit to assist in thinking on this subject. Further, the booklet prepared for local congregations and study groups, "The Witness of the Holy Spirit," will give excellent biblical material for study. Perhaps your Sunday school class, midweek Bible study groups, youth meetings, women's meetings, or men's meetings will take up the study.

Some have felt that at times the Mennonite Church has been weak in its teaching on the doctrine of the Holy Spirit. I believe that great blessing will come from such a study. There is a sensing among many that in these last days God is pouring out His Spirit upon His church in a special way. I remember, at the Berlin Congress on Evangelism, numerous speakers from lands which have been persistently difficult for the church spoke of the mighty working of God's Spirit, the demonstration of the gifts and graces of the Spirit, and the fresh impact of God's Word proclaimed with Spirit power.

Some at the Congress spoke of our day being the day of the latter rain when God's Spirit would be poured out. Our day needs to know the presence, power, and unity of the Holy Spirit. "All is vain unless the Spirit" of God guides and empowers the church. Many are sensing the futility of human efforts and the frustrations of man's attempts to bear fruit in the flesh. Today we sense the need for a fresh understanding of and yielding to the Holy Spirit if the church is to do God's work in the world, if there is to be joy in living the Christian life, and if life is to be lived unto God and with a drawing power upon the world.

We need the Holy Spirit to lead us into the truth of Scripture. We need the Holy Spirit to testify of Christ to our hearts and to the world. We need the Holy Spirit to empower us in witness. It is the Holy Spirit's work to testify of sin, righteousness, and judgment, to bring conviction, conversion, and commitment.

I believe God wants to say something special to our church through this World Conference's study on the witness of the Holy Spirit. As you and your congregation join in study and prayer in preparation for Mennonite World Conference, may the Holy Spirit be your Guide and may He witness now to your own life and through the life of your congregation. And may the church in our day experience something of the unity, power, and witness of Pentecost. For "all is vain unless the Spirit" controls.—D.

False doctrine often deceives in seeming to suggest new ideas. And of all the dangers of the Christian life, the creeping in of false teaching is one of the most insidious. It has such an inoffensive look and as such is not like anything immoral. It intrigues because there is within all of us something of the Athenian spirit—always desiring to hear some new thing.

It seems strange that so many Christians become upset when some new doctrines, like the God is dead theology, or the new morality, are introduced. This is really nothing new. It can be expected and we should not be too soon troubled. Our fear, when such false doctrines are proclaimed, may indicate more of our own uncertainty than anything else. I have the feeling that the person with confidence in God and an understanding of His Word does not easily panic or become worried when such doctrine is propounded.

In his first epistle John makes a rather striking statement. He says he is writing the same message which we have heard from the beginning. He then discusses the reality and suffering of Christ, confession of sin and cleansing from sin, the obedience which must be daily, and love which must be preeminent. This is the message for today.

True Christian teaching always is characterized by several things. It certainly has many more ingredients. But the few following marks are some which we should look for to test whether what we hear or believe is of God or not.

First, true teaching will exalt Christ and not man. The Holy Spirit's work is to magnify Christ, to testify of Him. Beware of any teacher or preacher who magnifies himself or dwells solely on man and man's ideas and philosophies.

Second, the true message of the Gospel leads to a deeper love for Christ. One person suggested a twofold test for a preacher or teacher. Is his message Christ-centered? And do you come away from hearing him, loving Christ and others more?

Third, sound doctrine will lead to a greater appreciation of and obedience to Christ's words. It will speak to the inner spirit, and used of the Holy Spirit, will convict of wrong desires, motives, and purposes. It will call for a life consistent with the Spirit of Christ. True teaching will call forth the fruit of the Spirit: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control, rather than ill-feeling, envy, resentment, lower standards, strife, selfishness, dissension, and party spirit. This is the clear teaching of Gal. 5 and elsewhere.

So do not be swayed by every new wind of doctrine. Try the spirits and see whether they are of God.—D.

• • •

Faith is emotion as well as reason. Faith is a valor daring the unknown. This Hitler knew. He rushed in to fill the vacuum made by our scientific negations. His speeches were ranting nonsense, but they had fervor; and if choice must be made between rationality and fervor, men will choose fervor.—George A. Buttrick.

The Great Commission in Luke's Gospel

By John R. W. Stott

Luke's account of the Great Commission (Luke 24:44-49) differs from that of John and Matthew by appearing to be a general summary of the teaching rather than a particular utterance by Christ. John records what the risen Lord said during His first appearance to the Twelve on Easter Day itself. Matthew records His words on a later occasion when He met His disciples on a Galilean mountainside. But Luke summarizes what Jesus said on the overall subject. We know this because these six verses represent the sum total of Christ's teaching between the day of His resurrection (verses 36-43) and the day of His ascension (verses 50-53). If we had only Luke's Gospel, we might get the impression that Luke thought the ascension followed the resurrection almost at once. But since he tells us in Acts 1:3 that 40 days elapsed between the two events, we must conclude that he deliberately gives at the end of his Gospel only a brief digest of the risen Lord's teaching about the church's worldwide mission.

Its Nature

We begin our study of it by noticing not the details of the central commission but its nature. This is indicated by the verb in verse 47. Translated "preached" in most versions, it is in fact the Greek word *kēruchthēnai*, meaning "to be heralded." It stands first in the Greek sentence, and so receives the chief emphasis. Christ's will and purpose are "that there should be preached" a certain message throughout the world. He made His church the herald of His gospel, to publish it abroad to the ends of the earth.

The commission of the church, therefore, is not to reform society, but to preach the gospel. Certainly, Christ's disciples who have embraced the gospel and who themselves are being transformed by the gospel, are intended to be the salt of the earth and the light of the world. Mt. 5:13, 14. That is, they are to influence the society in which they live and work, by helping to arrest its corruption and illumine its darkness. They are to love and serve their generation, and play their part in the community as responsible Christian citizens. But the primary task of the members of Christ's church is to be gospel heralds, not social reformers.

Again, the commission of the church is not to heal the sick, but to preach the gospel. I am not suggesting that doctors or nurses give up their professions. Of course not. They are caring for the sick, and harnessing modern discovery to the treatment of the sick in accordance with the principle of neighbor-love so beautifully illustrated in the parable of the Good Samaritan. I am simply saying that

the miraculous healing ministry, exercised by Jesus and to some extent by His apostles (viz., instantaneous and complete healing without the use of means), is not part of Christ's commission to the church. I do not doubt nor deny that God can, and sometime does, still miraculously heal the sick. But the church today has no authority to exercise a regular ministry of miraculous healing. Such supernatural healing was plainly part of Christ's charge to the Twelve and to the seventy during His early ministry; both these charges Luke recorded earlier in his Gospel (9:1 ff.; 10:1 ff.). On these occasions the disciples were commanded not only to preach the gospel but also to heal the sick and, according to Mt. 10:8, even to raise the dead. We cannot automatically assume, however, that these commands apply to the church today, unless we are ready to obey as well all the other commands of the mission charge to the Twelve and to the seventy. Are we prepared, for example, to take with us on our evangelistic campaigns neither food nor money nor spare clothing? Are we prepared to forego the use of public transport and to walk barefoot, and indeed, to go only to "the lost sheep of the house of Israel" (Mt. 10:6)? No. These commands, including that to heal the sick and raise the dead, belong to Christ's charge to those disciples who shared in His own healing ministry during the days of His flesh. It is of great significance that these commands were not repeated in the Great Commission of the risen Lord. According to this commission, which is still addressed to us today, our primary duty is to be neither reformers of society nor healers of the sick, but rather preachers of the gospel.

Having sought to establish that the Great Commission to the church is to be Christ's heralds in the proclamation of the gospel, we are now in a position to consider the details of the proclamation. Five aspects of it are given to us. It is a proclamation—

Of the Forgiveness of Sins

Literally the commission reads: "that there should be preached forgiveness of sins. . . ." This gospel of Christ is good news of salvation for sinners, and the foremost meaning of salvation is the forgiveness of sins. We have already seen how this is confirmed by the Johannine version of the commission, in which Jesus declared "whose soever sins ye remit, they are remitted."

That the gospel is essentially an offer of forgiveness is denied by many today. Some even dare to assert that "man come of age" is no longer so conscious of his sins as were his guilt-laden forebears, and that the church must grow out of its age-long obsession with sin. Biblical Christians cannot even begin to agree with this modern tendency to soft-pedal sin. Jesus Christ has sent us to be

John R. W. Stott is rector of All Souls Church, London, England. This is the last of three devotional messages given by Stott at the Berlin Congress on Evangelism. Copyright 1967 by Christianity Today, Washington, D.C., U.S.A. Reprinted by permission.

heralds to all nations of the forgiveness of sins. This means that all men of all nations are guilty sinners under the judgment of God and stand in need of forgiveness.

In this task we seek not only to obey the forthright command of Christ, but also to follow the example of His apostles. They were faithful to their commission. In the first Christian sermon ever preached, the Apostle Peter cried, "Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins," to a conscience-smitten crowd. "Let it be known to you therefore, brethren," said the Apostle Paul in the synagogue of Pisidian Antioch, "that through this man forgiveness of sins is proclaimed to you" (Acts 13:38).

It is a proclamation of the forgiveness of sins—

In the Name of Christ

Literally the passage reads "that there should be preached upon his name . . . forgiveness of sins." The preposition is not *in* His name but *on* His name, *epi*. This indicates that the name of Christ is to be the ground or basis upon which the offer of forgiveness is made.

What this means is explained in the preceding three verses. "Then he said to them, 'These are my words which I spoke to you, while I was still with you, that everything written about me in the law of Moses and the prophets and the psalms must be fulfilled.' Then he opened their minds to understand the scriptures, and said to them, 'Thus it is written, that the Christ should suffer and on the third day rise from the dead'" (24:44-46, RSV). The Christ upon whose name forgiveness of sins is to be heralded is the Christ who once suffered for sins and then rose from the dead. He died to bear our sin and curse in His own body. He was raised to demonstrate that His death had been satisfactory for the removal of sin and to apply its benefits to future generations of sinners. Thus Jesus Christ is to be presented by the church to the world as the crucified and risen Savior of sinners. We have no authority to stray from these two central events in the saving career of Jesus. Nor can we presume to offer men forgiveness on any other ground than that of the name of Christ who suffered and rose. "There is salvation in no one else, for there is no other name under heaven given among men by which we must be saved" (Acts 4:12, RSV). The church's message was, still is, and ever will be that Christ died for our sins according to the Scriptures, that He was raised according to the Scriptures. 1 Cor. 15:3, 4.

Moreover, this message which was entrusted by the risen Lord to the church, is consistent, He says, with His earthly teaching, with the teaching of the Old Testament, and with the future teaching of the apostles. He states that His postresurrection instruction is identical with "my words which I spoke to you, while I was still with you." Further, this was "that everything written about me in the law of Moses and the prophets and the psalms must be fulfilled." What the Old Testament writers said, the earthly Jesus endorsed; and what the earthly Jesus endorsed, the risen Christ further confirmed. He had no need to contradict after the resurrection, or even to modify, what He had pre-

viously taught in the days of His flesh. More than that, the apostles would bear witness to Him because they were "witnesses of these things" (verse 48). For this they had a unique competence. They had been eyewitnesses of the life, death, and resurrection of Christ, and could therefore bear witness to Christ (Acts 1:8) in a way impossible to anyone of any succeeding generation. This their witness is preserved in the Gospels and epistles of the New Testament. We have, therefore, the risen Lord's own authority for believing in the unity and consistency of the Bible. We are convinced that the fundamental message of the Old Testament and of the New Testament—of the law, the prophets, and the writings in the Old Testament and of the Gospels, the Acts, the epistles, and the Revelation in the New Testament—is the same. It is the offer of forgiveness to sinful men and women on the ground of the name of the crucified and risen Christ. There is no other message but the offer of forgiveness, and no other ground but the name of Christ. This is the good news we are commissioned to herald. It is the gospel according to the Scriptures. This gospel will never change.

This proclamation of the forgiveness of sins is grounded upon the name of Christ, and—

On Condition of Repentance

Literally, the passage reads, "that there should be heralded upon his name repentance and remission of sin." The gospel offer is not unconditional. It does not benefit its hearers willy-nilly, "whether they hear or refuse to hear" (Ezek. 2:5; RSV). It is clear that sinners cannot be forgiven if they persist in clinging to their sins. If they desire God to turn from their sins in remission, they must themselves turn from them in repentance. We are charged, therefore, to proclaim the condition as well as the promise of forgiveness. *Remission is the gospel offer; repentance is the gospel demand.*

Some modern evangelists shrink from this part of the Great Commission. They distinguish between the acceptance of Christ as Savior and submission to Christ as Lord, and insist that the former does not include the latter, the latter being something that comes only later. While the best advocates of this view at least argue from a good premise, their deduction, I believe, is incorrect. With their premise that salvation is by grace alone through faith alone we wholeheartedly agree. They argue, however, that to add repentance or submission is to introduce works by the back door. So determined at all costs (and rightly) to repudiate works as contributing anything to our salvation, they assert that only faith is necessary, and not repentance and submission to Christ as Lord.

Let me say again that I fully accept the reason for their concern, namely, the principle of *sola gratia* and *sola fides*. But I cannot accept their logic. The object of faith is Jesus Christ crucified and risen, crucified Savior and risen Lord. We cannot cut Christ into pieces and believe in one part of Him but not in the other. There is but one Christ, whole and entire, God and man, Savior and Lord. And it is because Christ is one that faith is one. We can no more

divide faith into its constituent elements than we can divide Christ into His constituent elements. In other words, saving faith is an unreserved commitment, a total yielding to a total Christ. Paul called this response "the obedience of faith" (Rom. 1:5; 16:26), for he recognized that saving faith includes an element of repentant submission. Indeed, it is inconceivable that a sinner should trust in Christ for salvation and at the same time withhold a part of himself from Christ. Salvation is indeed by faith alone, but saving faith includes repentance.

This is clear also from the apostolic example. The apostles were faithful in their demand for repentance and continually linked it with remission. Notice Peter's first two sermons: "Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins," he said. Again, "Repent ye therefore, and be converted, that your sins may be blotted out" (Acts 2:38, 3:19). Truly, as Paul said to the Athenian philosophers on Mars' hill, "God . . . commands all men everywhere to repent" (Acts 17:30). It is an authentic note of gospel preaching, which urgently needs to be recovered today.

We are charged with a proclamation of the forgiveness of sins, in the name of Christ, on condition of repentance—

To All Nations

The charge is now no longer to "the lost sheep of the house of Israel," but "unto all the Gentiles" (as we might legitimately translate the words). It is this aspect of the commission which receives the greatest emphasis. The church has been sent, according to the longer ending of Mark's Gospel, "into all the world" to preach the gospel "to all the creation" (16:15). This ministry would quite naturally begin in the city of Jerusalem and in the province of Judea, but would then move on to Samaria and finally "to the end of the earth" (Acts 1:8). All this implies a recognition that Jesus of Nazareth was no mere Jewish teacher who founded a Jewish sect, but rather the Savior of the world who summons all nations of the world to His allegiance.

The church, in other words, is fundamentally a missionary society, commissioned and committed to proclaim the gospel of salvation to the whole world. Insofar as any inhabitants of the globe have not heard the gospel, the church should have a heavy conscience. Christ has sent us to herald forgiveness to *all the nations*, but we have not done so. We have been disobedient to our Lord.

There is still time to make amends, however. As the world population explodes, the church's task might seem to be getting harder and the goal of world evangelization more remote. But as modern means of mass communication increase, and as the church humbly seeks fresh spiritual power, the task once again appears possible. This spiritual power is, in fact, the fifth and last aspect of the Lord's commission which Luke mentions. We are to proclaim the forgiveness of sins on the ground of Christ's name and on condition of repentance to all the nations—

In the Power of the Holy Spirit

Verse 49 reads: "And behold, I send the promise of my

Father upon you; but stay in the city, until you are clothed with power from on high."

It is essential to see this promise of the Spirit's coming, and this command to stay in the city until the Spirit had come, in their historical context. Jesus was referring to the day of Pentecost, for it was then that He sent the promised gift from heaven. Acts 2:33. But because this day of Pentecost had not yet come, the disciples were told to tarry. We, however, live after Pentecost and hence have no need to tarry. In cannot be stressed too strongly that the Christ who on that Pentecost day sent the promise of the Father to the church, gives the same promised Spirit to every believer today. The gift of the Spirit is one of the major blessings of the new covenant in fulfillment of God's word to Abraham: in Christ Jesus we receive the promise of the Spirit by faith. Gal. 3:14.

Yet this sure truth of the gift of the Spirit to every believer needs to be qualified in two important respects. First, the church, for its life and its evangelistic task, needs an ever fresh experience of the power of the same Spirit. Second, in days past and perhaps still today, the sovereign Spirit has come in exceptional measure upon certain evangelists, mastering them, clothing them, anointing them, and empowering them for the proclamation of the gospel.

Without the work of the Spirit, whether in His general operation or in His special ministries, the church's work and witness are bound to be ineffective. While the church may be faithful in preaching to all nations remission and repentance and the name of Christ, it is only the Holy Spirit who gives power to the preaching. It is He who convicts sinners of their sin and guilt, opens their eyes to see Christ, draws them to Him, enables them to repent and believe, and implants life in their dead souls. Before Christ sent the church into the world, He sent the Spirit to the church. The same order must be observed today.

Here, then, are the five aspects of the Great Commission as summarized by Luke. We are called to proclaim the forgiveness of sins, on the basis of Christ's saving name, on condition of repentance, to all the nations, in the power of the Spirit. Confronted by these terms of our commission, we must readily confess that at each point the church has been guilty of some failure—at times it has distorted the message of forgiveness, or forgotten the name of Christ, or muted the summons to repentance, or enjoyed its comfortable privileges while ignoring the cries of the unevangelized nations. At times the church has betrayed a sinful self-confidence and has neglected the spiritual equipment promised by its Lord. We who are sent to call others to repentance need to repent ourselves.

In conclusion, let us review for a moment the three versions of the risen Lord's commission to the church, as recorded by Matthew, Luke, and John. Our mandate is the command of Christ to go forth as His heralds; our warrant is the lordship of the Christ who bids us go.

Our gospel is the forgiveness of Christ who died for sinners and rose again; our demand is repentant faith in Christ our Savior and our Lord.

Our authority is the name of Christ in which we

preach; our assurance is the peace of Christ which garrisons our hearts and minds.

Our method is the example of Christ who sends us into the world as He Himself was sent; our equipment is the Spirit of Christ breathed upon us and clothing us with power.

Our task is to be witnesses to Christ to the ends of the earth; our reward is the presence of Christ to the end of time.

May God give us grace to obey our risen Lord's unchanged commission!

Resurrection Reality

By J. Otis Yoder

David Hume, the English skeptic of the previous century, once said, "I never saw a man rise from the dead; therefore I do not believe in the resurrection." David Hume had the idea that unless he saw someone rise from the dead it could not possibly happen. The skeptic always sets up his own mind as the last judge, his own experience as the last testing ground for reality. The Christian faith has had as one of its basic beliefs ever since the beginning that Jesus Christ rose from the dead and that the tomb where He lay is empty. Has the believer been duped? Has the church been misled? Is the skeptic right?

We do not believe the resurrection is a fabrication. We believe it is a reality. It does not appear that the disciples who wrote the Gospels were in any sense duped. To focus our attention on resurrection reality we select Luke 24 as the basis of our arguments, which we trust will surely bolster our faith in the reality of the resurrection.

The Author

Who wrote the Gospel? Traditionally, Luke the physician wrote it. He was a Greek. The Greeks, we learn, were men who brought to birth the scientific age. Luke, the Greek, lived in a day when there was a knowledge explosion. The Apostle Paul said, "Greeks seek after wisdom." Luke, the Greek, was trained in the art of thinking. He knew what it was to seek after wisdom. Yet he wrote with candor and certainty about the resurrection of Jesus Christ.

Luke was more than just an ordinary Greek. He was a medical doctor. He was interested in helping the sick get well; in keeping the well from getting sick. His prime interest was to save life. Once death came, however, he was taught to accept it as final. He would hardly have expected to bring back to life one who had died. Yet it was Luke, the Greek, the scientist, the doctor, who gave us some of the most salient facts about the resurrection of Christ. He said he traced out everything accurately from the beginning (1:1-4) and in this twenty-fourth chapter he put the capstone on the ministry of Jesus of Nazareth with the report

that He rose from the dead. Take care therefore if you argue against him! He has every advantage, being scientifically trained and a medical doctor. He said with confidence, "Jesus Christ rose from the dead." *Resurrection reality* is established by the one who reported it.

The Tomb

When you begin to read Luke 24, you find already in the second verse that the stone was rolled away from the sepulcher. It was not of any concern as to how the stone was rolled away. The fact is simply stated. When women came to the tomb, they found the stone rolled away from the sepulcher. There it was. The door of the sepulcher was open for all to see. The tomb was empty! The women who came and found the stone rolled away and the tomb empty had come with their spices and ointments to honor the dead. They entered it and found not the body of the Lord Jesus. The object of their mission was never fulfilled.

But the stone was rolled away and the tomb was empty for all to see. *Resurrection reality* is established by the empty tomb.

The Witnesses

The doctor did not stop with the empty tomb. He brought forth the witnesses. Who were they? First were the two men in shining garments who said, "Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." He is not here but He is risen! Remember! Two men in shining garments witnessed to the resurrection.

The women—who were they? They were Mary Magdalene, Joanna, Mary the mother of James, and "other women that were with them, which told these things unto the apostles." Some were named; some unnamed. You see them—frightened, startled, excited, bursting with news. He is risen! The tomb is empty!

Peter, curious Peter, struck out for the sepulcher and ran to it, looked in, saw the linen clothes laid by themselves,

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and departed, wondering within himself at that which had come to pass. Later in verse 34 the report is given that Peter saw the risen Lord. He saw the empty tomb. He saw the risen Lord.

It was the men. It was the women. It was Peter. It was Cleopas and his companion journeying by foot to Emmaus and discussing the events of recent days when One joined them and walked along inquiring of their sorrow. By the discussion between them He learned that one, Jesus of Nazareth, had been crucified, had been buried, and now certain women had been to the tomb and reported that He had risen from the dead. It was only in the breaking of bread in the home at Emmaus that Cleopas and his companion knew Him and He vanished out of their sight.

The eleven also were witnesses. Cleopas and his companion hurried back to Jerusalem, found the eleven and others who reported, "The Lord is risen indeed, and hath appeared to Simon." They told and told again their experience of meeting the Master and that in the breaking of bread they had recognized Him.

You have them: witnesses of heaven and earth, men of integrity, women of integrity, named, who say, "He is risen from the dead." *Resurrection reality* is established by faithful witnesses.

The Master

But this was not all; there was the Master Himself. He came to them while they were recounting the experiences of the day. He stood among them and said, "Peace be unto you." Here was proof positive, for the One who was crucified had risen from the dead and stood before them. He showed them His hands and feet and said, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have." But while they were still doubting that this could possibly be the Lord and Savior, He asked for a piece of broiled fish and honeycomb and ate it before them. Jesus Christ, Himself, the Master, stood among them, spoke peace to them, showed them that it was the same body in which He was crucified—that He arose from the dead. *Resurrection reality* is established as the writer sets before us the Master Himself.

The Message

Luke did not stop with the empty tomb, with the witnesses, with the Master, but moved on to the message. From the mouth of Jesus he quoted it, "Thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations. . . ." Man is out of joint, out of step with the holy God. God provided the atonement when He graciously offered His own Son to be the sacrifice and Savior of man. By repentance and confession man who is out of step with God can find forgiveness and remission of sins. He died to atone for our sins. He rose for our justification. God has set aside in Christ the sentence of death that hangs over all mankind. We have a living Savior. *Resurrection reality* is established in the work of grace which makes sons of God out of be-

lievers of all nations.

The arguments for *resurrection reality* have been set in array. The author, a scientific man, would hardly have been duped when the witness came that the tomb was empty. He would have gone and investigated. No doubt he did. He could have talked with the women who were there. No doubt he did. He could have talked with Peter, Cleopas and his companion. No doubt he did. The witnesses said the tomb was empty. They reported that the Master had stood among them with peace, had shown them His hands and feet, had eaten. Here was one who died and rose again so that repentance and remission of sins might be preached to all nations. We accept the record as true. "He is not here; He is risen." Amen.

What Is God Like?

By James Payne

John tells us that God expressed Himself through Jesus. We can and do say that God is like Jesus. Jesus who eternally existed in the most intimate relationship to God became a human being and lived among us. In Him, John says, we see God.

John's witness to this God image is selective and pointed. He changed my concept of God. John starts His work of miracles at a common unimportant wedding feast at Cana of Galilee. Jesus saved the bridegroom lifelong humiliation by turning the water into wine. John says, God cares for the ordinary joys of life. He desires that my life be full.

The very next incident related by John is the scandal at the temple. In zeal and determination Jesus, whip in hand, scattered the sheep, cattle, and men in the court of the Gentiles. God has no joy in form without spirit. Revolution is preferred to injustice and hypocrisy.

John, as though these two incidents were not radical enough, added an even more radical one to the beginning of his Gospel. Jesus, a Jew and a perfectly righteous man, sat alone by the well talking not only to a Samaritan woman, but to a woman of ill repute even in her own village. No Jew would talk to a Samaritan.

Besides, these three radical incidents, John includes in his first five chapters the secret night meeting of Jesus and a member of the Sanhedrin, the coming to Him of an official of Rome, plus the deliberate breaking of the Sabbath while at Jerusalem. Apparently God accepts no barriers. It would have been impossible for John to have given us a more radical picture of God.

John says unless we believe in Jesus we are condemned. We must believe that God is like Jesus, that Jesus really knew and revealed God, and that life for us depends upon a complete surrender to His life and teaching. I believe, in essence, He said, as He was in the world, so are we in the world.

From My Easter Meditations

By John F. Murray

Could our predicament be that we want a glorious resurrection life without the cross?

If we accept the cross, we must forgive those who wrong us, as Jesus said from the cross, "Father, forgive them; for they know not what they do." But alas, vengeance is so sweet. Isn't it?

If we accept the cross, we must offer to others the plan of salvation and the hope of heaven, as Jesus did to the dying thief when He said, "Today shalt thou be with me in paradise." But alas, we have so many needs and pains of our own. Don't we?

If we accept the cross, we must entrust to others the responsibility of doing those things which we can't do ourselves, as Jesus did to John, "Woman, behold thy son! . . . Behold thy mother!" But alas, we can do everything so much better than anyone else. Can't we?

If we accept the cross, we must become involved in the sins and cares of others to the point where we may at times feel rejected and shunned, as Jesus who cried from the cross, "My God, my God, why hast thou forsaken me?" But alas, we can't risk our "good name." Can we?

If we accept the cross, we must feel and acknowledge our own need; as Jesus said, "I thirst." But alas, we are self-sufficient, self-made men. Aren't we?

If we accept the cross, we must do the will of God for our lives and not shirk our duty until it is finished, as Jesus could say, "It is finished." But alas, we can't bear such responsibility. Can we?

If we accept the cross, it means that after we have done our best in the face of opposition, we must commit ourselves to Him that judges righteously, as Jesus said, "Father, into thy hands I commend my spirit." But alas, we can't afford to let someone else have the last word. Can we?

We want the dynamic power of the resurrection in our lives and in the church's program and organizations. But can't we have it without a personal cross like His? Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it" (Lk. 9:23, 24).

We want the new life of the resurrection. But can't we bypass the cross? The Bible says, "He humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and

given him a name which is above every name: that at the name of Jesus *every* knee should bow . . . and that *every* tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:8-11).

Yes, we want the new life and the dynamic power of the resurrection. Yet there is no resurrection without the cross. Can we bear that cross where *we* must forgive; where *we* must share unselfishly our blessings; where in humility *we* must risk feeling rejected; where *we* must acknowledge our needs; where *we* must accept responsibility to the finish; where *we* must leave the last word to the Father?

What does it take to bear such a cross? It takes a night of prayer where we pray in agony and earnestness until we can say in all honesty, "Not my will, but thine, be done." We, like Jesus, must first make a Gethsemane commitment, for to bear the cross demands obedience, not lip service. And then as we go forth bearing the cross, a new, dynamic life shall be quickened in us by the power of His Spirit. You see, there is no real resurrection life without the cross.

Helpless Saviour!

By Willis L. Breckbill

A drowning person is difficult to save. I have never seen this but heard lifeguards explain that a man who is drowning becomes very vicious. He wants to save himself. If the rescuer gets near and does not know the proper method, he can easily be drowned. Then the drowning person is without hope.

If the person who is drowning could collect enough sense to trust himself completely to the rescuer, he could easily be saved. The lifeguard has been trained and knows the hold that is proper and the stroke that is effective in bringing the man to the shore safely.

Jesus is able to save anyone who trusts in Him. But when we struggle to save ourselves, we prohibit His proper hold on us. He cannot save us until we trust ourselves to Him without struggle. "And to one who does not work but trusts him who justifies the ungodly, his faith is reckoned as righteousness" (Rom. 4:5; RSV).

John F. Murray is from Kouts, Ind.

The Way of Self-Exposure (I)

By Jacob Loewen

Mrs. Woodrum, a widow of fifty-five, jumped to her death early one morning from her twelfth floor apartment on Chicago's north side. Just before she jumped, she saw the janitor working on the balcony across the court in the next wing of the building. Mrs. Woodrum waved to him and smiled, and he smiled and waved back. When he turned his back, she jumped.

On her orderly desk, Mrs. Woodrum left this note, "I can't stand one more day of this loneliness. No sound from my telephone. No mail in my box. No friends!" Mrs. Jenkins, another widow, lived on the same floor of the same large city apartment building. She told reporters, "I wish I had known she was lonely; I could have called on her. We could have been friends."¹

Sociologists and psychologists of our Western culture have noted the increase of social distance that is accompanying rapid urbanization. When men and women move to the large urban centers, they leave behind the familiarity of the rural areas. They often feel lost and alone in the impersonal city, but mask their insecurities with an aloof conventional smile, not realizing that the one at whom they flash this smile also wears a mask to cover the same insecurities.

In counseling with college students I've often seen a student poke his head into the office door, and ask with a broad smile, "Are you very busy?" I then say, "No, not especially. Come on in." Still smiling he enters. As he steps in, I suggest, "Would you want to kick that door a bit?" He pushes the door and watches the fall of the latch. The moment he sees the door lock, he often drops his mask. In the four steps from the door to the chair beside my desk, he may even have changed from smiling to bitter weeping.

I've been more startled to learn how soon children learn to use their mask. My son is in first grade with another boy whose father was recently killed in a tractor accident. Billy prayed for him every day after that. About the same time our family decided to be especially sensitive to the Holy Spirit in witnessing and sharing our lives with others.

Billy also tried. One night he could hardly wait for table prayers to finish to share his experience. As he'd been walking down the stairs after school with the boy who'd lost his father, he'd decided to witness to him; so he asked, "How are you getting along?" The boy smiled and said, "Fine, just fine." Billy continued "Do you know I've been praying for you every day since your daddy got killed?" The other little fellow grabbed his hand and took him behind the school building. "That was a lie when I said things

are going fine; they are not fine. We are having trouble with the cows and with the machines. My mother doesn't know what to do. But I didn't know that you were praying for me."

Religious Distance

We also practice religious distance. The *New Testament in Modern English*² renders the description of the Pharisees as men who ordered their lives "with an eye to effect." And we must honestly admit that not only the Pharisees, the hypocrites of the past, but also modern people of every stripe of theological background are deeply involved in social and religious distance and calculated effect. Often this invades our testimony meetings where instead of giving an open witness of our experience with God, we use clichés, pious jargon, and Protestant Latin, to impress people.

We also produce religious distance by institutionalizing or professionalizing our witness. We witness when we are in front of a Sunday school class, a congregation, or some organized group. We read the Bible and pray at our campus Bible study, but outside these formal and scheduled settings we aren't able to talk about our Christian experience.

I saw this recently at a retreat of high school young people. There we attempted to analyze our spiritual condition by discovering the differences between the ideal we professed and the reality we were living. I made a startling discovery, one that has affected my own homelife. In the course of the discussion of "knowing and becoming known," we had to face the problems of our homes, and some asserted that their parents never spoke to them about the Word of God except during family devotions or while meting out discipline. I was convinced this was a glaring overstatement until I polled my college faculty colleagues and found that many of them could recall no instances in which their parents had spoken to them about the gospel outside of formal settings such as devotions or disciplinary encounters. This led us to check on the use of the Scriptures in our own home, and to our shame we found the indictment was far more true than we dared to admit; we also were using the Bible as a "whip" for our own teenagers.

The way of the mask, of course, is the way of compartmentalization, where we have a church life and an everyday life, a life of reality at home and the way of the facade in public, a way revealed through a youngster's passionate plea to his missionary mother—"Mother, when you're at home, why can't you be the way you are among people?"

This matter of masking, of hypocrisy, even invades our intimate experiences with God. In the high school retreat we were trying to share some of our common difficulties in living our faith. A high schooler confessed, "I haven't been a Christian very long, and I have trouble with my temper

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on the basketball floor. Sometimes I say things I shouldn't say." Moments later, when one of the girls burst out in tears and cried, "I get so angry that I swear at my mother," this senior blurted out, "That's exactly what I meant—I swear on the basketball floor." Until it is "socially acceptable," we are afraid to admit totally how far we are from our ideal. So we mask the truth even in the act of confessing to God.

Nor is the mask just a modern phenomenon. When God looked for Adam and Eve after they had disobeyed His command, He found them making aprons of fig leaves—a first mask to cover human experience. Cain hid behind ambiguity when God asked him, "Where is thy brother?" and he countered, "Am I my brother's keeper?"

Divine Example

"And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father" (Jn. 1:14). In these unassuming words, John the apostle begins his witness about God identifying with men. But before we reach the end of John's account of "the Christ in human flesh," we learn that this incarnation is only a beginning, a pattern, an example of a chain of becoming flesh. "As my Father hath sent me, even so send I you" (Jn. 20:21).

If Christ crossed the infinite-finite barrier to translate the truth of God into a form intelligible to men, Christ's disciples are sent to translate this truth across the cultural and social barriers that separate men. If God had to become man to become intelligible to the human race, it stands to reason that finite men will have to "become men" in other cultures if their experience of God is to become intelligible to such different cultures.

The possibility of such a cross-cultural identification was demonstrated when Christ Jesus was born of a woman; and the basis for it was provided by the death of Christ. Writing to the Ephesians Paul says, "But now, through the blood of Christ, you who were once outside the pale are with us inside the circle of God's love and purpose. For Christ is our living peace. He has made a unity of the conflicting elements of Jew and Gentile by breaking down the barrier which lay between us. By his sacrifice he removed the hostility of the Law, with all its commandments and rules, and made in himself out of the two, Jew and Gentile, one new man, thus producing peace. For he reconciled both to God by the sacrifice of one body on the cross, and by this act made utterly irrelevant the antagonism between them."³

Though man has persistently tried to hide himself from God, God has been trying to reveal Himself to man. Finally, in the incarnation God entered the human setting; He accepted human limitations so that He could "feel" with men and become their sympathetic high priest. One of the valuable features of the Bible is that it accepted man in his weaknesses and speaks of the men of God not as perfect, but as those being perfected. It recounts their sins as faithfully as their accomplishments. Paul was so deeply aware of his past as a persecutor, a blasphemer, and a reviler, that he accepted his accomplishments entirely as the grace of God

working in him. James puts forth the passionate plea that men should be open with one another, for in openness there is growing wholeness. "Confess your sins to one another, and pray for one another, that you may be healed."⁴

1. Eugenia Price, *Woman to Woman* (Grand Rapids: Zondervan Publishing House, 1959), p. 159.

2. Matt. 23:5 (J. B. Phillips).

3. Eph. 2:13-16 (From *The New Testament in Modern English*, © J. B. Phillips, 1958. Used by permission of The Macmillan Company).

4. Jas. 5:16 (RSV).

Christ on the Street

By Dan Harman

In a large city in central Europe is a small church, right down in the center of town. Few people attend it and the only thing special about the church is a statue.

It's a large marble statue of Christ with His arms outstretched, appealing for people to follow Him.

Several years ago a fire broke out in the small church in the middle of the night and burned a large portion of the structure to the ground.

In the days that followed, members of the congregations helped to get the church back into order, donating time after work and on weekends.

While the erection of the new building took place, the workers gently moved the beautiful statue out to the sidewalk so as not to damage it.

The first morning after the statue was moved to the sidewalk the workers noticed several people stop to admire it.

In the days that followed the crowds that passed the building seemed always to slow down and stop for a moment before the statue.

By the time the building was completed and the pedestal was readied for the statue to be placed again in the front of the sanctuary, the congregation had its second thoughts about it.

They figured that in the two months the statue was on the street, more people saw it and appreciated it and were reminded of Christ in the midst of the daily routine than before. It would be a shame to hide it in a building. In that short time more people had been inspired by the outstretched arms of Christ than had attended the services of the church in the past ten years.

The workers made a little garden just to the side of the front of the church. There they placed the statue, in full view of the multitudes who passed the church daily.

Now in that big city that small church ministers to people through the Christ who has gone from the church building out into the street where people live.

Kind of makes you wonder, doesn't it, about all the work and money and energy we expend within the walls of the church? All the time Jesus seems to call us to "Go make disciples."

The Victorious Man

By David Eshleman

Romans 8

Victory is something we all desire. No basketball team likes to lose a game. But when two teams meet, it usually means defeat for one.

In life we are engaged in a conflict, a warfare, against a great enemy, greater than any athletic team or earthly foe can offer. We are in conflict with Satan, the prince and power of the air, the ruler of this present evil world. Our enemy is out to score on the win column.

Furthermore this conflict is not over in two or three hours. It is a conflict that lasts for life.

With such a great enemy and such a long conflict, how can we be victorious men? Paul finds the secret of living a triumphant life, namely, to allow the Holy Spirit to control his life. There are three phases of the Spirit's operation in this chapter that will enable us to be victorious men.

I. The Holy Spirit Frees Us

The story is told how in the days of slavery an unusually big, husky, broad-shouldered, young slave was at the auction block. The bidding reached an enormous sum before the slave was sold. The young man dreaded to meet his new master, for he realized he could never pay him back by working from sunup to sundown the rest of his life. As the master approached him, he sensed his troubled look and greeted him with the words: "I have bought you to set you free."

The law of life has set us free from the law of sin and death. Verse 2. Jesus bought us at Calvary by paying for us with His blood. The young slave, upon hearing that he was bought to be set free, fell at his master's feet and said, "I'll serve you as long as I live."

This needs to be our response to the Lord Jesus when we experience the freedom He gives us through His Spirit. The hymn writer expresses it when he says, Such love "demands my soul, my life, my all."

Freedom removes fear. While in the slavery of sin we lived in fear. Freedom in Christ means we have the Spirit of adoption so that we can say with a full heart, "Father, my Father." We are adopted into the very family of God. Verses 14-16. We are not under condemnation. Verse 1.

Fear is one of man's greatest sins. Faith drives away fear. A boy was visiting a neighbor and stayed until overtaken by night. He was frightened, but as he peered in the direction of home, his face brightened and he exclaimed, "Now I am not afraid." "Why?" asked the neighbor. "Because I see a lantern shining and that means my brother is coming

for me and I'll not be afraid when I hold his hand." God has sent Jesus, our Elder Brother, the Light of the world, and our fears vanish when we walk home with Him.

II. The Holy Spirit Guides Us

The second operation of the Spirit which is necessary for victorious living is the guidance of the Spirit. After a prisoner is freed, he needs guidance to prevent him from becoming captive to his evil desires.

There is a guide in the desert of Arabia who is said never to lose his way. He carries in his breast a homing pigeon with a very fine cord attached to his leg. When in any doubt as to which path to take, the guide throws the bird in the air. They call the guide the dove man. The Holy Spirit, the heavenly dove, is willing and able to lead us if we will only allow Him to do so.

The Holy Spirit guides us through suffering. Verses 17b, 18. The devil is especially busy during times of suffering. He wants us to turn our backs on God. For the Christian, suffering is an opportune time to grow. Suffering produces the quality of endurance so necessary for a victorious man. Jas. 1:2-4. Paul's desire in life was to know Jesus Christ and "the fellowship of his sufferings" (Phil. 3:10). It is not pleasant to the flesh to suffer, but the Holy Spirit shall sustain us until we are victorious men.

The Spirit is our constant companion, dwelling in us (verse 9) and leading us (verse 14); so everything that happens in our life fits into a pattern for good (verse 28).

III. The Holy Spirit Empowers Us

We like to see power in action. God has given us access to more power than we can use.

We have power through prayer. Verses 26, 27. Frequently in my life I do not know the perfect will of God. The Holy Spirit dwelling in me knows God's will and intercedes for me.

With God's Spirit dwelling in us, working with us, interceding for us to the heavenly Father, we can't help being victorious men.

We are empowered with resurrection power. Verse 11. I am thrilled to think that the same Spirit that raised Jesus from the dark tomb is living in me. If ever there was a time when the Spirit's power was tested, it was when Jesus was in the tomb. Is it any wonder Paul says that his desire is to know Jesus Christ and the power of His resurrection? Phil. 3:10.

Are you allowing the resurrection power to flow through your mind and will so that you can be a victorious man?

Understanding the Spirit

By B. Charles Hostetter

Several summers ago some lady schoolteachers who are friends of ours took a trip. One evening they came upon a stalled car on a lonely highway in a very sparsely settled area. Something within them warned them to be cautious. They stopped, but not too near the car. A man stepped from the driver's seat and called saying he couldn't start his car. He asked them to give him a little push with their car. Then he returned to his seat to await their help.

However, the girls had an inward fear. Instead of obeying his appeal and getting bumper to bumper, they hurried past. The man was not alone. As soon as the driver realized what the girls were doing, he started his car and chased them for thirty miles. During the pursuit, they didn't pass a car or a house. Since the girls had the better car, they kept ahead and finally the outlaws gave up the chase.

What was it that caused these Christian girls to sense this unexpected danger? Who warned them that these thugs were laying for them with evil intentions, perhaps even to take their lives? It was God the Holy Spirit with these young ladies who gave them the premonition of danger. The Bible says, "*The angel of the Lord encampeth round about them that fear him, and delivereth them*" (Ps. 34:7). God's agent today, to warn and protect His faithful followers, is the Holy Spirit.

The Spirit Guides

Time and time again in my life and in our family, there were important decisions to make. There was often a lot at stake, sometimes our future. After much prayer, counseling, and searching, suddenly we knew the way to go. So without hesitancy or fear, we took a course of action and had the confidence that it was the will of God. What was a real problem before, now was solved; and real peace and assurance flooded our lives.

Who or what made the difference? Was it self-confidence? Was it a leap in the dark? Was it a surrendering to fate? Was it intuition? No, it was the divine Holy Spirit making known the plan of God to His children. The Bible says, "*The steps of a good man are ordered by the Lord: and he delighteth in his way*" (Ps. 37:23). Again, "*For this God is our God for ever and ever: he will be our guide even unto death*" (Ps. 48:14). Thank God for the blessed Holy Spirit who guides and protects the followers of the Lord.

The Spirit Convicts

Recently a talented and stalwart young man gripped my hand and said, "Thanks, pastor." Then he went on to tell me how he was riding along in his car one Sunday and

was listening to this program, *The Mennonite Hour*. He became very miserable, because he realized he was a sinner. Right there in his car he gave his heart to Christ, and peace and joy flooded his soul.

Who or what made this man feel guilty of his sins? Who or what spoke to this man's heart in such a way that when he yielded, it transformed his life? Why, it was the Holy Spirit dealing with him. God through His Spirit was making this man aware that he was spiritually lost and doomed in his present condition. When he yielded to the voice of the Spirit, great peace and happiness came into his life. Jesus tells us that this is another function of the Holy Spirit. "*He will reprove the world of sin, and of righteousness, and of judgment*" (Jn. 16:8).

Who or what is the Holy Spirit that warns Christ's followers of danger; that guides their lives into the will of God; that convicts and warns of sin? It is our purpose in this series of messages to learn about the person and work of God's Spirit.

One of the most important doctrines in the Bible for the Christian church is that of the Holy Spirit. Yet it is neglected by many church members and they know little or nothing about it. This is one of the reasons why many so-called Christians are defeated in their spiritual lives and why many churches are powerless and ineffective. This is the dispensation of the Holy Spirit. Not until we have a correct understanding of this, and a surrender to God's program through the Spirit, will we have strong and healthy spiritual lives and churches.

The Spirit Is a Person

One of the first and important truths to learn about the Holy Spirit is that He is a person. Many speak of Him as "it." They think of the Spirit as merely an intangible influence. He is referred to as a mysterious phantom or an invisible ghost. So they ignore the Bible teaching about the Holy Spirit and regard anyone interested in Him as a mystic, or a bit psychic.

The Scriptures, both of the Old and New Testament, always refer to the Holy Spirit as a person. He is the third person of the Trinity and is distinguished from the Father and the Son. He possesses the characteristics of personality. The Bible speaks of the Holy Spirit as having intelligence, emotion, and volition.

Jesus says that the Holy Spirit will teach us about spiritual things and will guide us into truth. Jn. 14:26; 16:13. He also wants to empower us, fill us, and speak through us. Dr. Walter Wilson says, "We read about the love of the Spirit in Rom. 15:30, and love comes only from a person. We read about the comfort of the Spirit in Acts

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9:31, and comfort comes from a loving heart. We read about the fellowship of the Spirit in Phil. 2:1, and we have fellowship only with those with whom we have interchange of thoughts and affections. No one but a person would have this."

The Bible also reveals that the Holy Spirit is treated like a person. One can grieve Him (Eph. 4:30), or resist Him (Acts 7:51), or lie to Him (Acts 5:3), or blaspheme against Him (Mt. 12:31).

Not Mere Influence

I suppose many people think of the Holy Spirit as an influence rather than a person because He is in an invisible form and not in a physical body. But we must remember that one's physical form is only the channel of his personality. We use our bodies as a way to express our real selves. As William Colman says, the physical body is the "medium through which the person gets out to the world and the world gets in to him. The body may collapse without harming the person. Death is but the person moving out of the body."

The Holy Spirit is not only a person, but a divine person. He is eternal (Heb. 9:14); He is all-powerful, or omnipotent. (Lk. 1:35); He is everywhere present or omnipresent (Ps. 139:7-10); and He is all-knowing, or omniscient (Jn. 14:26). In other words, the Holy Spirit, who is with us in person today, is none other than God the Spirit.

You may ask, "Why is it so important to believe that the Holy Spirit is a divine person? Aren't you overstating the case in giving the doctrine of the Holy Spirit such priority?" No, I think it's impossible to exaggerate its importance. It will make a world of difference in one's life if he believes that God Almighty in the person of the Spirit is guiding, guarding, keeping, and loving him, rather than an indefinable phantom or influence.

George Washington, our first president, died about one hundred and fifty years ago. In a sense his influence is still with us. But his intangible influence is of little help to me today in times of danger, or in solving problems in this twentieth century. But if George Washington were living and were my constant companion, then his protection, counsel, and influence would be most meaningful to me.

Let's go back to my beginning illustration. In one sense the schoolteachers were living under the influence and protection of our national government, but it helped little at the time outlaws were endangering them. But to have the real God with them, in the person of the Spirit, surely did help. The difference between the two protections was as far apart as day and night.

Sent for You

Just before Jesus left this world He told the disciples, "It is expedient for you that I go away: for if I go not away, the Comforter [or Holy Spirit] will not come unto you; but if I depart, I will send him unto you" (Jn. 16:7). Do you believe, friend, that Jesus sent the divine Spirit as He promised? If you do, then you will know that God is with you to protect, guide, help, and use you.

By Gimmicks or by Giving?

By J. D. Graber

"The colder a church gets," said Billy Sunday, "the more ice cream it takes to run it." What he meant was that when a church begins to depend on gimmicks, whether it be bazaars, white elephant sales, raffles, or what not, she may succeed in raising money, but as the money receipts go up, her spiritual temperature goes down.

A nationwide lottery has been decided on by the Danish Baptist Union in an attempt to make up a sizable deficit in their mission budget. The plan calls for the printing of 50,000 tickets to be sold for 2 kroner each. The winning ticket holder is to receive a trip to Africa. So reports the European Baptist Press Service.

"Foreign missions by a foreign method" is one Baptist writer's comment on the decision of the Danish Baptist group to raise mission support through a lottery. An editorial in *Hayahad*, the official organ of the Baptist Convention in Israel, comments further: "It is difficult for us to see how any church group can ask God's blessing on their recourse to gambling to finance the work of His kingdom. Symptomatic of the age, the most depraved form of materialism—the desire to get something for nothing—has now infiltrated the Baptist ranks. . . . A high or noble motive does not sanctify unworthy practices."

Giving is worship. The Lord does not need our money, but He needs and longs for our selves. The Apostle Paul complimented the Corinthians for their liberality and uncovered their motivation when he said, "... [they] first gave their own selves to the Lord" (2 Cor. 8:5). Stewardship of money only can be a mere attempt to bribe God. If we give Him a tenth, He ought to be satisfied and leave us alone while we do with the rest of our income and the rest of our lives as we please. Truly, as the poet said, "The gift without the giver is bare."

Saving our own souls is not enough. The purposes of Christ for His church are redemptive. The first step is to come to saving faith ourselves. But if our concern then stops there, we will be in danger of losing our own salvation. To be identified with Christ must mean being identified with His mission—with His passion to redeem all men.

Dedication and self-giving are the key words that describe our relation to Christ. Merely giving money is shabby. Trying to find easy or painless ways of giving money to the church is still worse. That is why money-raising gimmicks for missions can be an abomination. They may do for children but never for mature and dedicated disciples.

CHURCH NEWS



Goshen College

On Tour This Spring

The 57-voice A Cappella Choir will present a program of sacred choral music at churches in Ohio, Pennsylvania, Virginia, and Indiana during Goshen College's 11-day spring recess.

Highlight of this year's tour program will be an introduction by the choir to the hymns in the new hymnal, to be published by the Mennonite Church in 1969. The choir will have in its repertory nine hymns for this purpose.

Beginning the tour on Mar. 24, the choir will travel more than 1,900 miles. Its director is Dwight E. Weldy, professor of music.

Itinerary

The itinerary is:

- Mar. 24 . . Neil Avenue Mennonite Church, Columbus, Ohio
- Mar. 25 . . Walnut Creek Mennonite Church, Walnut Creek, Ohio
- Mar. 26 . . Leetonia Mennonite Church, Leetonia, Ohio
- Mar. 26 . . Market Street Mennonite Church, Scottsdale, Pa.
- Mar. 27 . . Salford Mennonite Church, Harleysville, Pa.
- Mar. 28 . . Christopher Dock High School, Lansdale, Pa. (chapel)
- Mar. 28 . . Blooming Glen Mennonite Church, Blooming Glen, Pa.
- Mar. 29 . . Akron Mennonite Church, Akron, Pa.
- Mar. 30 . . Eastern Mennonite College, Harrisonburg, Va.
- Mar. 31 . . Maple Grove Mennonite Church, Belleville, Pa.

- Apr. 1 . . Hartville Mennonite Church, Hartville, Ohio
- Apr. 2 . . Bethel Mennonite Church, Wadsworth, Ohio
- Apr. 2 . . Central Christian High School, Kidron, Ohio
- Apr. 3 . . Central Christian High School, Kidron, Ohio (chapel)
- Apr. 3 . . North Leo Mennonite Church, Leo, Ind.

In addition, the choir will also present its tour program at Prairie Street Mennonite Church, Elkhart, and at the College Union Auditorium on Sunday, Apr. 9.

Thirty-four Ministers

Thirty-four ministers from seven states and one province of Canada took part in the 16th annual ministers' school at Goshen College Biblical Seminary, Goshen, Ind., Feb. 7-24.

Held each winter, the school is an opportunity for ministers to study intensively biblical teachings, doctrinal issues, and church concerns of the present day.

Director of the three-week school was J. C. Wenger, of the Biblical Seminary faculty. Among the courses the ministers studied were the first three chapters of the Book of Romans, selected portions of the Books of the Prophets, sermon building, biblical nonresistance, and American Mennonite history.

In addition to the courses, Melvin Gingerich, archivist for the Mennonite Church and a leader in Mennonite historical research, gave the 1967 Conrad Grebel Lectures, "The Christian and Revolution."

Tuition at the school is free. This year, as in past years, board and room was at

a nominal charge. Sessions met Tuesdays through Fridays so that ministers could return home for weekends if they desired.

The next ministers' school at Goshen College is set for Feb. 6-23, 1968.

Graduate Seminar at Pacific College

The fourth annual summer seminar for Mennonite graduate students will be held Aug. 21 to Sept. 1 on the campus of Pacific College, Fresno, Calif. To make it easier for students from the west coast to participate, sponsors decided to hold the seminar on a campus in California.

The staff of the seminar will also include members of Mennonite faculties on the west coast, although certain staff members who have been with the seminar from the beginning will again share in it.

William Klassen will co-direct the seminar with John E. Toews of Pacific College. Klassen is professor of New Testament at the Associated Mennonite Seminaries, Elkhart, Ind. In addition to assisting in the administration, he will also lead studies on Galatians.

John Howard Yoder, professor of theology at the Associated Mennonite Seminaries, will again lead graduate students in discussions in theology. Millard Lind, professor of Old Testament at the Associated Mennonite Seminaries, will present the Old Testament studies.

Toews, who will co-direct the seminar, is professor of Bible at Pacific College. Both he and Peter J. Klassen, professor of history at Pacific, participated in the seminar last year. Other lecturers from Pacific who will participate in the program are John H. Redekop, professor of political science, Abe Klassen, professor of theology, and Robert Vogt, who will lead some discussions on church renewal.

In addition to Pacific College staff members, Werner Pankratz, a Mennonite psychiatrist from Los Angeles, will present a lecture on the tension between Christian faith and a psychological view of man, and other resource persons from that region will be drawn in.

Graduate students will be asked to present papers which they may also have presented in classes in graduate school. In this way it is hoped that graduate students will be able to profit more directly from the method and content of theological thinking.

Theologians and churchmen from diverse traditions may be present so that the type of theological disputation common in the sixteenth century may also be experienced at Fresno.

The seminar will be sponsored by the

Student Services committees of the Mennonite, Mennonite Brethren, and General Conference Mennonite churches. Expenses are also partially underwritten by a grant from the Schowalter Foundation. Students who are interested in attending are encouraged to write John E. Toews, Pacific College, Fresno, Calif.

Travel Service to Open Office in Ephrata

Menno Travel Service will open a new office at 102 East Main St., Ephrata, Pa., on Apr. 1. The office will specialize in international travel, foreign independent travel, and vacation packages.

Other services will include passport and visa information, auto purchasing or rental, air and ship reservations, and tickets.

Richard Huneryager will assume management of the new office. Huneryager and his wife, Joan, spent three years, 1962-65, in the Netherlands with the Amsterdam Menno Travel Service agency. He is presently employed by a Philadelphia travel agency.

Black Rock Retreat

Church Camps

Arbutus Camp, June 19-24—Ages 9 & 10
Laurel Camp, June 26 to July 1—Ages 11 & 12

Oakwood Camp, July 3-8—Ages 11 & 12
Teen Villa Youth Camp, July 10-15—Ages 13 & 14

Youth Camp, July 17-22—Age 15 & up

Town & Country Camps for Mission and Church Camping

Camp Rocky Mount, July 31 to Aug. 5—Ages 9 & 10

Camp Deerlick, Aug. 7-12—Ages 11 & 12

Camp Eagle Rock, Aug. 14-19—Ages 13-16

Adult and Family Camps

Family Day, June 10 (Open house)

Christian Businessmen's Family Week, July 22-26

Single Women's Retreat, Aug. 23-27

Ministers' Retreat Aug. 28-30

Family & Music Camp, Sept. 3-5

Women's Retreat, Oct. 6 & 7

Send for brochure on camping details and special fee for mission children to: Black Rock Retreat, R. 1, Kirkwood, Pa., 17536. Phone: Kirkwood 529-2179.

Youth Work for Christ

Thirty-five of 200 congregations in Lancaster Conference have resulted from service and witness activities of Christian youth. Young people find opportunity to bear their witness through a wide variety of grass-roots ministries to the whole range of human needs. January reports to the VS—I-W Director of the Eastern Board at Salunga, Pa., reflect the wide range of activities undertaken. Some of the struggles and victories are seen in these quotations:

"On Christmas evening we went caroling with the young people from the church. . . . We bought three boxes of groceries for a family who lost their house and possessions by fire. We're praying that the fire won't discourage them."

"This month our unit invited the other people in our apartment house over for a New Year's party in an effort to become better acquainted."

"Some interesting discussions have arisen during our Bible studies. We've been discussing 'The Taste of New Wine.' We've been examining our lives more closely and are discovering that we really need a new kind of honesty."

"The local probation officer joined us one night in our 'Growth by Groups' and seemed to enjoy the privilege and the discussion."

"Many young people stop in evenings to play the guitar, chat, etc., and we've had some very meaningful discussions with them."

"The unit covenanted to spend more time visiting in the homes of community families."

"Mutual frustrations with fellow unit members reached climax. A more healthy atmosphere of openness followed the period of charges, confession, and forgiveness."

"On Sunday afternoon . . . the entire unit and nine other young people . . . went to Toulminville and knocked on about 200 doors in an effort to learn more about that community."

"Once in a while we have some time to fish a little."

"—gave us a test on the three chapters we have memorized to date."

"—discussed methods of preparing kale . . . Chinese cabbage, and turnip leaves."

"Approximately 18 attended the girls' club, and 14 the teen club; boys' club varies. The 'Heart to Heart' group has picked up."

"This was a month of many guests—two ladies from the YMCA, a family met on the 'Way' route, a former Vista volunteer, a young Lutheran couple who are joining our church, an Episcopal couple who were acquainted with the Mennonites, an ex-VS-er, and still more."

"We are continuing our discussion and prayer concerning the 'church' here in the city. We are thinking of directing our thrust toward the class of people we meet at the hospital."

Christopher Dock

The Christopher Dock Board of Trustees, Lansdale, Pa., has announced the election of two new members to the 1967-68 faculty. Elizabeth Hunsberger, Grantham, Pa., will teach health and physical



Salunga Orientation

The 20 persons attending the Voluntary Service and I-W orientation held at Eastern Board headquarters at Salunga, Pa., Feb. 10-12, were: for earning I-W: Daniel and Eunice (Moyer) Lehman, Chambersburg, Pa., assigned to Portland, Me.; Ernest Martin, Ephrata, Pa., and Daniel Wenger, Stevens, Pa., to Baltimore, Md.; Delbert Kautz, Manheim, Pa., to Philadelphia, Pa. For indefinite assignment: Dean Brown, Bloomsburg, Pa., Nelson Eugene Herr, Lancaster, Pa., Ivan N. Huber, East Earl, Pa., Fern Gerhart, Mt. Joy, Pa., Jay Elvin Huber, Conestoga, Pa., Barbara Shellenberger, Manheim, Pa., Daniel Scholl, Winfield, Pa., Mary J. Booth, Milton, Pa., David S. Smoker, Oxford, Pa., John S. Todd, Lancaster, Pa., Raymond L. High, Fredericksburg, Pa., and Ivan M. Redcay, Denver, Pa.

For Voluntary Service: Gladys Owens, Turbotville, Pa., to Camp Hebron; Jacob Brownsberger, Waverly, N.Y., and Doris Bieber, Watsonstown, Pa., to be assigned.

education next year. Miss Hunsberger is a 1966 graduate of Coshen College. Coming to the English department is Lois Ann Wenger, a 1967 graduate of Eastern Mennonite College, who will teach English I and II.

Seventeen Christopher Dock sophomores received citations for scoring in the top 10 percent in the National Education Development Test which was administered to 600,000 high-school sophomores in the nation. Christopher Dock sophomores took the NEDT exam.

John I. Smucker, Mennonite House of Friendship, New York City, was the guest speaker on campus for the Christian Life Emphasis Week, Feb. 13-17.

The Apr. 10 Parent-Teacher Meeting will feature John Snyder, Philadelphia, Pa., as the guest speaker for the evening topic of "A Program of Sex Education for the Home and School."

And Ye Visited Me

Through radio ministry and correspondence courses, Mennonite Broadcasts visits many of this world's sick and lonely people.

From New York, Mr. U. O. writes that he has been in the hospital 14 years and has no visitors. Even his family no longer come to see him. It's been four years since he last saw his son. And even longer since his wife last visited him. It's not difficult to see how much a radio fellowship could mean to this lonely man.

A patient in a mental hospital in Minnesota is a student in Mennonite Hour Home Bible Studies. He writes that he is deeply grateful for the MBI staff prayer for him.

Another student, Mrs. P. M., from the Dominican Republic, asks for prayer for her husband—and also for the mail situa-

tion where she lives. The latest Home Bible lessons she received took three months to get to her, and then her husband tore them up along with her New Testament. He resented the time she spent studying them.

A prisoner from Pennsylvania asks for prayer that his wife may find it in her heart to forgive him and to accept the new man that God has made him to be.

To be sick, lonely, imprisoned, misunderstood—these are difficult situations to endure. God has provided gospel broadcasts and literature to aid in ministering to the unique needs of these many "forgotten ones."

Ministerial Information Center

The recently authorized Ministerial Information Center has now been established and is ready for operation through the office of the Executive Secretary of Mennonite General Conference at Scottsdale, Pa.

The idea of an information center to help congregations secure the needed ministerial leadership, and to avoid seeming competition between congregations and conference districts, has been under consideration for several years. In its 1965 biennial session, the General Conference body authorized the establishment of a Ministerial Information Center to be under the office of the Executive Secretary of Mennonite General Conference.

The Ministerial Information Center is a resource to congregations and conferences in search of ministerial leadership. It will operate under the following guiding principles:

1. A file of persons available for a call to a pastoral assignment is maintained with necessary information and references concerning each.
2. The Information Center cooperates with bishops, overseers, district ministerial committees, and local congregational leaders who are responsible for securing ministerial leadership, by sharing from its files information on available personnel.
3. Persons desiring information from this office on available personnel are expected to work through regular channels of designated conference and congregational leadership.
4. A suggested list of procedures for congregations seeking ministerial leadership will be submitted when inquiries are made to the office and

names are released.

5. Proper courtesies will be observed in sharing information in order to avoid competition and embarrassment. Those receiving names from the Information Center will be expected to approach and negotiate with only one person at a time. Prior to any negotiations, they may confidentially explore with the director of the Information Center as many possibilities as available.
6. Carbon copies of all correspondence with the individuals whose names have been secured through the office of the Information Center are to be shared with the office. The office will also share copies of correspondence with responsible congregational and conference leaders involved in the explorations.
7. Information questionnaires for securing information for the Center are available from the office of the Executive Secretary of Mennonite General Conference, Mennonite Building, Scottsdale, Pa., 15683. District conference ministerial committees, bishops, or overseers may request copies.
8. Persons who fill out questionnaires will be considered by the office as available for service.

The help of the brotherhood is sought in assisting congregations who need ministerial leadership, and in seeking out leadership gifts within the church. If you know of ministers who might be available for a possible call to congregational leadership, or of persons who might be called by the church for pastoral leadership, please report them to your bishop or overseer, or to your district ministerial committee.

Missionaries of the Week



Harvey and Miriam Graber and family left Feb. 2 for Brazil where they will serve under the Mennonite Board of Missions, Elkhart, Ind.

Prior to this term of service Harvey was pastor of the Maple Grove Mennonite Church, Topeka, Ind. The Grabers have also served at Red Lake Indian School, Red Lake, Ont.

Harvey has attended Eastern Mennonite College and graduated from Goshen College and Goshen College Biblical Seminary. He is the son of John J. and Mattie Graber, Millersburg, Ind. Miriam's parents are Elam and Eliza Hochstetler, Goshen, Ind.

The Grabers have five children: Howard, 12; Merlin, 11; Millard, 10; Carol, 8; and Galen, 6.

Purchase Florida Camp Site

After nearly two years' search, the Southern Mennonite Camp Association, Inc., purchased an 82-acre site for a camp southeast of Brooksville, Fla., for \$42,000.

According to Martin W. Lehman, secretary of the association, the site has densely wooded areas with spreading oak, pine, sweet gum, and magnolia trees; vines, mosses, ferns; a bog, a stream, a steep slope to a lakefront; and a cleared level 20-acre field for a natural variety seldom seen in Florida.

SMCA began with five incorporators who are members of the Lancaster Menonite Conference. Today the association numbers 93 members from all five conferences with affiliated congregations in the Southeast. "Such interconference relationship," Lehman says, "should assure a facility useful and available to all of the Mennonites in this region."

The new camp will make possible an expanded youth camping program with an even more effective evangelistic thrust and Christian nurture ministry in the Southeast.

The board has appointed Olen Eicher to the solicitation of funds. Under Eicher's direction the association is trying to reach every member of the benefiting constituency.

Joins MCC Staff

Paul Longacre, presently associate director of Vietnam Christian Service, will assume administrative duties at Mennonite Central Committee, Akron offices on Aug. 1, 1967.

Longacre will be responsible for MCC programs in Hong Kong, Korea, Indonesia, Vietnam, India, Nepal, and Pakistan during the absence of Robert W. Miller.

Miller, director of Overseas Services, will be taking a one-year leave of absence for further study in international relations.

Longacre graduated from Goshen College, Goshen, Ind., in 1961. He then studied for two years at Goshen College Biblical Seminary. He and his family will be completing a three-year term of service in Vietnam.

New Broadcasts Released

Two new releases of Minute Broadcasts are being offered to all radio stations for public-service programming in the United States and Canada by Mennonite Broadcasts, Inc., Harrisonburg, Va.

Two discs of ten 60-second spots each are being offered to stations which will air them regularly. They are releases Nos. 5 and 6 in a series. Disc 5 is for women, disc 6 for men. New discs come out several times a year.

Productions include slice-of-life dialogs, humor, and human commentary. Each spot attempts to portray ideals for family living in a listenable way. Without denominational slant, each spot has an identification tag—"Produced by the Mennonite Church"—which can be omitted.

Mennonite Broadcasts, Inc., has pioneered in producing general-audience features with carefully researched religious content.

An Ohio program director says of Minute Broadcasts, "This is the type of public service that has been needed for a long time in religious spots. Especially the type of hard-hitting no-words-pulled scripts that have been occurring."

Mennonite Broadcasts, Inc., is the mass communications evangelism arm of the Mennonite Church. Other productions include The Mennonite Hour, Heart to Heart for homemakers, special seasonal broadcasts, and overseas programs in six languages.

Raise \$10,000 India Famine Relief

The Big Valley Relief Committee in the Belleville, Pa., area has set \$10,000 as its goal for India famine relief. Various churches in the community are joining hands this Easter in response to the great need in India.

Large parts of India are suffering from acute shortages of food. The famine is in part the failure of water. Monsoon rains

have failed three years in a row so that there were no crops and without crops, famine. Bihar, one of seven large states severely hit, is facing the worst food shortage in recorded history. An estimated 20 million children under 14 and pregnant and nursing mothers are in a specially vulnerable position.

Mennonite Central Committee is working in cooperation with the Mennonite Christian Service Fellowship of India and Mennonite and Brethren in Christ mission boards in providing emergency relief assistance.

Much of the aid will go to four different food distribution centers in Bihar operated by the Mennonite and Brethren in Christ churches. John Beachy reported from Bihar that feeding for 27,000 people each day, six days a week, began on Mar. 1. In the immediate mission area five food for work projects were employing 1,000 people. In March alone more than 200,000 pounds of rice and beans were shipped to India. More will be sent during 1967 to help alleviate the awful pangs of hunger.

Last year churches in the Big Valley contributed nearly \$7,000 to send 10 heifers to the Dominican Republic and for general relief in India and Vietnam.

FIELD NOTES

Bible school workshop at the Bay Shore Mennonite Church, Sarasota, Fla., Mar. 27, 28. Bro. C. F. Yake of Scottsdale, Pa., is the director of this workshop for the Bible school teachers of the Bay Shore, Tuttle Avenue, and Palm Grove churches.

Special Meetings: Millard Lind, Goshen, Ind., at Albany, Ore., Mar. 19-26. Harold Bauman, Goshen, Ind., at Prairie Street, Elkhart, Ind., Mar. 22-26. Donald E. Yoder, Phoenix, Ariz., at Santee Community, Santee, Calif., Mar. 19-24. Alvin Frey, Red Lake, Ont., at Howard-Miami, Kokomo, Ind., Mar. 19-26.

Gerald Studer, Scottsdale, Pa., at Orrville, Ohio, Mar. 19-23. William J. Stutzman, Shanesville, Ohio, at Mummaburg, Gettysburg, Pa., Mar. 19-26. Keith Esch, Laurelville Church Center, at Clarence Center, N.Y., Apr. 2-9. David Augsburg, Harrisonburg, Va., at South Flint, Flint, Mich., Mar. 29 to Apr. 2. Andrew Jantzi, Williamsville, N.Y., at Sharon, Plain City, Ohio, Apr. 23-30.

New members by baptism: twelve by baptism and three by confession of faith at Wooster, Ohio; eight at Crossroads

Bible Church, Gulfport, Miss.

The twenty-first annual Good Friday and Easter meeting will be held at the Pleasant View Church, Chambersburg, Pa., Mar. 24-26. Speakers include Paul Kratz, Staunton, Va.; Norman Bechtel, Spring City, Pa.; J. Otis Yoder, Harrisonburg, Va.; and Willis Troyer, La grange, Ind.

Canton Winter Bible School reunion at Camp Luz, Kidron, Ohio, Aug. 26. All former students and teachers and their families are welcome.

Among the collections of records recently accessioned by the Archives of the Mennonite Church, Goshen, Ind., were the David H. Hooley (1841-1916) diaries, the Joseph N. Byler (1895-1962) records, and the James Norman Kaufman (1880-1966) correspondence and papers. The Archives has now accessioned the private records of 356 persons.

Cecil and Margaret Ashley arrived in Brazil on Jan. 16 where they began their second term of missionary service under the Mennonite Board of Missions, Elkhart, Ind. The Ashleys serve in the Mennonite congregation in Lapa, Sao

Paulo, Brazil, which they were instrumental in founding. The Ashleys have one son, Marcos, 4.

Fred Stoffel, a Swiss medical doctor working with Vietnam Christian Service, is serving as physician for the Vietnamese government medical centers on Con Son Island approximately 150 miles south of Saigon. Four thousand prisoners in three camps and 3,000 soldiers and civil servants and their families lived on a Vietnamese prison island without benefit of a doctor's services until Stoffel's arrival.

Calendar

Mennonite Publication Board meeting, Elizabethtown, Pa., March 30 to April 1.
Ohio Mennonite Mission Board Annual Meeting, Orrville Mennonite Church, Orrville, Ohio, April 28-30.
Ohio & Eastern Mennonite Conference, Nelsonville, Pa., May 7-10.
Annual sessions of the Mennonite Conference of Ontario, Zurich, Ont., June 2, 3.
Pacific Coast Conference, June 8-11.
General Mission Board meeting, Hesston, Kan., June 22-25.
Virginia District Conference, EMC, Harrisonburg, Va., July 11-14.
Mennonite World Conference, Amsterdam, Holland, July 23-30.
Indiana-Michigan Conference, North Leo, Ind., Aug. 3-8.
Annual meeting, Iowa-Nebraska Conference, Iowa Mennonite School, Kalona, Iowa, Aug. 8-11. Sponsored by Lower Deer Creek congregation.
Allegheny Conference, Scottsdale, Pa., Aug. 10-12.
Mennonite General Conference, Franconia Conference, Aug. 19-24.
South Central Conference, Pleasant Valley, Harper, Kan., Sept. 8-10.
Illinois Mennonite Conference, Metamora, Ill., Sept. 16.
Board of Education, Eastern Mennonite College, Harrisonburg, Va., Oct. 20, 21.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

"Other Kinds of Conscientious Objectors" by J. Lawrence Burkholder (Feb. 21 issue), points up the need for more discussion among Mennonites on a kind of pacifism which is relevant to twentieth-century conflict situations. Individuals of many religious denominations maintain that war is an unacceptable method of resolving conflict and that superior methods can be devised. Accordingly some such persons are organizing community discussions which can eventually influence the efforts of their political representatives. Others, particularly in university communities, conduct research on the nature of conflict and prerequisites for its resolution in both international and domestic relationships.

In contrast there is the public image of the sons of Menno who quietly flee into the hospitals, administer relief to war victims (i.e., pick up the pieces after the bad guys make war), issue policy statements about pacifism, and in some uncanny manner avoid a mature citizen's responsibility of communicating with their representatives in the congress. It scarcely bears any resemblance to the forthrightness of their spiritual ancestor. Can we not transfer the conscientious objectors out of the

hospitals and into conflict situations? If it is possible to train young men to do their small part in making war, it should be possible to train their CO counterparts for some role in peacemaking or else in applying "preventive medicine" in situations which breed war.—Verle E. Headings, Ann Arbor, Mich.

I notice on your editorial page (Feb. 21 issue) a note on the Berlin Congress written by Donald R. Jacobs. He states that as far as he knows no Mennonites attended the first evangelical convention which was held in Edinburgh, Scotland, in 1910. J. S. Hartzler and J. S. Shoemaker, in *Among Missions in the Orient and Observations by the Way*, devote a whole chapter to their attendance at this meeting, June 14-24, 1910. It was called World's Missionary Conference. . . .—Mary J. Holsopple, Versailles, Mo.

I like your approach to the unfortunate situation referred to in the editorial of the Feb. 7 issue. No Christian wants to be critical of a good man's work. I am sure this is your attitude toward Mr. Graham. Your opening paragraph bears this out.

Like you, many of us do appreciate Billy Graham's ministry. He is reaching millions who would never be contacted otherwise. I trust that we can still bid him Godspeed in his proclamation of the gospel. It would indeed be a tragedy if his ministry should be hindered by what we feel is a serious indiscretion.

Church and the military forces are two separate entities. One of the problems of our missionaries in Saigon is to avoid identification with the war effort. This does not imply that our soldier friends are outside the pale of Christian faith. It does suggest extreme caution in dealing with a delicate situation.

I think your editorial made the Christian's position clear—and was presented in a constructive manner. Concerning the last paragraph, I entertain some reservations. The statement, "Chaplains are save for the conscience . . ." quoted from *Mennonite Brethren Herald*. I believe there is room for tolerance on this score. Probably the writer of that statement would agree with me. None of us would want to hear that all chaplains will be withdrawn from the armed forces. . . .—Elam B. Longenecker, Mannheim, Pa.

Your editorial, "Graham's Vietnam Visit," in the Feb. 7 issue, was timely and well said. This needed to be said, and we appreciate your saying it.—Arthur A. Voth, Akron, Pa.

Lawrence Burkholder's article on "Other Kinds of Conscientious Objectors" is a well-stated and thoughtful extension of Mennonite concern for freedom of conscience. Certainly the best foundation for objection to war is the way of love taught by the Prince of Peace. But those of us who are convinced of the rightness of biblical pacifism may also applaud when others demonstrate a conscience against a particular war or war in general—even if their motivation seems inferior.

Bro. Burkholder's proposal that Mennonites should officially urge a law broadening the definition of conscientious objection deserves strong support. Too often we take the attitude toward even one of our own young men that if he drinks, "runs around," or otherwise exhibits an unregenerate condition, he should have no option beyond induction into the military. It goes without saying that such behavior is to be deplored and the young man should benefit from the constant witness of Christian friends and the church. But it should also be recognized that even an unregenerate youth may hold sincere reservations about participation in organized killing. Failure to measure up to a certain orthodoxy ought not consign a man to the business of coerced murder. . . .—Gordon Zook, Bird in Hand, Pa.

I have observed that when the issue of clothing or rings, etc., is opened for discussion, there are many letters to the editor in response. These issues are close to us; we feel emotionally attached to them.

I would now like to plead that we make an effort to become emotionally attached to one other issue of our day—the suffering children of Vietnam. I would like to ask that each one of us read the article, "The Children of Vietnam," in the January issue of *Ramparts* magazine, and that we read it as if these were our own children. If we can become emotionally concerned about these suffering ones, we will indeed be moving toward the mind of Christ.—Earl Sears, Flanagan, Ill.

Thanks to the editor for his comments on "Graham's Vietnam Visit" in the editorial of the Feb. 7 *Gospel Herald*. We need more such forthright testimony. One could wish that the editorials of Feb. 21 were also as positive.

We always rejoice when Christ is preached and souls are saved, within the New Testament perspective, wherever, and by whomsoever, but not as He was misrepresented in Vietnam by Billy Graham and Cardinal Spellman.

Harold Bender delineates the nature of the church, as understood by the Anabaptists, in "Mennonite Origins in Europe": "holiness of life," "voluntary church membership," "believer's baptism," "instead of infant baptism, 'true brotherhood,' 'peace, love, and nonresistance,' 'separation of church and state,' and 'freedom of conscience.'" Neither politics, oaths, nor worldly pleasures are permitted in the New Testament.

Shall we continue in this faith and testimony, or shall there be a gradual shift into cooperation with Protestantism in evangelism and education, with an ultimate eclipse of the New Testament doctrines which have always distinguished true Mennonitism?

Mennonites are not Protestants, even so classified. They are Anabaptists. Their doctrinal formulations are as distinct today as they ever were. Personal exceptions among Protestants? Yes. But it is still true. In war, nationalism transcends church. Congressmen are nearly all professing Christians. Let us remain true to Christ and His gospel.—Shem Peachey, Quarryville, Pa.

I commend you for the article, "Other Kinds of Conscientious Objectors," by J. Lawrence Burkholder. The Mennonite Church is long overdue for breaking out of its self-imposed "moral" isolation. If she does not rise in support of others who abhor the brutalities of war, her witness will sound only the note of irrelevance.—Sam Steiner, North Lima, Ohio.

Regarding the article, "Population Control and World Hunger," by Vern Pheasant (Jan. 31 issue), I would like to suggest another means of "population control" which is equally as unibiblical as the one proposed in this article. This is euthanasia. Think of all the food that the unproductive portion of our population consumes. Think of the number of productive people at present tied up taking care of the above-mentioned unproductive population. Also think of the amount of money it takes to build and maintain institutions to care for these people. In other words, why don't we just think of ourselves?—Millie E. Brenneman, Staunton, Va.

Many dimensions of the editorial, "Berlin Congress of '68," deserve more discussion. For the historical record it should be pointed out that two Mennonite mission statesmen attended the World Missionary Conference at Edinburgh in 1910. J. S. Shoemaker, then secretary of the Mennonite Board of Missions and Charities, and J. S. Hartzler, member of the Missions Committee, stopped at Edinburgh en route to visiting the Mennonite mission in India. Their account of Edinburgh is still worth reading in their travelogue account—

Among Missions in the Orient and Observations by the Way, Scottsdale, 1912. There are many problems in connecting Edinburgh and Berlin. The former was a "World Missionary Conference." Calling it an "evangelical convention" may be confusing because of the many meanings of the word "evangelical." The historical setting and sponsorship are so different that both are distorted by too facile a parallel.—John A. Lapp, Harrisonburg, Va.

Workman, Keith and Linda (Chupp), Wooster, Ohio, first child, Daniel Keith, Feb. 26, 1967.
Yeager, Richard D. and Mary Ellen (Martin), Chambersburg, Pa., first child, Yvonne Melody, Feb. 6, 1967.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Beachy, Jesse and Ruth (Miller), Mt. Morris, Mich., fifth child, fourth son, David Allen, Mar. 2, 1967.

Blough, Melvin and Rhonda (Kaufman), Johnstown Pa., first child, Stephanie JaNeen, Feb. 14, 1967.

Brubaker, Albert and Betty (Breneman), Lancaster, Pa., eighth child, fourth daughter, Beth Ann, Feb. 26, 1967.

Coblentz, Monroe and Katie (Zook), Sarasota, Fla., fifth son, Jay Anthony, Feb. 15, 1967.

Cross, Alvin and Margaret (Breneman), Phoenix, Ariz., third child, second daughter, Jennifer Lynne, Feb. 25, 1967.

Gingerich, Gilbert and Sandra (Stalter), Parnell, Iowa, fifth son, Jon Stuart, Feb. 18, 1967.

Horst, Elvin, Jr., and Brenda (King), Archbold, Ohio, second child, first daughter, Susan Rae, Nov. 19, 1967.

Kanagy, Norman M. and Wilda Gail (Young), Belleville, Pa., second son, Michael Todd, Feb. 18, 1967.

Kaufman, Gerald and Marlene (Cender), Michigan City, Ind., third child, first daughter, Anne Katrina, Dec. 29, 1966.

Leatherman, Donald M. and Lois (Allebach), Newville, Pa., third daughter, Marcia Gail, Feb. 7, 1967 (First daughter deceased.)

Litwiler, John and Joan (Birkers), Hopedale, Ill., first child, Kimi Ann, Feb. 21, 1967.

Martin, Robert W. and Nancy (Rudy), Nazareth, Israel, second child, first daughter, Karen Louise, Feb. 8, 1967.

Metzler, Everett and Margaret (Glick), Lancaster, Pa., fifth child, second daughter, Jennifer Grace, Feb. 17, 1967.

Miller, Abe and Lucille (Mast), Wooster, Ohio, second child, first son, James Brian, Jan. 18, 1967.

Miller, Bob and Meredith (Eglin), Denver, Colo., first child, Tonya Ann, Feb. 9, 1967.

Nyce, Vernon and Linda (Stover), Phoenix, Ariz., first child, Leann Koreen, Feb. 26, 1967.

Peachey, A. John and Carol Joy (Troyer), Sarasota, Fla., third son, Troy Eugene, Feb. 19, 1967.

Reifer, Christ G. and Laverne (Buchen), Ronks, Pa., third child, first son, Craig Alan, Dec. 30, 1966.

Sauder, Daniel L. and Lois (Eby), Bridgeton, N.J., a son, James Daniel, Feb. 21, 1967.

Schantz, Don and Patricia (Smith), West Point, Neb., second child, first daughter, Michelle Dawn, Feb. 15, 1967.

Shick, Glenn and Roberta, Denver, Colo., second daughter, Leslea Deanne, Feb. 23, 1967.

Showalter, Richard H. and Bertha (Hartzler), Waynesboro, Va., second son, Dean Bradley, Feb. 21, 1967.

Sprinkle, James and Jane (Stants), Scottsdale, Pa., second child, first daughter, Traci Jane, Mar. 4, 1967.

Wenger, L. Larry and RaeDella (Alderfer), Little, Pa., second living son, Jerold Lawrence, Feb. 6, 1967.

Bauman, Naomi, daughter of William Henry and Sara (Ziegler) Shoup, was born near Mt. Eaton, Ohio, May 21, 1901; died at Salem (Ohio) City Hospital, Feb. 23, 1967; aged 65 y. 9 m. 2 d. In 1923 she was married to Ezra Bowman, who died in 1933; in 1936 she was married to Irvin Bauman, who died in 1958. Surviving are 3 sons (Paul Bowman, Lauren Bowman, Raymond Bauman, and David Bauman), 3 sisters (Mrs. Orpha Herr, Mrs. Ruth Kornhaus, and Mrs. Adin Brubaker), and 7 grandchildren. She was a member of the Midway Church, where funeral services were held Feb. 25, with Ernest D. Martin officiating.

Cofer, Howard Eugene, son of Mr. and Mrs. Floyd Cofer, was born in Overland, Kan., Nov. 9, 1925; died at his home in Bownland Park, Kan., Jan. 30, 1967; aged 41 y. 2 m. 21 d. On Dec. 24, 1948, he was married to Georgia Ellen Morris, who survives. Also surviving are 5 children (Ricky Lee, Karla Ray, Sherry Ellen, Shelly Louise, and Lisa Marie), his father, one brother (Ronald H.), and one sister (Mrs. Lester Mitchell). He was a member of the First Mennonite Church, Colorado Springs, Colo., where they lived prior to moving to Kansas in June 1966. Funeral services were held at Swan Drawing Room, Colorado Springs, Feb. 3, with E. E. Showalter officiating; interment in Evergreen Cemetery.

Dagen, Anna, daughter of Frank and Susan P. Sangrey, was born Apr. 5, 1909; died at the Osteopathic Hospital, Lancaster, Pa., Jan. 13, 1967; aged 57 y. 9 m. 8 d. On Mar. 15, 1928, she was married to Clarence L. Dagen, who survives. Also surviving are 3 sons and 3 daughters (Ethel Arlene, Clarence L., Jr., David Sangrey, Robert Frank, Naomi Anna Shank, and Theda Elaine) and 17 grandchildren. A son (John Mark) preceded her in death. She was a member of the Byerfield Church, where funeral services were held Jan. 17, with James Hess and Wilbur Lentz officiating.

Good, Paul G., son of Abraham and Lizzie (Good) Good, was born in Brecknock Twp., Pa., Apr. 8, 1895; died in Reading (Pa.) Hospital, Feb. 23, 1967; aged 71 y. 10 m. 15 d. He is survived by one daughter (Irene—Mrs. Frank Z. Hensch), 8 grandchildren, 10 great-grandchildren, one sister (Katie—Mrs. Elmer Moore), and one brother (Amos). He was a member of the Bowmanville Church, where funeral services were held Feb. 27, in charge of H. Z. Good and Benjamin Weaver.

Heistand, Anna M., daughter of Abraham and Elizabeth (Graf) Heisey, was born in Lancaster Co., Pa., Nov. 18, 1888; died at her home, Manheim, Pa., Feb. 14, 1967; aged 78 y. 2 m. 27 d. She was married to Joseph K. Heistand, who survives. Also surviving are 6 children (Alice—Mrs. Roy C. Ginder, Claude A., Walter E., Almeda—Mrs. Henry Cochnauer, Anna—Mrs. Raymond Hess, and Jean—Mrs. Paul Douthitt), 21 grandchildren, 22 great-grandchildren, one sister (Mrs. Emma Shank), and 3 stepisters (Mrs. Edna Eshleman, Mrs. Walter Detra, and Mrs. Kathryn Hess). She was a member of the Risser Church, where funeral services were held Feb. 17, with J. Harold Forwood and Clarence E. Lutz officiating; interment in Milton Grove Cemetery.

Miller, Lydia, daughter of Jonathan and Sarah

Kenagy, was born in East Lynne, Mo., Dec. 28, 1869; died at the home of her son, John G. Miller, Shipshewana, Ind., Feb. 28, 1967; aged 97 y. 2 m. On Dec. 22, 1895, she was married to Gideon J. Miller, who died Dec. 22, 1935. Surviving are 3 daughters and 2 sons (Clady—Mrs. Walter Rutt, Nonie—Mrs. Ansa Kauffman, Ida—Mrs. S. J. Hosteller, John, and Perry), 12 grandchildren, and 24 great-grandchildren. She was a member of the Forks Church, where funeral services were held Mar. 3, with Sylvester Haarer and Earley Bontrager officiating; interment in Miller Cemetery.

Miller, Omer C., son of Charles and Dora (Camm) Miller, was born in Bradford Co., Pa., July 30, 1886; died Feb. 16, 1967, as the result of a stroke; aged 80 y. 6 m. 17 d. On Feb. 10, 1917, he was married to Blanche Hall, who survives. Also surviving are one sister (Mrs. Marion Lantz). He was a member of the West Franklin Church. Funeral services were held at Mayott Funeral Home, Towanda, Pa., Feb. 19, with Samuel E. Miller officiating; interment in Bradford County Memorial Park.

Moyer, Brian Keith, infant son of Abe and Glenda (Alderfer) Moyer, was stillborn Feb. 11, 1967, at Carlsbad, N.M. Surviving besides the parents are the grandparents (Mr. and Mrs. Warren Alderfer and Mr. and Mrs. Howard Moyer) and great-grandparents (Mr. and Mrs. Abram Heebner and Mrs. Martha Alderfer). Praver services were held at the home in Carlsbad, with Paul Stoltzoff officiating, and graveside services at Plains Cemetery, Landsale, Pa., Feb. 16, with Henry P. Yoder officiating.

Neuhauer, Carrie, daughter of Frederick and Caroline Reeb, was born in Kaestkaat, France, Dec. 28, 1877; died at Eureka, Ill., Feb. 19, 1967; aged 89 y. 1 m. 22 d. On Mar. 3, 1899, she was married to Edwin Neuhauer, who died in September 1945. Surviving are one brother and 2 sisters (Carl Reeb, Mrs. Louise Werle, and Mrs. Sophia Beck). She was a member of the Roanoke Church, where funeral services were held Feb. 22, with Norman Dertine officiating.

Reiff, Zaidae A., was born in Ononago, Mo., Jan. 11, 1892; died at General Hospital, Elkhart, Ind., Feb. 26, 1967; aged 75 y. 1 m. 15 d. On Feb. 11, 1912, she was married to Vernon E. Reiff, who died Jan. 28, 1961. Surviving are 2 daughters (Virginia and Marianna—Mrs. Roman Stutzman), one grandson (Ronald Stutzman), and 2 sisters (Mrs. Bessie Ebersole and Leona—Mrs. Jason Miller). She was a member of the Belmont Church, where funeral services were held Feb. 28, with Ray Bair and J. D. Graber officiating; interment in Prairie Street Cemetery.

Sherer, Annie H., daughter of Leander and Tillie (Hoffman) Gants, was born in Lancaster Co., Pa., Mar. 1, 1892; died at the home of her son, Manheim, Pa., Feb. 26, 1967; aged 74 y. 11 m. 25 d. She was married to Dawson M. Sherer, who died in 1947. Surviving are 3 daughters (Florence—Mrs. Harvey Gainer, Mary—Mrs. Paris Goff, and Alice—Mrs. Eugene White), one son (J. Elwood), 6 grandchildren, 9 great-grandchildren, 3 brothers (John, Elmer, and Leander), and one sister (Mrs. John Miller). She was a member of the Risser Church. Funeral services were held at the Beck Funeral Home, Manheim, Mar. 1, with Clarence E. Lutz and J. Harold Forwood officiating; interment in Milton Grove Cemetery.

Wagner, Delbert Gene, son of Allen and Ella Mae (Pfeiffer) Wagner, was born at Shawnee, Okla., Oct. 10, 1904; died at Denver, Colo., from leukemia, Feb. 15, 1967; aged 22 y. 4 m. 5 d. On Sept. 8, 1962, he was married to Christine (Quintana) Wagner, who survives. Also surviving are one son (Buck), one daughter (Dawn), one brother (John), and 2 sisters (Alene—Mrs. Frederick Kaufman and Carolyn—Mrs. Eddie Anderson). He was a member of the Walsenburg Church. Funeral services were held at La Veta, Colo., Feb. 18, with Tom Arbogast, Allen H. Erb, and Earl Showalter officiating.

Items and Comments

In the Victorian era the subject of sex was taboo and today there is a tendency to avoid the topic of death, according to a Swedish Lutheran Church leader.

The Reverend Helge Brattgard, dean of Linköping, in a new series of articles on "Death and Sorrow" in the Stockholm daily, *Svenska Dagbladet*, warned of the dangers in not accepting the reality of death.

He recalled that in former times death was a source of deep interest. It was a matter of family and parish concern, he said, with dying persons surrounded by relatives, friends, and neighbors, the graves were near the parish church, and visitations were made to them every Sunday.

Today, he said, people die in hospitals, where there is little comfort from doctors and nurses who often have little training for dealing with the dying. Morticians also were described as being ill-equipped to meet the problems of bereavement in their relations with surviving relatives.

The clergyman said the Christian faith offers help when there is death and sorrow. But, he added, many persons today use tranquilizers to blot out from their minds the depressing realities of funeral rites and interment.

The practice of seeking help in these circumstances from so-called psycho-drugs was condemned by Dr. Gerdt Wretmark, medical chief at the Psychiatric Hospital of Linköping.

Dr. Wretmark warned that blocking the reaction of sorrow in the case of death can lead to serious complications. His hospital's policy, as far as patients are concerned, he said, includes attempts to make the patients face death as a reality.

Dr. Brattgard's series has stirred a lively debate on the theme of death among readers of the newspaper and in medical circles.

As messages of condolences from religious and government leaders around the world began pouring in after the death of Bishop Otto Dibelius, a lavish tribute to the prelate's character and accomplishments was paid by West Berlin and West German press, radio, and television.

Bishop Dibelius, who had retired as head of the Evangelical Lutheran Church of Berlin-Brandenburg, died on Jan. 31 at the age of 86.

The German media all cited his forthright and consistent defense of Christian rights against totalitarian oppression, his courage in opposing Nazism and communism, and his untiring fight to preserve the unity of the Evangelical Church in Germany (EKID) despite a divided nation.

Nineteenth Annual Christian Writers Conference, Mar. 28-31, at Wheaton College, Wheaton, Ill. Complete information for Writers Conference, Gunderson Drive and Schmale Rd., Wheaton, Ill. 60187.

* * *

The Red Guards are making life harder than ever for 10 million Chinese Muslims and the remaining vestiges of Christianity. This is a diplomatic consensus, pieced together on-the-spot "wall poster reading," diplomatic travelers in Communist China, and boastful admissions broadcast by various local radio stations on the China mainland.

They all point to the fact that with the growing rampage of the "proletarian cultural revolution" unleashed by Chairman Mao Tse-tung, the facade of religious tolerance in Communist China has crumbled. It is clear now, these diplomatic informants say, that Buddhists, Christians, and Muslims suffer intensified prosecution alike.

* * *

A noticeable increase in inquiries on conscientious objectors to war was noted in Indianapolis, Ind., by a Christian Churches (Disciples of Christ) staff executive.

Robert A. Fangmeier, who handles citizenship matters for the United Christian Missionary Society (UCMS), said requests for CO data now number three to five a week. Before escalation of the Vietnam War, he said, the average was 15 to 20 per year.

"It has been my experience in 30 years of dealing with this sort of thing," Mr. Fangmeier said, "that they are more likely to evade their conscience than evade the draft. Boys are very reluctant to be considered nonconformist, unpatriotic by their group. Their Christian convictions are more likely to be pushed

aside. It is only the fellow who has done some real searching who makes the decision."

Mr. Fangmeier said UCMS advises only men who seek help; it does not judge a person's sincerity. He pointed out that some men already in the service want to get out, making the job doubly difficult. One serviceman writes that he had not really faced up to the issue of whether he could kill until he went through simulated combat experience in training. He said he feared he might fail his buddies in combat. "I became doubtful that I could be counted on to take another person's life for a cause, or whether I could kill, even if I would be killed, if I didn't," he wrote.

One young man wrote that his friends considered him "weird" for his conscientious objection views. He said he knew that even his family would not understand. Another draft-eligible from Texas wrote, "For myself, participation in war, either in combat or in any supportive role, is wrong and goes against all my beliefs in God and the way Jesus taught, not only by His words but by His whole life."

* * *

Farmers need no longer earn a living by the sweat of their brow. The Allis Chalmers Company is now producing tractors with an enclosed cab which is air-conditioned and pressurized to keep it free of dust. It features a stereo tape player, AM-FM radio, closed-circuit TV, tinted glass, cushioned seats, and other extras.

* * *

More than 300 Koreans die helplessly of tuberculosis every day.

Tuberculosis has been declining in North America for decades—but in South Korea cases increase by 120,000 a year. An estimated 7 percent of the 28,000,000 population have the disease, but only one in ten receives any medical attention. There just aren't enough facilities.

There was a time when so many South



THERE HAVE TO BE SIX by Amelia Mueller

There Have to Be Six is the true story of Papa, Mama, and their six children pioneering in the Midwest. The author, one of this family, writes from firsthand experience. The reader will find himself involved almost as a member of the family. He shares in the many and varied experiences, both happy and sad. The story portrays a way of life that no longer exists. However, the basic conflicts are still with us. Very fascinating reading. \$3.50



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Koreans died from tuberculosis nobody thought anything could be done to abate its spread. But a Canadian doctor named E. B. Struthers believed something had to be done and opened the first Christian tuberculosis clinic in 1954. There are now 20 such clinics currently sponsored by Korea Church World Service.

* * *

Raymond R. Peters, moderator of the Church of the Brethren, met with Pope Paul on Jan. 18 in Vatican City. News of the meeting was disclosed in North Manchester, Ind., after the moderator completed a fact-finding trip in Europe and Africa.

A Brethren announcement said Dr. Peters and the pope exchanged views of mutual interest and involvement in the search for world peace.

After the meeting, Dr. Peters said that cooperation among Christians is not only a joy but a necessity in these times. It is imperative, he added, that the total Christian community work together in common concern.

* * *

A member of President Johnson's National Crime Commission has filed an official dissent to the agency's report, released Feb. 18, because in her opinion it does not give sufficient emphasis to religion.

Miss Genevieve Blatt, former Pennsylvania state secretary of internal affairs and a Roman Catholic, said the report "failed to point up the fact that godlessness is a major factor in the nation's high crime rate." She served on the commission as a member of the subcommittee on the nature and scope of crime in the U.S.

"The report acknowledges the necessity of activating religious institutions in the war on crime, and it mentions some of the excellent work religious groups have done in youth work and along similar lines," she said. "But nowhere does the report mention the Ten Commandments which underlie our Judeo-Christian culture. Nor does it mention the God who enforces a law higher than ours and who administers the ultimate justice."

* * *

Debate over a Russian-authored book dealing favorably with the story of Christ was reopened in Moscow as the final part of the book went on sale.

"The Master and Margarita," by the late Mikhail A. Bulgakov, banned during the Stalin era, has been hailed by critics as one of the greatest masterpieces of the Soviet era.

Controversy was spurred when the first part of the book appeared two months ago. It is an allegory on the struggle between evil and good, the evil being represented by absolute power.

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Cover photo: "The Women at the Sepulchre" by Three Lions; photo on page 246 by H. Armstrong Roberts.

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The Way of Self-Exposure (II)

By Jacob Loewen

Man-to-Man Encounter

If we really want to enter into any intimate relationship with other human beings, there is a way: the way of self-exposure. We will have to be willing to be known, if we want to know. Values are always best taught in the drama of life, not in preaching. Then as we will practice self-exposure, we will also become aware of the work of God in other men who are willing to be known (as is recorded in the example of Peter and Cornelius). Finally, self-exposure will help us to operate on the principle of the "heart of flesh" rather than the "heart of stone." Like God in Christ, we can become sympathetic "priests." It will prevent us from casting the first stone at the person caught in shortcoming, because we will already be kneeling at the cross in repentance for our own weaknesses.

I'm not saying that nothing is private, but that Christians must be more open than in the past if they are to experience other real people. In each situation we must decide what God wants us to reveal. He must be in charge.

Self-Exposure in America

Probably one of the most revealing experiences in self-exposure I've had was the previously mentioned encounter with the young people in the camp. There we attempted to discuss the discrepancies between the real and the ideal of our lives. In our first group meeting (nine high-school students and the counselor) we just attempted to establish a communication relationship by praying for each other in a circle. In the second encounter we tried to share some of our ideals and at least one area in which we were still struggling short of our mark. The discussion was to last thirty minutes, but the first of six such meetings broke up after one and a half hours. As the feeling community became more actual, not only the socially acceptable "sins" were mentioned, but again and again one would interrupt,

saying, "That is exactly my problem. I thought I was alone; you all appeared so holy."

This "holy" appearance which seems to be such a popular halo is to my mind an indictment rather than a credit. This conviction came to me through an encounter with two young men at the 1961 Urbana missionary convention. The first public meeting of the conference was a dedication service at which evangelist Billy Graham called 5,400 young people to voluntarily "put their lives on the altar for God." Many hundreds responded to this appeal.

After this service there were group prayer meetings in all the residence halls. The group of about 13 in which I shared had some four or five of the newly dedicated, and they dominated the prayer service, almost gushing dedication. "Once and for all we have turned over our lives to God."

Knowing my own battles with the imperfections of my incomplete dedication, I began to share scenes from the mission field in which some co-worker's foibles had undone my consecration. In fact, I admitted that right at that moment patience with students and especially with my own children was a weak spot in my consecration. It was an attempt on my part to introduce a little realism into a situation soaring high in ideals, but I felt I failed, for instead of others joining me in confession, the group retreated behind the pious mask and prayed for my victory.

Feeling my failure rather keenly, I tried to step out quickly to go to my room, but two fellows who had not prayed grabbed me by the sleeve and pulled me into their room. While one locked the door, the other paced the floor in great agitation. He took out a cigarette, lit it, took a few puffs, then threw it down, and stamped it out fiercely. "I get so fed up with all this damned Protestant jargon! I got up in response to the appeal tonight to dedicate my life. What have I actually done? Did I deal with my sin?" "Not unless you consciously turned it over to God."

Then the young man dropped into a chair and in tears cried, "Where can I finally go to deal with my sinful habits? I've already joined the church, but it didn't help. So I entered the priesthood, and it only makes you hide your evil more. Now I thought, 'The evangelicals find forgiveness and

Jacob A. Loewen is a translation consultant for the Bible Societies in South America. He served as a Mennonite Brethren missionary in South and Central America and also as a consultant on Indian resettlement in Paraguay for Mennonite Central Committee. This is the second part of an article reprinted by permission from *Hus*.

peace. I'll go there and get it too.' This is what I tried to do when I got up in response to Dr. Graham's appeal. But when we got into that prayer meeting and those dedicated people spouted piety, I felt utterly nauseated. I don't want to be hollow like them. You seemed a little less 'holy,' and so I thought maybe I could talk to you about my sin."

Several hours of confession followed that night, and in the private sessions afterward I was able to watch a "real sinner" find the real Savior.

Possibly one of the most dramatic examples I've seen of self-exposure took place in a jail service in one of the towns not too far from the college where I taught. I was accompanying a group of college students going to conduct the service, and en route we discussed the matter of how to approach men who had already been branded as guilty by society. We decided there would be very little use in speaking about the sinners inside the bars, for those men were all parading under the mask of innocence. It might be best to speak about the experiences of the sinners outside the bars, the ones visiting.

A college sophomore with a radiant smile had been asked to give her testimony. When she got up in front of the jail group, she grasped the bars with both hands, and with a voice choked with deep emotion, revealed to the prisoners that her father, a prominent minister, had committed suicide and that this had caused some intense conflicts in her life. She admitted that in her dark moments, she hated her father for what he'd done to her reputation. Then again she realized in those very thoughts the depravity of her own heart, and could only say that she was grateful that she knew that God still cared for her, was concerned about her, and wanted her to find peace, joy, and meaning in life.

One of the prisoners was so deeply shaken by the girl's unmasking that after the group left, he called the jailer and confessed that he wasn't an orphan from Chicago as he had previously affirmed, but rather a runaway from a wealthy Canadian family. He said, "I don't know why that girl had to be so honest; I'm the one who's dishonest. She had no business taking off her mask like that. She wasn't that bad; not as bad as I am." The result was that this young man was reunited with his family, and even the impersonal county in which he was condemned to a prison sentence was moved to suspend the sentence because they witnessed the transformation that had taken place in his life.

The Mission Field

I've seen self-exposure have the same catalytic effect on the mission field. At a service in the Altiplano in Ecuador I was introduced as an anthropologist, a term practically no one understood.

Preceding my talk there had been a Bible study about the woman who washed Jesus' feet with her tears and dried them with her hair. Instead of saying some of the things that I had intended to say, I took off from this story and told them a little bit about myself.

I recounted several experiences in which God had had to deal with me in a special way. I ended up saying that I was grateful that God had shown so much patience with me, but that I was sure God was just as good to Indians. I was now wondering, since I was a stranger in their midst, whether they might want to share with me some of the things that God was doing in their lives.

A man got up and asked me what I would do if I had quarreled with my brother-in-law. Not knowing whether this was a real or a hypothetical situation, I said, "Now you must recognize me as a foreigner. I do not know what to do in your culture, but let's ask the people here what you should do if you quarrel with your brother-in-law." The people willingly gave all kinds of counsel—they should be reconciled, they should love again. But I asked, "How can they love, if the heart is full of anger?" Some said, "Well, if the heart is full of anger, you have to confess it. You have to tell it to the person."

As this conversation about reconciliation unfolded, I didn't realize that I was witnessing a very real drama, that this little group was split by a deep rift of quarreling and tension, and that the major protagonists were actually present in the meeting. This was no hypothetical situation; it was real life.

After the discussion had clarified the main points, I turned to the Indian brother sitting beside me and said, "It seems to me that we have an answer here—one ought to do according to what our friends have said." The man beside me got up, walked across the room, and embraced a man who was sitting there and said, "Brother-in-law, I am sorry that I went to denounce you before the law. I want to ask you to forgive me and to love me again. I have hated you in my heart, and I know that you have had to hate me." Then he went to the man's wife who was his sister, and said, "Sister, I have been very mean; I'm sorry." The three of them embraced and cried in front of the congregation and settled a feud of long standing.

Before the group broke up that evening several more problems were confessed and settled, and in the atmosphere that was generated, the catalytic self-exposure of the foreigner was all but forgotten.

In conclusion, in this article, I've tried to say:

1. That just as there is a gulf between God and man, so also there are barriers, gulfs, and walls of separation between man and his fellows.
2. That all men are trained to wear a variety of masks to cover their true identity.
3. That God in the incarnation of Christ has demonstrated that man needs a human sympathetic friend, one who has experienced the pull of temptation and limitations of the human flesh and nature and is willing to admit it.
4. That effective witness to others, especially to people in a different culture, requires an honest differentiation between the reality in one's daily life and the ideal of one's profession.
5. That the honest facing and admission of the reality in one's life can often serve as a catalyst for a redemptive response in one's brother. □

Let David Be David

Dan Kauffman led a panel of reporters on stewardship in our congregation recently. The group was sharing insights gained at a twelve-hour training session on stewardship held in our community. One of the ideas explored was "stewardship of persons." Now what does that mean?

Paul had the idea first. He talks in Romans 12 about offering our very selves to God, *a living sacrifice*. I wonder if we have really taken Paul seriously on this matter. It might just be that we short-circuit some persons who want, desperately, to offer their lives a living sacrifice. We say to them, "Here are the options if you want to give yourself in service to God through the congregation. You can be a song leader, a teacher, a janitor, a committee chairman, an usher, or fit into any of the twenty other slots that are open. Surely one or two of these will fit your talents."

Well, they might. Or three or four of the things might catch the imagination of a particularly talented person. Anyway, somebody needs to do these things if the congregation is to function smoothly. Or do they? The very list of functions is limited because it will eliminate some persons.

It is important to remember that most of the functions of a local congregation took shape around gifted people. Some creative person started something good which made a real contribution. What that person started was continued. It took shape and became one of the ongoing functions of the congregation. The form created simply to carry out the vision of a gifted person remained after the person was gone. And the form then became a slot to be filled. It became one of the things to which a dedicated person could give himself.

Do you see what we do to persons? We ask them to fit into someone else's form. We ask the dedicated young Davids to put on Saul's armor.

What we need in congregations is the flexibility to let the Davids be Davids. Perhaps God has among us a whole corps of young Davids who are ready to give themselves, but they do not fit into any of the existing armor. We should continue to help each other to make commitments of money and to serve in the needed ongoing functions of the congregation. But we need another commitment sheet. We need to find a way to explore the idea of stewardship of persons. Could we ask people, "What would you *really* like to do whether or not there is an existing slot for that vision?"

—Arnold W. Cressman.

*Forgive, my Father,
When my love
For others has been less
Than Your will.
Teach me daily
That my love for others
Can remain pure and primary
Only as my love for You
Is first.
When ill feelings
Or wrong words arise,
May I remember
That these are the result
Of lukewarm love for You.
May I never refuse to repent
And return.
Put within me
Those desires
Which drive out the sinful
And the selfish.
Make me into
Your likeness.*

Amen.



Clinton Frame, Goshen, Ind.

The Clinton Frame Mennonite Church, located five miles east of Goshen, Ind., was established in 1863. The above building was erected in 1964 and dedicated July 18, 1965. Present membership in 286. Vernon E. Bontreger is the pastor and bishop; Stanley C. Shenk is assistant pastor.

Do the Scriptures Sanction Division?

Christ said He did "not come to bring peace, but a sword" (Mt. 10:34). Did you ever hear this verse used as a reason for division among Christians? Or take 2 Cor. 6:17, "Come out from among them, and be ye separate." Ever hear this quoted as a call to separate from fellow Christians? Other Scriptures are also twisted at times or lifted out of context in order to contend that Scripture sanctions Christians being at odds sometimes or for churches to divide over one issue or another.

Of course when such statements are used, it is assumed that the wrong is always on the opposite side and we are called to draw a sword and say it's time to separate. Things have gone far enough! Many church splits were justified on the basis of such Scriptures.

Perhaps it is time we look sincerely at such Scriptures and others so used. For instance, the first Scripture above is a statement by Jesus given in the context of hostile and devilish forces working against Christ and His followers. The sword is drawn between the followers of Christ and the opposers or enemies of Christ. The sword is not between fellow Christian believers. Even where there is a sword dividing the enemies of Christ and the followers of Christ, the enemies or unbelievers do the sword drawing.

Look at the context. The enemies of Christ call Him and His followers Beelzebub. The enemies of Christ hate and persecute and seek to divide the followers of Christ. The sword is between those who are Christ deniers and Christ followers and not between Christians.

In the second Scripture above those from whom we are to separate ourselves in not following their conduct, are unbelievers, the unrighteous, those still in darkness, and those who are idolaters. This is not a call to separate ourselves from other Christians.

What a misuse of Scripture to apply such statements of Christ so that we can justify division! It is completely out of keeping both with the tenor of Scripture and with the teachings of Christ. We are to expect that the world will not adopt us as its friends. Further we are to separate from the world in our calling, commitment, and conduct. But as saints we are called to be united, one. The teaching of Scripture is clear that we are responsible to build each other up, to pray for all saints, and when in error to restore each other in the spirit of meekness. The attitude too often has been when another is in error, I must separate myself to remain pure. The concern to restore is too much absent.

If at any time you are tempted to quote Scripture to sanction division or separation between fellow Christians or to suggest that any division is divinely directed or predicted,

better look more carefully at the context. You will find that the division or cleavage spoken of is not between one Christian and another but between the believer and the unbeliever, the Christ follower and the Christ denier, and between God and the devil.

We need to search more sincerely to seek to follow those Scriptures which speak about love, forbearance, long-suffering, and mercy which we should demonstrate to each other. These are abundant and speak of the relation of Christians. Between believers the call is never to division but rather it is a call to demonstrate all the graces of the Spirit even as God for Christ's sake demonstrates all of these toward us continually.—D.

Safe and Unsafe Controversies

It is quite in vogue to be controversial. This seems to be the mark of a liberated and completely free person. But it is noteworthy that some of the old subjects are the unsafe controversial ones while more current ones are the safe kind of controversies.

Take sin as an illustration. It is a very dangerous thing to talk about sin today, even in the church. When we interpret the biblical meaning of sin and its implications for present-day attitudes, it is about the most controversial thing one can talk about.

On the other hand, what we usually substitute for the subject of sin is communism. We lash out against the evil of communism because that is a fairly safe controversial subject. One can say about anything he wants to about communism and get full agreement and assent. No one will take him to task for beating this old dog.

So if you want to demonstrate your freedom today, lash out at the evil of communism—which we all agree is evil. But you had better tread softly when talking about sin.—C. Ray Dobbins, editor of *Cumberland Presbyterian*.

Which Is It?

A modern little fable relates that a hen and a hog were traveling together. They passed a church that displayed the sermon subject for the coming Sunday: "How Can We Help the Poor?" After a moment's reflection the hen ventured, "I know what we can do! We can give them a ham-and-egg breakfast."

"You can say that," the hog replied; "for you that's just a contribution, but for me it's total commitment!"

The Work of the Holy Spirit in Acts

By Oswald C. J. Hoffman

The Spirit of the living God has come to usher in a new age. Whenever the Spirit comes, He acts. The Spirit acts in the church He has Himself brought into being. He acts in the church through people convicted of their own sin by the power of the Spirit and convinced by that same Spirit that there is forgiveness of sin and a new life for them and for the whole world in Jesus Christ, the crucified One, now risen from the dead and living forever.

This is the story of Acts. It is history in the best tradition of Greek historiography, combining the storytelling qualities of Herodotus with the attention to accuracy and detail of Thucydides.

Book of Action

From the viewpoint of history alone, the *Acts of the Apostles* is a fascinating book. It is filled with dramatic events, which need only to be told as they actually happened to make fascinating reading. Renan did not mean to exaggerate when he called Luke's Gospel the most beautiful book ever written. It would not be an overstatement to call the *Acts of the Apostles* one of the most exciting books ever written, offering one illuminating look after another into a world of people milling about in Caesar's empire almost two thousand years ago.

The book is well named, "The Acts of the Apostles." It is a book of action from beginning to end, with riots, demonstrations, arrests by the police, shipwreck, unfairness on the part of some public officials and venality on the part of others, humor, sarcasm, charges of various kinds and spirited defense, all of which are incidental to the real action threading its way through these human events and giving rise to this record of them.

Competent teller of history that he is, accurately reporting the names and titles of public officials and showing a remarkable understanding of the complex political relationships within the Roman Empire, Luke had a more compelling purpose in telling his story than to entertain the reader or even to instruct him regarding names and places important in the early history of the church.

His story is one of action, not so much by the apostles (despite the name given later on to his work), but by the Holy Spirit, teaching, reminding, guiding, showing, convicting, convincing, and producing a new people for a new age—all through witness to the Man Christ Jesus who has been declared by resurrection from the dead to be the Son of God with power.

The Holy Spirit at Work

The *Acts of the Apostles* is the story of the Holy Spirit. The Holy Spirit is at work, always at work. He is at work through people, ordinary people and extraordinary people, like the ones who walk across the pages of this book. Without these people, there is no church. Without the church, in all its varied forms, there is no action. Wherever there is action, the Holy Spirit is at work in His church through people.

This is the story Luke tells. The writer himself is involved, with the people, in the church, by the Spirit. Modest man that he is, Luke never tells us that part of the story. You must read it between the lines. There it is in Chapter 16. Paul and Silas are making their way through Phrygia and Galatia, but the Holy Spirit prevents them from speaking God's message in Asia. When they came to Mysia, they try to enter Bithynia, but again the Spirit of Jesus will not allow them. So they pass by Mysia and come down to Troas, where one night Paul has a vision of a Macedonian man standing and appealing to him in the words: "Come over to Macedonia and help us!" "As soon as Paul had seen this vision," reports Luke, "we made every effort to get on to Macedonia, convinced that God had called us to give them the good news. So we set sail from Troas and ran a straight course to Samothrace, and on the following day to Neapolis. From there we went to Philippi, a Roman garrison town and the chief city in that part of Macedonia. We spent some days in Philippi and on the Sabbath we went out of the city gate to the riverside, where we supposed there was a place for prayer. There we sat down and spoke to the women who had assembled. One of our hearers was a woman named Lydia."

How Did He Lead?

How did the Holy Spirit prevent Paul from speaking God's message in Asia? How did the Spirit turn him aside from Bithynia and cause him to pass by Mysia on the way to Troas? Was it through illness or through some other circumstance that the Spirit made His wishes known, as He so often does? Was it through a certain Greek physician called in to attend Paul at Troas, and through extended conversation with him regarding the plight of the people on the mainland, that Paul received the vision of the man from Macedonia saying: "Come over and help us"? Was it here at Troas that a man named Luke came to know the Lord Jesus Christ as his personal Savior while rendering professional service to the apostle of the world's Savior? Did the Holy Spirit direct Luke so that his path crossed that of

Oswald C. J. Hoffman is speaker of the Lutheran Hour. This is the first of five parts of a message delivered at the World Congress on Evangelism, Berlin, Germany. Copyright 1967 by Christianity Today, Washington, D.C., U.S.A.

the Apostle to the Gentiles in this place on the coast of Asia immortalized by the dean of epic poets? We shall never know; but this we know: a nonprofessional writer with professional competence in medicine joined the company of Paul and somewhere along the line, either then or later, became a professional soldier in the army of the Lord Jesus Christ to witness of the Spirit, working as He does by people in the church.

So Luke tells his story, in the ordinary language of the day, without literary frills but with great effect, how the Spirit of God worked to build His church through living witness to the Lord Jesus Christ with the constant proclamation of the good news of Christ, for forgiveness and life in His name, to other people like themselves, redeemed by Christ from the folly and futility of living without God and without hope in the world. This is the story Luke tells of how the church grew through the power of the Spirit from Jerusalem to Antioch to Europe and finally to Rome. It is an unfinished story, leaving us with the people of God "preaching the kingdom of God and teaching about the Lord Jesus Christ with all boldness and freedom."

Works by Witness

In the *Acts of the Apostles*, Luke has one story to tell. It is true that the Spirit works in various ways within the church. In this story Luke tells how the Spirit works by witness, reaching out to people beyond the church through Spirit-filled people in the church. Acts is not the story of everything that happened at Antioch, including the set-to between Peter and Paul regarding the growing cosmopolitan character of the church there. Acts is rather the story of how Peter was led by the Spirit to Cornelius and to his final conclusion: "Could anyone refuse water or object to these men being baptized—men who have received the Holy Spirit just as we did ourselves?" Then he gave orders for them to be baptized in the name of the Lord Jesus Christ.

It is not a story about church organization, or about church-state relations, or even about methods of evangelism. It is the story of how people filled with the Holy Spirit used every conceivable method to bring the gospel to people who did not know the Lord Jesus Christ, that they might believe, be baptized, and be saved. It is a story of proclamation and instruction, of how the Spirit of God uses the people of God to proclaim the Word of God to bring to birth new children of God by the gospel.

The story comments about Peter's visit to Cornelius: "While Peter was still speaking these words the Holy Spirit fell upon all who were listening to his message. The Jewish believers who had come with Peter were absolutely amazed that the gift of the Holy Spirit was being poured out on Gentiles also; for they heard them speaking in foreign tongues and glorifying God."

Results of the Spirit's Work

Acts is full of comment about amazing results of the Spirit's work of witness: "But the Word of the Lord continued to gain ground and increase its influence." "When

the Gentiles heard this they were delighted and thanked God for his message. All those who were destined for eternal life believed, and the Word of the Lord spread over the whole country." "When these men heard this they were baptized in the name of the Lord Jesus, and then, when Paul had laid his hands on them, the Holy Spirit came upon them and they began to speak with tongues and the inspiration of prophets." "In this way the Word of the Lord continued to grow irresistibly in power and influence." "That night the Lord stood by Paul, and said, 'Take heart! For as you have witnessed boldly for me in Jerusalem so you must give your witness for me in Rome.'"

That is Luke's story: The Spirit of God at work in the church through the people of God, by proclamation of the gospel. As he tells the story, without continued proclamation of the evangelion (the good news in Christ) the church would never have got off the ground and in a generation would have become extinct. The church survived and it exists today through the power of the Spirit as people witness to their faith—not to the fact that they have faith but to the fact that Jesus Christ is worthy of faith. He that believes in Him shall not be confounded.

Facing Your Failures

"I'm no better Christian than I was two years ago. In fact, I'm not even sure I'm a Christian at all. I have to get forgiveness all the time. And sometimes I get to the place where I just don't bother—for a while. Then I try to start over again." The speaker was Jim, a high-school junior. His sympathetic listener was his pastor.

Jim's problem was really the same as that of the Israelites in the Book of Judges. They couldn't seem to get organized, either. They were going around and around in a four-point cycle of sin, punishment, prayer, forgiveness, sin, punishment—and so on and on. It was like a broken record. Same old cracked rhythm.

What the Israelites needed was a stronger dose of religion—better teaching and more real earnestness about the teaching they did have.

That was Jim's need, too—with his four-point cycle of sin, remorse, prayer, forgiveness, sin, remorse. . . . I don't know if he needed better sermons or not. Maybe he did. But I'm inclined to think he needed more attentiveness to sermons. And I'm sure he needed a more careful—and more regular—reading of his Bible. And Jim needed to pray earnestly, not only for forgiveness, but in consecration of himself and for strength to have a daily devotional time with God.—Stanley C. Shenk, in *Herald Youth Bible Studies*.

The Rejected Man

By David Eshleman

Romans 9—11

Christmas Eve 1961 was disastrous for the Eisele family of Buffalo, N.Y. Following the worship service Mrs. Eisele stood on the sidewalk in front of the church with her two boys waiting for her husband to drive up with the family car. A young motorist, charged with driving through a stop sign, collided with another car which jumped the curb and struck the young mother, but not before she had shoved her sons out of the way.

This mother might have jumped to safety herself if she had not pushed her boys out of danger. She gave her life for her sons.

Sacrificial love is a rare item. Paul says, I have actually wished myself cut off from Christ if it meant that my people could be won for God. 9:3. Moses in like passion for his people says, If you will not forgive their sin, blot my name out of the book. Ex. 32:32.

In chapters 1—8 the plan of salvation is set forth. Paul realized that his own people were rejecting this plan. How do you respond when the gospel is rejected? Can you truthfully say, "If giving up my salvation will help you, I am willing to be lost that you might be saved"? Do you have a continual sorrow and heaviness of heart for your lost friends? 9:2. The need of the church is for Christians who can love the lost with sacrificial love. 10:1.

After assuring his people that he would do all for them he possibly could so that they might be saved, he deals with the evident problems of their rejection.

I. Rejection Is Just (9:6-29)

God's people, Israel, have every advantage. 9:4, 5. To them was given God's law, and promises. Christ Himself was born in their nation. In spite of these advantages, Israel by and large rejected God's Son. This does not mean that God was not faithful. This rejection of God was true as far back as Abraham. Being past one hundred, Abraham was promised a son to Sarah, who was ninety. To them was born Isaac, the son of promise. Abraham's older son, Ishmael, was not a son of promise. He became the father of the Arabians who follow Mohammed.

A stronger illustration (9:10 ff.) is Rebecca's children, Jacob and Esau. God said before they were born that the elder should serve the younger, and "Jacob I loved, but Esau I hated" (verse 13). Looking to the New Testament we have similar promises; e.g., "He [God] chose us . . . before the foundation of the world" (Eph. 1:4).

Is God unfair? Can God make a mistake? He told Moses long ago, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion" (9:15). We have no claim on God but to beg for mercy. He has every right to reject us. Don't question God. Does not the potter have complete control over the clay? 9:20. Certainly God has the same control over human clay!

They forgot Hosea's words that God would raise up a people which were not His people so that the glory of God might be seen. 9:25. They overlooked Isaiah's words that only a remnant would be saved. 9:27-29.

II. God's Rejection Is Causal (9:30—10:21)

God's rejection is just because there is a reason. Israel stumbled over the Rock, Jesus Christ. She pursued righteousness by works. She pursued righteousness on her own conditions.

The basis of all our sin is pursuing righteousness our own way. We like to follow our own laws and morals. When we do this, we stumble over Christ. We reject God's love, which is the gift of righteousness for us. Jesus Christ is the issue. Are you trusting yourself to Him?

The theme of Chapter 10 is, Israel rejected the gospel and is therefore responsible for her lost state. David, Moses, and Isaiah all informed Israel of the word of faith, but they externalized the word and rejected the Spirit. They had the form of godliness but denied the power thereof. 2 Tim. 3:5.

God holds out His hand of love. 10:21. When we respond, He links our hand with the hand of Christ.

III. The Rejection Is Conditional (Chap. 11)

Has God rejected His people? God's rejection is for only those who refuse to come through faith in Christ. 10:8-13. There were always a few faithful ones. 11:1-10.

We are a minority people and always will be. No nation can ever be called Christian. Only a remnant of Israel followed God. Only a remnant of America is genuinely Christian. God used wicked nations to punish Israel. He may well use a God-defying nation to judge us.

Disaster has been turned to good use through God's providence. 11:16. Through Israel's rejection a way has been open to the Gentiles. Always remember that God's plans can never be defeated. What appears defeat to us (e.g., Calvary) ends in victory.

The apostle warns the Gentiles to be humble in their possession of salvation because it is only by God's love

David Eshleman is pastor of the Smithville Mennonite Church, Smithville, Ohio.

OVERSEAS MISSIONARY DIRECTORY

Spring, 1967

The overseas missionary directory appears twice each year—in the last issues of Gospel Herald for March and September. Included on this list are missionaries of all boards of the Mennonite Church—approximately 500 of them.

For your convenience the directory may be lifted off the staples and inserted in your personal devotional material, or in your correspondence folder.

Postage rates are included on the last page. Write to your missionaries, and above all, pray for them.

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 Hostetter, Marian, c/o Mennonite Central Committee, Henchir Tounghani, Ain Kercha (Constantine), Algeria
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 Polly Ann, Susan Louise, Marie Lynn, and Carolyn Mildred Stetter
Overseas Mission Associates
 Shoup, Mary Ellen, 6 rue Broussais, Alger, Algeria

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 John David, Patricia Ann, and Miguel Luis Erb
 Hallman, William and Beatrice, Casilla de Correo 127, La Falda, Cordoba, Argentina
 Schwartzentruber, Earl and Genevieve, Escalada 1195, Bragado, FNDPS, Argentina
 Douglas, David, and Danita Schwartzentruber
 Sieber, Floyd and Alice, L de la Torre 474, Santa Rosa, FNDPS, La Pampa, Argentina
 John Sieber
 Snyder, Mario and Edda, Urquiza 312, Ramos Mejia, Buenos Aires, Argentina
 Mary, Mark, and Anne Snyder

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 Kratz, James and Dorothy, Casilla 53, Pica, R. Saenz Pena, Pro. de Chaco, Argentina
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 Kissell, Richard and Novelda, c/o Mennonite Mission, Araguacema, Goias, Brazil
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 Nebel, Caroline, c/o Mennonite Mission, Araguacema, Goias, Brazil
 Yoder, Arlin and Mary Lea, c/o Mennonite Mission, Araguacema, Goias, Brazil
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 Hostetter, David and Rosanna, C.P. 1013, Campinas, Sao Paulo 21, Brazil
 Michael, Marcus, James Dante, Marcela Rose, and Monica Jane Hostetter

The numerous names make it difficult to pray meaningfully for them, but if you keep the directory handy as you read mission news or prayer requests in Gospel Herald, you will be able to pray for those in the country and circumstances you are reading about, and by name. Perhaps more than anything else, those whom we send out as a church appreciate our prayer support.

Additional copies of this list are available at no charge from Mennonite Board of Missions and Charities, Elkhart, Indiana 46514.

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 Hostetter, Otis and Betty, c/o Mennonite Mission, C.P. 979, Belem, Para, Brazil
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and mercy that they are saved. May we never lose sight of God's love. 11:17-24.

Rejection is never God's will. His will is for all men to come to repentance. But when man refuses to repent and confess Jesus Christ, he is rejected of God.

"O the depth of the riches and wisdom and knowledge

of God! How unsearchable are his judgments and how inscrutable his ways! 'For who has known the mind of the Lord, or who has been his counselor?' 'Or who has given a gift to him that he might be repaid?' For from him and through him and to him are all things. To him be glory for ever. Amen" (11:33-36, RSV).

"Born of . . . the Spirit"

By B. Charles Hostetter

Are you absolutely sure you are saved? If Christ came for His church today, would you be one whom He would take back to heaven with Him? We are living in a day and age when there are a lot of different opinions on how one gets eternal life. There is more confusion and variety of prescriptions given on the plan of salvation than perhaps any other subject. The world has hundreds of different religions, and within each religion there are hundreds of different viewpoints. Who is the final authority on the subject? What is the acid test? Where can we go to get answers on how to be saved and be absolutely sure they are authoritative and not the opinion of a man or a group of men?

One evening Jesus was talking with one of the leading theologians of that day. Not only was he a theologian and teacher of the holy writings, the Bible, but he was also a spiritual leader and ruler among the people. He was a trusted religious authority. Thousands of people accepted his viewpoint on how to be saved. But during his conversation with the Master, Jesus told this spiritual leader that his prescription for salvation would not save anyone. In fact, Jesus startled this good man when He told him that he was not saved.

The conversation of these two men from J. B. Phillips' modern English translation reads: "One night Nicodemus, a leading Jew and a Pharisee, came to see Jesus. 'Master,' he began, 'we realize that you are a teacher who has come from God. Obviously no one could show the signs that you show unless God were with him.' 'Believe me,' returned Jesus, 'a man cannot even see the kingdom of God without being born again.' 'And how can a man who's getting old possibly be born?' replied Nicodemus. 'How can he go back into his mother's womb and be born a second time?' 'I assure you,' said Jesus, 'that unless a man is born from water and from spirit he cannot enter the kingdom of God. Flesh gives birth to flesh and spirit gives birth to spirit: you must not be surprised that I told you that all of you must be born again.'" (Jn. 3:1-7).*

Born Again

Nicodemus, a master in religious matters, was ignorant of God's simple plan of salvation. Getting saved is more than an intellectual experience or the fruit of good works, or a membership in the church. When Jesus bluntly told him that to get eternal life one must be born again and this second birth is a spiritual one, Nicodemus was puzzled. To be born by the Spirit of God was a new and strange idea to him. How about you, friend? Have you been born again by God's Holy Spirit?

I like so well the way Jesus explained the new birth to the materialist, Nicodemus. The Master used the wind to illustrate this spiritual truth. He said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?" (Jn. 3:8-10)?

Jesus is saying, You can't see the wind but you know that it exists because you can hear it and see what it does. In the same way, the Holy Spirit is invisible, but you know that He exists because He transforms lives. When we repent of our sins and accept Christ as our Savior, we receive eternal life in the person of the Holy Spirit.

When the Apostle Peter preached that convicting sermon on the day of Pentecost, the people realized they were sinners and needed to be saved. They cried out to "Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:37-39).

The Spirit Transforms

I am compelled to conclude that the acid test of salvation is whether one has the Holy Spirit in his life. Unless one has been transformed by the indwelling and life-changing

* B. Charles Hostetter, Harleysville, Pa., delivered this message over the Mennonite Hour Broadcast.

power of the divine Spirit, he is without hope of eternal life. Good works and uprightness of character are not the conclusive proof that one is saved. Eternal life does not exist apart from God Himself; so you must have God's transforming Spirit within you to experience salvation. The Bible calls the Holy Spirit the "Spirit of life," because He brings eternal life to all those whom He indwells. Paul says, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:1, 2).

Jesus, who is God the Son, certainly can speak authoritatively on the subject of what one must do to be saved. He knows the divine plan of salvation. He came from heaven. Jesus said, "Verily, verily, I say unto you, If a man keep my saying, he shall never see death" (Jn. 8:51).

On another occasion Jesus said, "Heaven and earth shall pass away: but my words shall not pass away" (Mk. 13:31). What the eternal Son of God says is dependable. It is unchanging because it is the eternal decree of God the Father. Christ said, "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (Jn. 12:48). In this time of confusion, because of the many ideas of how to be saved, we need to go back to the Word of God and the Lord Jesus Christ for our answers. In them we have divine and final authority.

There is diversity of opinion today on the subject of the Holy Spirit and what part He plays in salvation. Some feel that one is saved by Christ and sanctified by the Spirit. They insist that one could thereby be saved and not possess the Spirit, because He is received only in your second experience of grace, that of sanctification.

Gift to All Believers

Here is what the Master says about it. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive . . .)" (Jn. 7:37-39a). And this concurs with what Jesus told the woman of Samaria at the well. "Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (Jn. 4:13, 14).

God gives the Holy Spirit to all believers. The Spirit is a down payment or a seal from heaven, first, that we are saved, and second, as a guarantee that we will have full payment in the future of all that God has promised. The Apostle Paul says, "After that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory" (Eph. 1:13, 14). Again Paul says, "And grieve not the holy Spirit of God,

whereby ye are sealed unto the day of redemption" (Eph. 4:30).

Guarantee of Salvation

These Scriptures tell us vividly that the acid test of whether we are saved is whether God has given us the Holy Spirit. He is the down payment or the guarantee of our salvation. Do you have this seal from God that you are His child? No matter what else you might have or good deeds you may have done, if you don't possess the divine Spirit, you are not a Christian. The Bible says, "Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9).

Finally, let me share a few more Scriptures that declare with certainty that he who is saved possesses the Holy Spirit in his life. Gal. 4:6 says, "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." And 1 Jn. 4:13 declares, "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit."

God is on His throne. Jesus Christ His Son is at the Father's right hand. And the Holy Spirit is in the world. The Spirit is here to convict us, to give us eternal life, to protect us, and to be our comforter. Do you possess the Holy Spirit in your life? Without Him you are lost. Unsaved friend, accept Jesus Christ as your Savior right now and you will receive eternal life in the person of the divine Holy Spirit.

*From *The New Testament in Modern English*, by J. B. Phillips, 1958. Used by permission of The Macmillan Company.

Prayer Requests

Pray that the Enugu Centre, Nigeria, may continue to be a place of rest, relaxation, and fellowship to many missionaries who go and come.

Pray that missionaries in Israel, in the face of distracting involvements, may keep their vision clear and may be extremely sensitive to God's leading.

A VS unit has been located in Mobile, Ala., for nearly three years. Through their witness a lady recently accepted Christ. Pray for the VS-ers and the local bishop.

Pray for the Vietnamese church caught in the midst of struggle and suffering.

Pray for the small Mennonite congregation at Suna, Kenya, where a congregation has been established by farmers who have settled at Songhor.

Pray that the missionaries and nationals in Belize, British Honduras, may be united in love for one another.

A listener from California writes: "Please pray for a man who has cancer. He does not know the Lord."

Thank God that facilities have been provided for medical care of TB patients at Satbarwa, Bihar, India.

CHURCH NEWS

I-W's Receive Attention

"They call themselves 'One-W's,'" the *Cleveland Press* feature about I-W's in Cleveland began. "The work they do is 'alternate service.' To most people they are conscientious objectors."

The story by Robert C. Stafford titled "Cleveland One-W's Valued Hospital Employees" provides a perspective of I-W service as viewed by those outside the historic peace church stream.

"Their draft boards place them in the I-W category, conscientious objectors assigned to approved nonmilitary work," the story continues.

"They are satisfying their consciences by refusing to enter the armed forces. They are refusing an obligation they feel toward their country by working for the general welfare, usually at low pay in menial jobs."

"They also are helping satisfy a need of the hospitals where most of them work. Almost without exception their employers consider them earnest, hardworking young men. Hospitals always need that kind of help."

"There are more than 100 of the One-W's working in Greater Cleveland hospitals. All are from out of town. This is in accordance with a Selective Service policy that conscientious objectors should be required to work away from their homes, in the same way a draftee has to."

"The number of conscientious objectors from the Cleveland area who are working elsewhere is not known, but the number is not great."

"Henry Troyer, 2715 E. 116th St., is a former One-W who worked at University Hospitals from 1958 to 1960 and now is a full-time research employee at Western Reserve University."

"In his spare time he represents the Mennonite Board of Missions, Elkhart, Ind., and acts as a sponsor for many of the conscientious objectors who seek assignments here. A Mennonite, he was born in Sugar Creek, Ohio."

"He explains: 'Congress has made it possible for those men who have religious convictions against bearing arms to serve in civilian capacities in lieu of armed service.'"

"This is granted when a man gives biblical grounds for his convictions or can show that this is the teaching of his church."

"He said most of the One-W's working—there are 71 at University Hospital—

are Mennonite and Amish. There are some from the Church of the Brethren and Apostolic Church and a few from other denominations."

"Most come here from Ohio, Pennsylvania, Virginia, and Indiana. When a One-W satisfies his draft board that his conviction is genuine, he usually is required to find his own job."

"Usually his church helps him, and this is where the Mennonite Board of Missions enters."

"There are others whose conscience will not permit them to work in even civilian welfare jobs in lieu of military service. They are subject to federal prison terms when they refuse to report."

"At University Hospitals, the conscientious objectors work in the nursing department, receiving room, storerooms, X-ray department, laundry and maintenance departments, and other areas."

"The hospital values them highly."

"They are making a definite contribution not only to the hospital but in a larger sense to the well-being of the community and the nation," one spokesman put it.

"The One-W's spend two years in alternate service, equal to the draftee's tour of duty in the Army. They are paid the going rate for the work they do."

"Many go back to their homes after their two years. Others stay and make careers here. Some go on to study for the ministry."

"Here's David Hostetler, 22, a Mennonite from Johnstown, Pa., who lives in an apartment with two other conscientious objectors."

"A slim, handsome, quiet fellow, he works in the hospital's supply department."

"I worked in refrigeration maintenance in a grocery chain before I was drafted," he said. "I'll probably go back to that."

"Two of his brothers were conscientious objectors. One worked for the state in a dairy testing laboratory. Another taught in a Mennonite school in the winters and was a human guinea pig for medical tests in the summers."

"Here's Richard Kauffman, 22, of Montezuma, Ga., a member of a small denomination which calls itself Amish Mennonite. He lives at the Cleveland Heights home of a paraplegic whom he helps in his off-duty hours."

"He is on night duty in the hospital emergency room."

"He comes from a farm family of elev-

en brothers and sisters. Three older brothers have done alternate service. One is now a minister in Norfolk, Va. Kauffman plans to attend Bible school at Carbon Hill, Ohio, and after finishing here, perhaps will become a missionary."

"Here's Thomas Vogel, 18, of Johnstown, Pa., member of the Brethren Church, who lives here with three other conscientious objectors in Cleveland Heights."

"He volunteered through the draft before he was called and has been in the orthopedics supply department at University Hospitals seven months."

"I feel I am giving something for my country," he explained simply. "I encourage others to do the same."

Pastor Labeled Pro-Communist

Pak S., a dedicated Mennonite pastor in Indonesia, feels his main responsibility is shepherding his flock, but he also sees some situations in the political realm where he has a definite responsibility.

After the attempted coup in Indonesia in October 1965, it was apparent that the military and political apparatuses could hardly take care of all the suspected communists. The government decided to set up screening committees in every village to take care of the hundreds, and often thousands, of prisoners.

These committees consisted of five members, one from each of the four main political parties—Christian, Catholic, Majumi (Moslem), and National—and a military man. Each party chose its own representative.

These committees were to screen each prisoner and assign him to one of four categories: indoctrination and return to the village, a maximum five-year prison sentence, life imprisonment, or death.

Pak S. was a member of one of these committees. The other four members said, "If they are prisoners here, they must be guilty. Let's shoot them all and not fool around wasting our time." Pak insisted that everyone should be given a trial and a chance to speak.

Since committees in Indonesia operate by consensus rather than by "majority rule," Pak's presence on the committee meant that the other members could not go ahead and shoot everyone.

His stand caused others to label him "pro-Communist." When the other members questioned him on his stand, he was able to give his Christian testimony and witness.

Pak S. knew that his was a dangerous stand. He also knew that he could not do otherwise. He realizes that in the

future the Moslems may become even more powerful in government. There may be those who remember that he was "pro-Communist" during the perilous post-coup days and thus still represent a threat to his country.

The stand he took could have far-reaching repercussions. But to Pak S., it is enough to know that because he remained firm in his belief and stand, perhaps some lives were spared and the gospel of Christ was furthered.—Anne Warkentin.

Eastern Board Meets

The Eastern Mennonite Board of Missions and Charities held its annual meeting at Weaverland Mennonite Church, East Earl, Pa., Mar. 7-9, 1967.

Earl B. Groff and Martin R. Kraybill were reelected members at large.

In reorganization Jacob H. Musser and James M. Shank were reelected to the executive committee for two-year terms. Lloyd M. Eby was reelected vice-chairman.

Continuing on the executive committee are H. Howard Witmer, chairman, Orie O. Miller, Henry E. Shenk, and Henry F. Garber, life member.

The Eastern Board appointed six overseas missionaries: Ben and Rebecca Stoltzfus, Harrisonburg, Va., as evangelist and manager of Branch Trading Center at Orange Walk, British Honduras; Roy and Esther Wert, 401 Eden Road, Lancaster, Pa., in medical service in Ethiopia; Leo and Mary Yoder, Bergholtz, Va., in medical service in Tanzania.

Eight missionaries were reapointed: Daniel Ness, Harrisonburg, Va., to Ethiopia in the Eastern Board area office for bookstore management and business administration; Cora Lehman, Willow Hill, Pa., as missionary nurse in Tanzania; Lena Horning, Denver, Pa., as a teacher in missionary children's school, Nairobi, Kenya; Miriam Leaman, Philadelphia, Pa., as missionary nurse in Somalia; Everett and Margaret Metzler, Lancaster, Pa., to missionary service in Vietnam; and James and Rachel Metzler, Harrisonburg, Va., missionary service in Vietnam.

Larry and Helen Lehman, Chambersburg, Pa., were approved for service in Guatemala in the program sponsored jointly by the Eastern Board and the Washington-Franklin Conference Board. Appointment will be made by the Washington-Franklin Board. The Lehmans' service in Guatemala will be preceded by one year of language study in Costa Rica.

Begin Bible Classes

On Jan. 11, thirteen girls ages 10 to 12 assembled in the living room of the Mennonite Central Committee house in Crete. They had come for their first Bible class. The Greek Orthodox priest of the area was also a guest.

Eagerly they watched the filmstrip of David, the shepherd boy. Later they memorized the first two verses of Psalm 23, which led to the discussion of God as our Good Shepherd.

The first step in starting a Bible class was to discuss the idea with our bishop. I wanted to know how he thought people would feel about having a non-Orthodox person teach their children.

He endorsed the idea wholeheartedly. I then spoke to the priest and the mothers. The priest was quite enthused about the idea. Before I had a chance to invite him to visit our class, he asked if he could come.

Next I discussed the idea of the Bible class with two of my little girl friends from Kolymbari. They were very eager to start such a class and would ask other classmates if they wanted to come.

One Sunday afternoon and another holiday, these two girls and I visited the parents of each of the girls who wanted to come to the Bible class. I explained the purpose of the class—learning about the life of Christ—and invited their daughters to come. In every home, I found parents very eager to send their children.

The class meets each Wednesday afternoon. The Greek children do not have school on Wednesday and Saturday afternoon. Through these classes, I hope girls will learn and apply the message of God's love to man which will help them throughout their lives.—Mrs. Louise Claassen.

Vietnam Workers Meet

Seventy-two Vietnam Christian Service workers and dependents met in the highland city of Dalat, Feb. 13, 1967, for the first time since the year-old organization began its greatly expanded program.

The conference was planned to evaluate program developed in the past year and to afford opportunity for spiritual renewal.

A young organization composed of both highly trained professionals and general workers, Vietnam Christian Service encounters a variety of problems and frustrations through complex relationships and diversified program. The range of program places great administrative load on a relatively small staff, at times ac-

centuating problems of communication and sharing of goals and accomplishments.

Workers held a series of topical discussions to survey their work, its purposes, and its relation to the future of Vietnam.

Meeting as a total group, all units heard Wade Latham, director of the Office of Civil Operations, speak on the relationships and roles of various US agencies in Vietnam. He was accompanied by Eric Hughes, director of the Refugee Division of OCO (formerly USAID's Office of Refugee Coordination).

Professional group meetings were conducted for doctors, nurses, public health nurses, community development, social work, and agriculture.

Of prime concern were methods of working more effectively with other agencies, dealing with local sensitivities, relating more meaningfully with Vietnamese and minority populations, and using workers most productively, whether in teams or individually.

The flexibility of individual workers and their programs is both a necessity

Missionaries of the Week



Robert and Marjorie Wenger went to India in August 1966, where they began a three-year term as Overseas Missions Associates under the Mennonite Board of Missions, Elkhart, Ind. Robert is directing the guidance program for Woodstock School in Landour, India.

Son of Mr. and Mrs. Paul Wenger, Waynesboro, Va., Robert graduated from Eastern Mennonite College and the University of Virginia, Charlottesville, Va.

Marjorie attended Eastern Mennonite College and graduated from Riverside Hospital School of Nursing, Newport News, Va. Her parents are Dr. and Mrs. Fred Brenneman, Souderton, Pa.

The Wengers have one son, Robert Bradley, 1.

and a virtue. Flexibility in working through existing governmental, private, and religious structures and adaptability in encouraging development of such groups where they don't exist were both considered indispensable.

Vietnam Christian Service envisions its job as preparing for eventual Vietnamese

take-over of projects it begins. It strives to make its relationships with Vietnamese and other national personnel a responsible and growing experience, so that the concept of service to one's fellowmen may be fostered by the church and other groups through the power of individual example.

FIELD NOTES

The Historical and Research Committee of Mennonite General Conference will hold its annual meeting at Conrad Grebel College, Waterloo, Ont., May 25, 26.

The Archives of the Mennonite Church, Goshen, Ind., has been designated as the official depository of the American records of Mennonite World Conference.

Special meetings: Jacob Frederick, Philadelphia, Pa., at Lincoln University, Pa., Apr. 2-9. On the evenings of Apr. 3 and 4 the members of the congregation will be going out in personal evangelistic efforts. William R. Miller, North Liberty, Ind., at Graceton, Minn., Mar. 27 to Apr. 2.

New members by baptism: two at Mt. Joy, Pa.; eight at Hopewell, Kouts, Ind.; three at Sycamore Grove, Garden City, Mo.

Counselors are needed for Junior and Junior Hi Camps at Laurelville Church Center this summer, July 12-29. Orientation will run from July 12 to July 15. Camp dates are July 15-22, Juniors (ages 9-11) and July 22-29, Junior Hi (ages 12-14). Counselors should be 18 years or older—college students, parents, pastors, professional people (teachers, social workers). Apply to Laurelville Mennonite Church Center, R. 2, Mt. Pleasant, Pa. 15666.

George W. and Emma R. Townsend will celebrate their 50th wedding anniversary with open house from 2:00 to 7:30 p.m. at the Masontown Mennonite Church, Masontown, Pa., Apr. 2.

The 13th annual I-W Basketball Tournament and Banquet was held at Goshen (Ind.) College, Mar. 17 and 18. I-W men from all parts of the country participate in the tourney and banquet each year.

I-W orientations were held Mar. 17-19 in Des Moines, Iowa, and Mar. 10-12 in Columbus, Ohio.

Jesse Glick, associate director of I-W Services, announced the appointment of new sponsors and assistant sponsors for I-W men. They include: Truman Weaver, sponsor at South Bend, Ind.; Wayne Stutzman and Paul Yoder, assistant sponsors at Sarasota, Fla.; William Weaver, assistant sponsor at Dayton, Ohio; and

LeRoy Bechler, interim sponsor at Los Angeles, Calif.

Ramon Zehr of Leo, Ind., joined the staff of the Mennonite Board of Missions in Elkhart, Ind., in February as production assistant in the Information Services department. Zehr is the son of Mr. and Mrs. Henry Zehr of Leo, Ind. Zehr's new address is Route 1, Box 172, Union, Mich.



Ramon Zehr
Box 172, Union, Mich.

Velma Eshleman, missionary nurse to Tanzania, has returned home for a time to help in the care of her father. Her address is 965 College Avenue, Park View, Harrisonburg, Va. 22801.

Mennonite Publication Board annual meeting will be held at the Elizabethtown Mennonite Church, Elizabethtown, Pa., beginning Mar. 30 at 1:30 p.m. and closing Apr. 1 at noon. Thursday, 7:30 p.m., the Publishing Agent will introduce his report to the Board and Melvin Gingerich, Goshen, Ind., will present the first of four Conrad Grebel lectures on "The Christian and Revolution." The public is invited to all sessions.

Calendar

Mennonite Publication Board meeting, Elizabethtown, Pa., March 30 to April 1.

Ohio Mennonite Missions Board Annual Meeting, Orrville Mennonite Church, Orrville, Ohio, April 28-30. Ohio & Eastern Mennonite Conference, Neshville, Pa., May 7-10.

Annual sessions of the Mennonite Conference of Ontario, Zurich, Ont., June 2, 3.

Pacific Coast Annual Conference and related meetings, Western Mennonite School, June 8-11. General Mission Board meeting, Heston, Kan., June 22-25.

Virginia District Conference, EMC, Harrisonburg, Va., July 11-14.

Mennonite World Conference, Amsterdam, Holland, July 23-30.

Annual meeting, Iowa-Nebraska Conference, Iowa Mennonite School, Kalona, Iowa, Aug. 8-11. Sponsored by Lower Deer Creek congregation.

Mennonite General Conference, Franconia Conference, Aug. 19-24.

South Central Conference, Pleasant Valley, Harper, Kan., Sept. 10.

Board of Education, Eastern Mennonite College, Harrisonburg, Va., Oct. 20, 21.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

Today after reading through the *Gospel Herald*, I felt I must write and say "Thank you" for this thought-provoking weekly paper. We aren't always able to read every article, word for word, but we try to get the gist of most of them.

I want to say how much I appreciated the guest editorial by Norman Derstine ("1200 Kneeling Men"—Mar. 7 issue). This article very aptly expresses my feelings about this act of worship. I also want to thank Robert Lee and David L. Graber for their contributions in this same issue in regard to "Which Symbol?"—Mrs. Virgil Martin, Goshen, Ind.

If 2 Tim. 3:16 and 2 Pet. 1:20 are accepted at face value, then 1 Cor. 11:3-16 will be readily understood. We will find no need for "dialogue" as to which symbol to use. There will be no need to resurrect ancient styles and customs and make choices between that and more modern ones. Who is speaking here anyhow? Is God speaking, or is it mere man? If it is God speaking, then the question is settled before we get started discussing. If it is only man, then we never will get the question solved. And more than that, we have before us the Herculean task of deciding which Scripture is inspired and which is not. This in turn will raise questions that will not be answered before the Judgment Day.

If it is merely making a choice between various customs, styles, or traditions, and whether ancient or modern, then there would be such a great multitude which no man can count number, and God would be left out in the cold. Verse 10 of 1 Cor. 11 would have no meaning. Does it not have the musty smell of that ancient question, "Yea, hath God said?" The truly pient children of God, when they behold the greatness of their deliverance from the awful bondage, will fall at the feet of their Deliverer, and exclaim with all their soul, "I will serve you all the days of my life." "Speak, Lord, for thy servant heareth."—Lorenzo Schlachbach, Greenwood, Del.

Let me just say Amen, and Amen, and Amen, so be it Lord, to the expressions in the editorial of Jan. 10 on prayer in public schools; on the doctrine of the veil for Christian women by Glendon Blosser; and on "Challenges to Present Missionaries" by Tom Migre of Africa.

In these three expressions we have guidance to civil obedience, spiritual obedience, and brother obedience. A good balance of teaching. May the Lord be praised.—Lee H. Kanagy, Hokkaido, Japan.

I'm concerned about the ideas and talk in the brotherhood about symbols. . . . What bothers me most is the fact that the symbols many of us want to part with are those that have lost their popularity in the Protestant churches.

The veiling is an example. In 1 Cor. 11 we have instructions on three symbols: the veiling, the bread, and the wine. The first we want to let go. The other two we want to keep. Why not let go the whole chapter from our life? At the beginning of the Corinthian letter Paul addressed it to "them that are sanctified in Christ Jesus, called to be saints, with all that in every call call upon the name of Jesus Christ our Lord." If we are sanctified and call upon the name of the Lord, then the letter means we too shall observe it. One of these three symbols we want to let go and keep the other two. The veiling is unpopular in the rest of the religious realm. Bread and wine are popular, and so we follow this example. . . .

Baptism is also plainly taught in the Bible. This is a symbol of a new life in Christ—the new birth. By all means we must keep this. This is a popular accepted teaching in other groups. We follow along and couldn't part with that one.

The holy kiss and kneeling to pray are symbols of our wish to do without and in many cases already have. We follow the popular religions in letting these slip away.

To the symbol of flesh washing we hear these words, "Better take a fresh look at that. Our feet aren't dusty as they were in Jesus' day, and that is not for today." Will we follow after?

Marriage is also a symbol. Everybody does it; so of course we follow after and don't mention quitting that.

If we believe in the ordinances of the Bible, let's keep them. If we want to keep only part of the ordinances and symbols, let's just do away with all of them. They are symbols of a deeper inner life experience. Since we are still this side of glory, God knew we need these symbols to remind us of His claim and will for our lives. If one is important, so are the rest. . . .—Simon Schrock, Fairfax, Va.

Referring to the comments on "Which Symbol?" I must disagree with the opinion that Paul was referring to a pagan custom. In 1 Cor. 11:16 he says it is not a custom. In 1 Cor. 11:2 he is referring to ordinances and in verses 4 and 5 he is stating each one's status. Man and woman, not man and wife as some suggest (wife is *Frau* in German; woman is *Weib*); so it would include the unmarried woman also. In verse 10 we read, "For this cause ought the woman to have power on her head because of the angels." Surely if the angels take note, it must be a command to be obeyed. Paul was not only referring to what people think but spoke by divine revelation. The covering referred to was not a covering for the face but only the head as a sign of obedience or subjection as God ordained. Surely if a woman was praying or prophesying, she would need no pagan symbol to identify her as a respectable woman. 1 Pet. 3:1-7 is also a command concerning a Christian woman's attire which supplements the covering referred to in 1 Cor. 11. There are other great needs in the world, but because they are not supplied does not give reason to belittle the commandments of the Bible.—W. Stauffer, Tofield, Alta.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Beck—Wogomon.—Donnie Beck, Wakarusa, Ind., and Joan Wogomon, Goshen, Ind., both of Olive cong., by Richard Hostetter, assisted by Simon Gierke.

Chupp—Birkey.—Carl Chupp, New Paris, Ind., and Loretta Birkey, Goshen, Ind., both of Clinton Frame cong., by Vernon E. Bontreger, Feb. 25, 1967.

Gingerich—Eichelberger.—Marvin Gingerich, Millersburg, Ind., Benton cong., and Donna Eichelberger, Lagrange, Ind., Emma cong., by Ivan Miller, Mar. 11, 1967.

Gingerich—York.—Raymond Gingerich, Dundee, Ohio, and Lucille York, Walnut Creek, Ohio, both of Walnut Creek cong., by Paul R. Miller, Feb. 18, 1967.

Helmuth—Yoder.—Olin D. Helmuth and Alma Arlene Yoder, both of Middlebury, Ind., Forks cong., by Sylvester R. Haarer, Mar. 4, 1967.

Hess—Hossler.—James Richard Hess, Ephrata, Pa., and Linda Louise Hossler, Denver, Pa., both of Kefauverville cong., by John R. Martin, Mar. 11, 1967.

Hofstetter—Lehman.—Reuben Hofstetter, Kidron, Ohio, and Ida Lehman, Dalton, Ohio, both of Kidron cong., by Bill Detweiler, Mar. 5, 1967.

Kropf—Hostetter.—Marion Kropf, Tampico, Ill., and Dorothy Hostetter, Prophetstown, Ill., both of Fairfield A.M. cong., by Herman Hostetter, Jan. 17, 1967.

Meadows—Baer.—Carmen Roy Meadows, St. Pauls, Ont., United cong., and Erma Marcella Baer, Stratford, Ont., Avon cong., by Kenneth R. Bender, Feb. 18, 1967.

Short—Gisel.—Lionie L. Short, Archbold, Ohio, Lockport cong., and Carol Gisel, Archbold, Ohio, Zion cong., by Ellis B. Croyle, Feb. 4, 1967.

Stutzman—Roth.—Eugene Stutzman, Milford, Neb., and Diane Roth, Beaver Crossing, Neb., both of West Fairview cong., by Milton Troyer, Jan. 14, 1967.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:5)

Boettger, Sanford and Gwen (Calvert), Kitchener, Ont., first child, Colleen Louise, Feb. 25, 1967.

Bontreger, Kenneth and Mary Lou (Wengend), Denver, Colo., first child, Neil Alan, born Jan. 27, 1967; received for adoption, Mar. 3, 1967.

Brenneman, Keith and Mary (Hochstetter), Wellman, Iowa, second child, first son, Norman Ross, Dec. 28, 1966.

Brubacker, John S. and Rachel (Gehman), Lakeland, Fla., first son, Michael Lynn, Mar. 1, 1967.

Driedger, Harry and Margaret (Tieszen), Hanover, Ont., seventh child, third daughter, Mary Margaret, Jan. 21, 1967.

Driver, John D. and Virginia (Payne), Harrisonburg, Va., fourth daughter, Sharlene Kae, Mar. 2, 1967.

Fricke, James E. and Dorothy (Peifer), Litzitz, Pa., third child, second son, Robert Charles, Feb. 25, 1967.

Geiser, Carl and Elaine (Neuenschwander), Dalton, Ohio, fourth child, second son, Brian Keith, Feb. 19, 1967.

Good, James and Lara Mae (Walters), Kouts, Ind., third child, first son, Rodney James, Sept. 4, 1966.

Haines, Joseph and Elaine (Miller), Beit Jala, Jordan, first child, Kristina JoAnne, Apr. 1, 1966.

Hoffman, Gerald and Audrey (Bender), New Hamburg, Ont., first child, Lori Darlene, born Jan. 25, 1967; received for adoption, Mar. 3, 1967.

Hooley, L. Joe and Mary Lou (Kanagy), Lancaster, Pa., third child, second daughter, Tina Louise, Feb. 22, 1967.

Hunsberger, Dan and Alvina (Yothers), Perkaskie, Pa., Joy Danelle, Nov. 29, 1966.

Kipfer, Enos and Doris (Erb), Chesley, Ont., first son, Bradley John, Feb. 13, 1967.

Lantz, Charles and Sharon (Klopfenstein), Archbold, Ohio, fourth child, third son, David C., Mar. 1, 1967.

Lesman, M. Henshey and Norma (Histand), Nairobi, Kenya, third child, first daughter, Jean Yvonne, Mar. 6, 1967.

Martin, Marlin and Eva (Lehman), Smithsburg, Md., second child, first daughter, Kaylena Yvonne, Jan. 18, 1967.

Martin, Roger and Dorothy (Martin), Hagers-town, Md., fourth child, third daughter, Glenda Kay, Mar. 1, 1967.

Metz, Floyd and Pat (Harris), Detroit, Mich., first child, Marcia Ann, Jan. 31, 1967.

Miller, Robert and Sheryl (Yoder), Kalona, Iowa, first child, Troy Lynn, Jan. 28, 1967.

Nofziger, Peter and Shirley (Roessner), Logansport, Ind., first child, Rodney Lynn, Mar. 6, 1967.

Roth, Russell and Charlotte (Roth), Milford, Neb., first child, Jason Lee, Mar. 3, 1967.

Rudolph, Noah D. and Esther (Shank), Carlisle, Pa., eighth child, fifth daughter, Phebe Ellen, Mar. 3, 1967.

Rufenacht, Lowell and Velda (Richer), Archbold, Ohio, third child, second son, Douglas Scott, Mar. 2, 1967.

Spiecher, David R. and Effie (Yoder), Belleville, Pa., fourth child, first son, Keith David, Feb. 12, 1967.

Swartzendruber, Gareth and Sheryl (Miller), Kalona, Iowa, first child, Lisa Ann, Feb. 8, 1967.

Troyer, Nelson and Sandra (Gascho), Shipshewana, Ind., second son, Tyler Reed, Feb. 22, 1967.

Troyer, Ora and Mary (Mast), Goshen, Ind., fourth child, second son, Eric Jon, Feb. 8, 1967. (First son deceased.)

Uznicker, Don and Janet (Stutzman), Eureka, Ill., first child, Kevin Richard, Feb. 22, 1967.

Weaver, John D. and Dorothy (Longacre), Parker Ford, Pa., fifth child, fourth daughter, Sharon Marie, Jan. 23, 1967.

Wood, Floyd and Clara (Plank), Arthur, Ill., third child, second daughter, Marcia Ann, Feb. 25, 1967.

Yoder, Edwin and Clara (Beachy), Goshen, Ind., second child, first daughter, Elizabeth Anne, Feb. 8, 1967.

Yoder, Melvin C. and Martha (Bauman), Harrisonburg, Va., first child, Melvin Mark, Feb. 15, 1967.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Birky, Bertha E., daughter of Joseph and Hannah (Roush) Martin, was born at Hope-dale, Ill., Apr. 11, 1887; died at her home in Kouts, Ind., Feb. 27, 1967, aged 79 y. 10 m. 16 d. On Dec. 30, 1906, she was married to Louis Birky, who died Oct. 30, 1957. Surviving are 4 children (Chauncey, Arthur, Ralph, and Ina—Mrs. Allen Good), one brother (Elmer), 13 grandchildren, and 18 great-grandchildren. Two children (Roy and Mildred) preceded her in death. She was a member of the Hopewell Church, where funeral services were held Mar. 1, by Emanuel S. Birky and Samuel S. Miller officiating.

Bontreger, Maynard E., son of Orvan and Grace (Mishler) Bontreger, was born in Lagrange Co., Ind., Oct. 30, 1933; died instantly in a car accident near his home, Mar. 6, 1967; aged 33 y. 4 m. 4 d. On Apr. 18, 1954, he was married to Mary Martin, who survives. Also surviving are 3 children (Marva Jo, Marlene Kay, and Marlin Earl), his parents, 2 sisters (Carolyn—Mrs. Nevin Albrecht and Mildred—Mrs. David Wideman), and 2 brothers (Marion and Devon). He was a member of the Plato Church. Funeral services were held at the Shore Church, Mar. 8, with Willie Troyer and Ivan Miller officiating.

Burkholder, Amanda, daughter of Fred and Catherine (Schrock) Wenger, was born at Orrville, Ohio, Mar. 8, 1878; died at the Glendora Nursing Home, Feb. 25, 1967; aged 88 y. 11 m. 17 d. She was married to Elmer Burkholder, who died in 1934. Surviving are 2 daughters (Mrs. Mabel Hostetter and Mrs. Eva McFadden), 3 sons (Forest, Gordon, and Virgil),

17 grandchildren, 18 great-grandchildren, one brother (Levi), and a foster sister (Eldia Mae Patience). She was a member of the Oak Grove Church, where funeral services were held Feb. 27, with Lotus Froyer officiating.

Christman, Edith G., daughter of Thomas L. and Sarah (Giles) Bailey, was born at Pottstown, Pa., Nov. 26, 1896; died at Pottstown Memorial Hospital, Mar. 3, 1967; aged 70 y. 3 m. 5 d. On Sept. 21, 1912, she was married to Jacob N. Christman, who survives. Also surviving are 12 children (Anna—Mrs. John Meade, Mrs. Grace Wall, Ruth—Mrs. David Moser, Hazel—Mrs. LeRoy Ganger, Margaret—Mrs. William Cavanaugh, Arlene—Mrs. Winfield Sisk, Mrs. Dorothy Good, Betty—Mrs. Raymond Keeler, Robert, Carl, James, and John), 52 grandchildren, and 43 great-grandchildren. One son (David) preceded her in death. She was a member of the Pottstown Church. Funeral services were held at White Memorial Home, Mar. 8, with Elmer G. Kolb and Norman H. Bechtel officiating; interment in Vincent Memorial Cemetery.

Fetters, Elmer, son of Henry M. and Melissa Fetters, was born at Hume, Mo., Feb. 25, 1888; died at Iowa City, Iowa, Feb. 16, 1967; aged 78 y. 11 m. 16 d. On Nov. 2, 1921, he was married to Thelma Shumate, who survives. Also surviving are 5 sons (Charles, Cecil, Albert, Elmer, and William), 2 daughters (Alis—Mrs. Leon Tiedale and Ruth), one sister (Mrs. Lessie Beal), 19 grandchildren, and 9 great-grandchildren. He was a member of the Wellman Church, where funeral services were held Feb. 20, with George S. Miller and Gideon C. Yoder officiating.

Gehman, Gerhard C., son of Noah and Hannah (Gehman) Gehman, was born Mar. 23, 1885; died Mar. 5, 1967; aged 81 y. 11 m. 12 d. He was married to Emma B. Musser, who survives. Also surviving are one daughter (Sadie), 4 sons (Clayton M., William M., George M., and Titus M.), 29 grandchildren, 2 great-grandchildren, one sister (Fannie—Mrs. Milton Good), and one brother (Silas). He was a member of Gehman's Church. Funeral services were held at Bowman's Church, with Carl Martin and Paul Z. Martin officiating.

Grebe, Charles F., son of Charles R. and Theodora (Weigel) Grebe, was born at Neffers, Pa., Sept. 4, 1917; died at Pottstown Memorial Medical Center, Mar. 3, 1967; aged 49 y. 5 m. 29 d. He is survived by one half brother (Christ Baltzen) and one half sister (Margaret—Mrs. Frank Rodgers). He was a member of Herstein's Church. Funeral services were held at the Norman D. Holcombe Funeral Home, Trappe, Pa., Mar. 6, with Stanley R. Freed in charge; interment in Keeler's Cemetery, Obelisk, Pa.

Leaman, Luetia L., daughter of Aaron S. and Mary Ann (Leaman) Rohrer, was born in East Lampeter Twp., Pa., Nov. 26, 1888; died at the Lancaster (Pa.) General Hospital, Jan. 22, 1967; aged 78 y. 1 m. 27 d. On Dec. 27, 1921, she was married to Abram D. Leaman, who died in 1959. Surviving are one daughter (Estel), Mrs. Alvin G. Smoker, with whom she made her home, 4 grandchildren, one stepdaughter (Minnie—Mrs. Warren Hertzler), one stepson (D. Rohrer Leman), 9 stepgrandchildren, 8 stepgreat-grandchildren, 2 sisters (Mrs. Anna L. Reidenbach and Mary—Mrs. Clayton B. Groff), and 2 brothers (Willie L. and Enos L.). She was a member of the Stumpstown Church, where funeral services were held Jan. 26, with John Oberholzer officiating; interment in Mellinger's Cemetery.

McCracken, Martha E., daughter of Kelly and Sarah (Shaner) Wyatt, was born Oct. 30, 1910; died at Davison County Hospital, Washington, Ind., Feb. 18, 1967; aged 56 y. 3 m. 19 d. She was married to Theodore McCracken, who survives. Also surviving is one half brother (Forrest Carrico). She was a member of the Providence Church. Funeral services were held at Gill Funeral Home, Feb. 20, with Tobias Slabaugh offici-

ating; interment in Berea Cemetery.

Ritchie, Lonnie, daughter of the late Emanuel and Polly (Ritchie) Fugate, was born in Perry Co., Ky., Aug. 5, 1924; died at University Medical Center, Lexington, Ky., Feb. 28, 1967; aged 42 y. 6 m. 22 d. She was married to Everett Ritchie, who preceded her in death. Surviving are 4 children (Ann—Mrs. Calvin Williams, Herma, Ernie Brian, and Eddie Wayne). Funeral services were held at Talcut Church, Mar. 4, with Orlo J. Fisher and Samuel Hostetler officiating.

Schultz, Clara (Brian), was born in Tennessee, June 15, 1897; died at the Penrose Hospital, Colorado Springs, Colo., Feb. 15, 1967; aged 69 y. 8 m. 15 d. On Feb. 10, 1918, she was married to Simon Schultz, who survives. Also surviving are 4 children (Dallas, Mrs. Stella Morrill, Mrs. Edna Brian, and Mrs. Carol Lee), 6 brothers, 2 sisters, and 10 grandchildren. She was a member of the East Holbrook Church. Funeral services were held at the Peacock Funeral Home, with Lee J. Miller and Pat Malone officiating; interment in Fairview Cemetery, La Junta.

Sommer, Fannie, daughter of Peter C. and Anna (Gerber) Sommer, was born July 4, 1891; died at Wayne County Hospital, Wooster, Ohio, Feb. 9, 1967; aged 85 y. 7 m. 5 d. She is survived by one brother (Joel). Funeral services were held at the Kidron Church, Feb. 13, with Bill Detweiler, Reuben Hofstetter, and Isaac Zuercher officiating.

Swartley, William Henry, son of William H. and Christina (Gross) Swartley, was born Doylestown, Pa., May 24, 1896; died at his home near Gardenville, Pa., Jan. 19, 1967; aged 70 y. 7 m. 25 d. He was married to Ida Myers, who survives. Also surviving are 7 children (Marian—Mrs. Herbert Myers, Emerson, Henry, Jr., Dorothy—Mrs. John Martens, John, Clifford, and Willard), 24 grandchildren, and 2 brothers. One son (Kenneth) preceded him in death. He was a member of the Doylestown Church, where funeral services were held Jan. 22, with Joseph L. Gross and J. Silas Graybill officiating.

Wagaman, Beulah May (Dailey), was born at Waynesboro, Pa., June 28, 1889; died at the Chambersburg (Pa.) Hospital, as the result of a stroke, Feb. 24, 1967; aged 77 y. 7 m. 27 d. In September, 1906, she was married to Ross Wagaman, who died Dec. 14, 1952. Surviving are 2 children (Renis and Gilson) and one sister (Mary Dailey). Funeral services were held at Pond Bank Church, Feb. 28, with Harvey E. Shank, Marlin D. Lehman, and John Ritchey officiating; interment in Mt. Zion Cemetery.

Items and Comments

Dr. Martin Luther King has urged the United States to withdraw from Vietnam, asserting that the U.S. involvement there is a violation of the United Nations charter and the principle of self-determination, has crippled the anti-poverty program, and has impaired the right of dissent.

Speaking at a conference sponsored by *The Nation*, magazine published in New York, the leader of the Southern Christian Leadership Conference argued that U.S. failure to submit its case against North Vietnam to the U.N. Security Council had "undermined the purpose of the U.N., caused its effectiveness to atrophy, and placed our nation in the position of being morally and politically isolated."

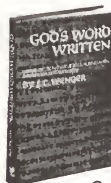
U.S. activities in Vietnam, he said, amounted to "supporting a new form of colonialism covered up by certain niceties of complexity."

Teaching about religion in the nation's public educational institutions is growing and will continue to flourish if Congress will forget about the "school prayer" issue, a Protestant theologian and editor said in St. Paul, Minn.

Dr. Martin Marty, associate professor at the University of Chicago Divinity School and associate editor of *The Christian Century*, said continued growth is assured "only if Sen. (Everett) Dirksen can be persuaded to keep his hands off."

He said the Illinois Republican's school prayer bill would bring back not only prayer and worship to public schools, but also "demands for equal time."

Dr. Marty said that before the U.S. Supreme Court ruled that prayer and worship in public schools are unconstitutional.



GOD'S WORD WRITTEN by J. C. Wenger

As this book is read throughout the church, great help will be given to the understanding of end confidence in the Scriptures. The author emphasizes the authority, reliability, and centrality of the Scriptures, and the role they play in God's dealings with man down through the ages. He documents his statements with illustrations from the Scripture which make the subject fascinating reading. A Conrad Grebel book written for the laymen. As the Gospel Herald editor says, "A must for every minister and teacher in the church."

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tional, religious education courses had to have "so many Catholics, so many Jews, and so many Protestants" as instructors. Now when you want to teach a course, you just go out and get the best man in Dead Sea scrolls or the best man in biblical history you can hire, with no worries about equal time," he said.

Secretary of Defense Robert McNamara has restored a Presbyterian Sunday school magazine to a list of recommended publications for the armed forces. His action may have ended a budding controversy.

Earlier, the Defense Department had canceled its 13,000 subscriptions to *Venture* magazine because of an "embarrassing" poem on Vietnam which appeared in the magazine's February issue. *Venture* reported that 10 percent of its total subscriptions go to children of military personnel throughout the world. The magazine is published in Philadelphia by the Board of Christian Education of the United Presbyterian Church.

A poem titled "Afterthoughts on Napalm-Drop on Jungle Villages near Haiphong," written by 12-year-old Barbara Beidler, of Vero Beach, Fla., caused the Pentagon to drop the magazine from its recommended list.

The Reverend Eugene W. Nissen has been dismissed from his post as professor of classical languages at Concordia Lutheran College, Ann Arbor, Mich., following his espousal of an off-campus dance sponsored by an alumni group.

Although he was not present at the dance, in which both alumni and present students of the two-year school participated, he publicly defended it. He also kept his speaking engagement at the alumni banquet the next day.

The rule against dancing at Concordia was made by the college administration, not by the Missouri Synod.

The Reverend Dr. Leslie E. Cooke, 58, associate general secretary of the World Council of Churches, died Feb. 22, at Neurological Institute of the Columbia-Presbyterian Medical Center in New York, of complications following surgery for a brain tumor last fall.

A British subject, Dr. Cooke directed the World Council's largest operation, the Division of Inter-Church Aid, Refugee and World Service, from its headquarters in Geneva, Switzerland. He was stricken in New York during his annual fall meeting to discuss the assistance of U.S. churches to relief work around the world. He entered Neurological Institute Oct. 28, and underwent brain surgery in early November. Additional surgery was performed in January to alleviate complications from which he did not recover.

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Cover: "The Supper at Emmaus" by Three Lions

JOHN M. DRESCHER, Editor
Boyd Nelson, Contributing Editor
J. C. Wenger, Ellrose D. Zook, Consulting Editors

The *Gospel Herald* was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, Scottdale, Pa., except the second Tuesday of February and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$5.00 per year, three years for \$13.25. For Every Home Plan: \$4.25 per year mailed to individual addresses. Change of address should be requested six weeks in advance. Send all materials for publication to *Gospel Herald*, Scottdale, Pa. 15683. Lithographed in United States.

GOSPEL HERALD

Tuesday, April 4, 1967

Volume LX, Number 13



The Work of the Holy Spirit in Acts

By Oswald C. J. Hoffman

II

The story that Luke tells is not in Madison Avenue style, because the Holy Spirit does not use the Madison Avenue approach. "Not by might, nor by power, but by my Spirit" says the Lord of hosts. The apostles and their followers did not go around proudly proclaiming the virtues of the Spirit. He would not have liked that, since He is a modest Spirit, reticent about Himself but always proclaiming the virtues of Jesus Christ.

The apostles did not proclaim themselves, even as the hearers of the Spirit. They proclaimed Christ. One has only to open a page of the *Acts of the Apostles* to recognize that the Spirit works through that proclamation. The Spirit may be modest about Himself, but He is not reticent about proclaiming Christ through the people of God to others whom He wants to be children of God.

Ready to Talk

There is nothing in the *Acts of the Apostles* of that reticence about Christ which seems characteristic of so much that passes for Christian witness in the modern world. People are ready to talk about the wind and the weather, and sometimes even about God as the author of both, but Christ appears a little too personal to talk about to others. Not so, people who are filled with the Spirit!

Luke's story begins quite simply. "In my first book I wrote about all the things that Jesus did and taught, from the time He began His work until the day He was taken up to heaven. Before He was taken up He gave instructions by the power of the Holy Spirit to the men He had chosen as His apostles.

"Forty days after His death Christ showed Himself to them many times, in ways that proved beyond doubt that He was alive; He was seen by them and talked with them about the kingdom of God. When they came together, He gave them this order: 'Do not leave Jerusalem, but wait for the gift which my Father promised, that I told you about. John baptized with water, but in a few days you will be baptized with the Holy Spirit.'"

With this short introduction, Luke launches immediately into the theme of the whole book! "The apostles met to-

gether with Jesus to ask Him, 'Lord, will you at this time give the kingdom back to Israel?' Jesus said to them: 'The time and occasions are set by my Father's own authority, and it is not for you to know when they will be. But you will be filled with power when the Holy Spirit comes on you, and *you will be witnesses for me in Jerusalem, in all of Judea and Samaria, and unto the ends of the earth.*' After saying this, He was taken up into heaven as they watched Him, and a cloud hid Him from their sight."

From there we go back to Jerusalem, for a catalog of the apostles by name, together with the last mention of Mary, the mother of Jesus. Whereupon, the story plunges into the heart of the matter: "A few days later there was a meeting of the believers, about 120 in all, and Peter stood up to speak: 'Brothers,' he said, 'the Scripture had to come true in which the Holy Spirit, speaking through David, predicted about Judas, who was the guide of the men who arrested Jesus. Judas was a member of our group, for he had been chosen as a part in our work.'"

Here Luke adds an explanatory note about Judas for the benefit of his Gentile friend to whom the book is written. With Peter's speech, and with the choice of Matthias, we are ready for the beginning of the action: "When the day of Pentecost arrived, all the believers were gathered in one place. Suddenly there was a noise from the sky which sounded like a strong wind blowing, and it filled the whole house where they were sitting. And they saw what looked like tongues of fire spreading out; and each person there was touched by a tongue. They were all filled with the Holy Spirit and began to talk in other languages, as the Spirit enabled them to speak."

What Does This Mean?

It is astounding even today, to hear who they were: "There were Jews living in Jerusalem, religious men who had come from every country in the world. When they heard this noise, a whole crowd gathered. They were all excited, because each one of them heard the believers talking in his own language. In amazement and wonder they exclaimed: 'These men who are talking like this—they are all Galileans! How is it, then, that all of us hear them speaking in our own native language?'"

"There are Parthians, Medes, and Elamites; and the

Oswald C. J. Hoffman is speaker of the Lutheran Hour. This is the second of five parts of a message delivered at the World Congress on Evangelism, Berlin, Germany. Copyright 1967 by Christianity Today, Washington, D.C., U.S.A. Reprinted by permission.

dwellers in Mesopotamia, Judea and Cappadocia; from Pontus and Asia, from Phrygia and Pamphylia, from Egypt and the regions of Libya near Cyrene; some of us are from Rome, both Jews and Gentiles converted to Judaism; some of us are from Crete and Arabia—yet all of us hear them speaking in our own languages of the great things that God had done. . . . Amazed and confused they all kept asking each other, "What does this mean?" Others made fun of the believers, saying, "These men are drunk!"

Then Peter stood up with the other eleven apostles and in a loud voice began to speak to the crowd. "These men are not drunk, as you suppose; it is only nine o'clock in the morning. Rather this is what the prophet Joel spoke about: This is what I will do in the last days, God says, I will pour out my Spirit upon all men: your sons and your daughters will prophesy, your young men will see visions, and your old men will dream dreams.

"Yes, even on my slaves, both men and women, I will pour out my Spirit in those days, and they will prophesy. I will perform miracles in the sky above, and marvels on the earth below; there will be blood and fire and thick smoke; the sun will become dark, and the moon red as blood, before the great and glorious day of the Lord arrives. And then, whoever calls upon the name of the Lord will be saved."

"Listen to these words, men of Israel! Jesus of Nazareth was a man whose divine mission was clearly shown to you by the miracles, wonders, and signs which God did through Him; you yourself know this, for it took place here among you. God, in His own will and knowledge, had already decided that Jesus would be handed over to you; and you killed Him, by letting sinful men nail Him to the cross. But God raised Him from the dead; He set Him free from the pains of death, for it was impossible that death should hold Him prisoner. . . . All the people of Israel, then, are to know for sure that it is this Jesus, whom you nailed to the cross, that God has made Lord and Messiah!"

Christ the Center

What happened when men, filled with the Holy Spirit, got up to proclaim the gospel? They talked as Peter did, to people of the time in the language of their day. They told the good news of Christ with a buoyancy befitting the good news it was, and is!

To religious people they talked as Peter did. The Old Testament prophecies had been fulfilled. Christ is the Messiah. To others who were all too religious but had no knowledge of the Old Testament at all, they talked as Paul did. The God who created heaven and earth has entered human history. There is a relationship between redemption and creation, between the present and the past, between God and all of human history. At the apex stands Jesus Christ, sent by the Father and born of a woman, true God and true Man, Redeemer of the world and Savior of all men.

This is always part of the apostolic proclamation: Christ is the Son of God and the Savior of the world. In spite of everything, He is the world's hope, though humbly born,

living unpretentiously, and dying in degradation. Through resurrection from the dead He has been declared by the Spirit of God to be the Son of God with power. Luke tells us: "With great power the apostles gave witness to the resurrection."

The apostles did not proclaim the gospel in a vacuum. The proclamation of Jesus Christ was always accompanied by a call to repentance and to faith; by an exhortation to turn away from self-confidence which leads to despair, and to turn toward Christ with confidence in Him that gives hope. As he rehearsed his ministry with the elders at Ephesus in Acts 20, Paul summarized his whole message: "repentance toward God" and "faith toward the Lord Jesus Christ."

In the power of the Spirit, the apostles told a simple story: Jesus of Nazareth, born a man, for the joy that was set before Him endured the cross despising the shame and was set down at the right hand of the Majesty on high. He gave Himself for you, they said. Give yourself in joy to Him.

An Amazing Story

The message described in the *Acts of the Apostles* was simply amazing. It amazed people at that time, and it amazes us today. We should be amazed. It is not something to be taken for granted. The power of the Spirit is at work in the world *through the gospel*. It works through ordinary men, and sometimes extraordinary ones, within the fabric of the church, reaching out to touch those who have not heard and do not even want to hear. The story of Acts is being repeated today. It is repeated wherever there are people of God with sufficient confidence in the gospel to proclaim it.

David H. C. Read concludes a little essay he has written on the communication of the gospel: "At a time when there is a great deal of moral confusion and lack of firm conviction of any kind, the diffusion of an infectious faith in God through Jesus Christ should not be seen as a problem so much as an opportunity. We have looked at some of the problems but the final note should be of confidence and hope. Thoughtful people everywhere are aware of the necessity of an integrating faith to make sense of a baffling world. Whether we live in the middle of a big city, or in a small community in the countryside, the pressures on us today are much the same. Modern means of communication bring the same problems to the doorstep of the city apartment, the suburban villa, or the farm. And throughout there is a restlessness that seeks a basis of belief and action. Our task is to meet that restlessness with the invitation of Jesus Christ. To do so we shall need a much greater sensitivity to the difficulties of the unbeliever, and the reservations of the semi-believer. We shall need to work harder at the interpretation of the gospel in present-day terms. We shall need to train a generation of Christian leaders and molders of opinion. But above all we shall have to recapture that confidence in the power of the gospel, that living experience of the presence and power of the Holy Spirit, which alone can make possible an effective communication of the gospel." □

Get a Tent

Several things make church camping an increasingly important Christian education setting. Money is one thing. People seem to have more of it. So more families are making plans for a camp or camping experience this year than ever before.

The popularity of vacationing is another thing. When people say, "I didn't have my vacation yet," they mean *this year*, not the one extended escape from work our grandparents talked about.

Then there is availability. Not only are there many government and private campgrounds but church camps are springing up all over the place. These are now broadening their programs; so there is something of special interest for all members of the family. Good roads and comfortable vehicles are also a part of the availability. We can get there, even if we have only a long weekend and our destination is hundreds of miles away.

The rediscovery of the fun in "roughing it" as a family is something many can get excited about. My little boy recalls with enthusiasm "the time when Daddy made a raft of logs and took us for a ride on that lake" even though he was only between two and three at the time.

I think for many families, camping is a near must. I am thinking of those families where the father or mother (or both) has very few occasions to spend extended lengths of time together with the children. When can Daddy show his son how to whittle a willow whistle if he has a job that keeps him away from home most of the time? When can the family have meaningful experiences of togetherness and worship and relaxed religious discussion? For those families caught in the meshes of modern American living that keep the family apart, I would say to you, consider camping. Get yourself a tent or a camping trailer and plan for the most exciting week away you have ever had. And don't plan to stop off at every relative's en route that is listed in the *Freundschaft* book. Leave that for another time. This trip is for the family; so get to where you are going and be a family there.

Another alternative that may be just as stimulating is to plan for a week or two at one of our Mennonite camps. Watch for the ads in church publications. Note what special events are scheduled and where. But don't make your decision on the basis of a full program. The most meaningful family experiences may well be those you enjoyed together when you all decided to skip the meeting in favor of a hike or something.

—Arnold W. Cressman.

*O God,
Too often
When I come to You
My problems and petitions
Take so much time
I do not get to praise You.
Today my prayer is praise.
I thank You
For the good news
Of forgiveness complete in Christ,
For the satisfaction
You supply in service,
And for the joy
Of everlasting hope.
I praise You
For the privilege of prayer,
Not only now,
But at any moment,
And for the assurance
That the cries of my heart
Are heard.
Amen.*



First Mennonite, Johnstown, Pa.

First Mennonite Church is located in the heart of the city of Johnstown, along the bank of the Stonycreek River. This is one of the rivers that overflowed its banks in the famous Johnstown floods of 1889 and 1936. The church began in a nearby house in 1839. The present church building was built in 1946. The present membership is 45. The pastor is John H. Krayhill.

Seeking Proper "Bait"

A. W. Goodwin Hudson, bishop in London, England, in speaking about our evangelistic efforts at the World Congress on Evangelism, said something we should all hear. "The evangelist can generally be relied upon to remember that he is a 'fisher of men'; he needs imagination and enterprise in the choice of his 'bait,' however. All too often we blame the 'fish' when results are not forthcoming. To change the metaphor, it is possible for a businessman to be sincere, honest, and faithful and yet be bankrupt. We tend to turn all our evangelistic efforts into just another religious service that is geared to the converted, who quite properly want to sing hymns or open and close the meeting with prayer. It could be said of one or another leader that he was 'a man in whom men could find no fault, but in whom God could find no fruit.'"

While modern business sinks a sizable percentage of its funds into research to see how to improve its product (otherwise it's soon a failure), the church so often goes on without asking questions about what it is doing or how it could accomplish its mission better.

In the matter of evangelism, it is so relaxing to assume that one method which may have worked in the past will still work. It may be that a former method is ridiculous now. True, certain things remain the same. The Holy Spirit will always need to use persons to present Christ. Several other things are also certain: to catch fish you must go to where the fish are, and to catch fish you must first win their attention.

If the church is to fulfill its mission then, it will mean that Christians must see that the world in which they move is where true evangelism is done. The unconverted do not usually show up in a church service and, as Bishop Hudson suggests, most services are geared only for the saints.

Further, if the church is to attract attention, it must give more attention to the proper kind of "bait." It's rather apparent that, since the unconverted do not attend the church services, they will not be converted in a yearly revival meeting. And it doesn't matter how sincere we are. This is not to say that such series should be thrown out. The saints need revival. Rather, I'm saying let's not kid ourselves into thinking that by scheduling such a series we are taking the Gospel into the world.

We need to be more creative in finding fresh ways of reaching the person who does not respond to the "welcome" sign outside the church building. We need to search for ways of reaching the person who never has responded, and never will, to cards stating, "Revival meetings begin at First Mennonite Sunday evening. Welcome!"

In addition to the necessity for each person to receive this vision that he is a witness as he goes into the world each day, in work or recreation, each local group of believers ought to consider together what each member can

do in reaching others for Christ.

If inviting persons to church doesn't work, perhaps inviting persons into our homes will. Christian homes are basic witnessing units. Why should not each family of each congregation have a redemptive friendship with some other family in the community? Surely our congregations can gather and give guidance to members in ways of witnessing in their vocations. As the possibilities, problems, and results of individual, family, and congregational witness are discussed, prayer and mutual concern also take on deeper meaning.

We must stop blaming the "fish." Let us bring more imagination and enterprise into the choice of the "bait."
—D.

Just a Reminder

Please send your "Readers Say" response to articles promptly. When your letter is received immediately following the printing of an article, it has the most value and the best chance of being used. Too much time lapse between an article and response means the letter cannot be used in "Readers Say."—D.

Claiming Christ's Presence

It must remain very questionable whether a stay-at-home church, whether a non-missionary-minded church, a church that is withdrawn from the world into its own little Christian ghetto, disobedient to the Great Commission and indifferent to the needs of the world, is in any position to claim or inherit the promise of Christ's presence. But to those who go into the world as Christ came into the world—to those who live in the world as Christ was in the world, to those who sacrifice their ease and comfort and independence and safety, and hazard their lives in the search of disciples—to them comes the promise of the presence of the living Christ.—Rev. John R. W. Stott, rector of All Souls Church, London, England.

What Would Happen?

Preachers are sometimes advised to "stick to the gospel," whatever that phrase may mean. It usually means, for people who use it most, that the sermon must move at astronomical distance from daily trade . . . what would happen if preachers did "stick to the gospel"? A revolution. Our ordinary life would be shaken as by earthquake, and then rebuilt. Take any phrase in this (Lord's) prayer: "Hallowed be thy name"; "Thy will be done." —George A. Buttrick.

Symbols for Ministry in the Secular City

By Howard Harrod

Throughout history men have been fascinated by their cities. For the Greeks there was Athens, and beyond that, the ideal *polis* of free citizens. The Romans envisaged an eternal city, a cultural symbol that informed the minds of many generations. The Jews were lured by Jerusalem, the holy city, the navel of the world, the dwelling place of God. And Christian dreamed of a city described in the Book of Revelation in which there "shall be no more mourning or crying or pain and where the old order has passed away."

Today there are great cities of man—Paris, Moscow, New York, Los Angeles, Chicago, Washington. In these cities men labor in a common arena, sharing a common life. In this corporate life are reflected both the symbols of man's creative dreams and the terrible marks of his inhumanity and malevolence.

The foreseeable future is inexorably intertwined with the city and its institutions, not only in the United States but also in the world. In our own society there may be as many as 344 million people by the end of the century, and as many as 80 percent of them will live in metropolitan areas. Compare this with the turn of the last century when three out of four Americans were farm dwellers. Thus Harvey Cox has rightly observed that "In one lifetime America has changed from an agricultural to a metropolitan nation." Even now three out of four of our people are city dwellers.

The cultural symbols and life styles of these city people migrate along the airways until they penetrate every cranny of society. Down the freeways they come in an increasing stream. They are always mobile, often rootless, and sometimes very creative. And their combined voices signal that megalopolis is the sign of our future. Even now there is the Boston to Norfolk complex, the West Coast megalopolis, and the Great Lakes megalopolis—all vast interdependent units of men, machines, and human organization.

The question that challenges the church, and indeed the entire society, is how to respond to the problems and the promise of this emerging metropolitan civilization. . . . As the urban revolution breaks out around us, our responses are too often disconnected and confused. . . .

I want to deal especially with . . . three biblical symbols especially illuminating for ministry in the secular city: the symbols of Exodus, Incarnation, and Servant. Around

these symbols we Christians can gather and begin to formulate strategy for responsible participation in the urban revolution. Indeed, these symbols have already been raised like banners, and thus what we are doing is waving them a little harder so that all may see and respond.

In the Exodus, God is portrayed as one who calls His people forth from Egypt into a howling wilderness. The only certainty they had was the promise that in the end they would reach a land "flowing with milk and honey." In the interim they had the pillar of cloud, the pillar of fire, and manna. But they also experienced insecurity, threat, and wandering. The period between the security of Egypt and the fulfillment of God's promise for a better life was a period of radical social change. Israel's institutions, their religion, their cultural values, and all they considered sacred were subject to the vast social dislocations that always attend human migrations. Their response to God's action, under the leadership of Moses, was to take to the desert, walking through the trackless waste on feet often weary, but always preceded by the illumination of faith. Assurance they had not, but vision and stamina and lively faith they obtained in full measure. In their responses to social change they became God's people, and they bore within their own history the story of God's mighty acts among men.

In our time the church must become an Exodus institution, and Christians must become an Exodus people. God has called us out of the securities of our Egypts—our buildings, our committees, our traditional organization—into the insecurity of social change. All of our familiar symbols, all of our securities, and all of our life ways are laid open to the threat of radical modification. We have little to guide us but the "eyes of faith." Faith tells us to resist the fearful voices of those who counsel either a return to Egypt or an extension of Egyptian institutions into the promised land. Faith impels us rather to assume the identity of the pilgrim-Christian, casting our lot with the disinherited and broken ones of the world.

Faith also points an illuminating finger at our church structures which, as Hans Margull has pointed out, have been designed almost exclusively for people to come rather than for people to go. These "come structures" are being broken open and washed away by processes of urbanization and rapid social change. And the Exodus institutions—the "go structures"—are being born in our midst. Our task is to nurture these institutions, fragile though they may be, for there is no way back except to Egypt and the church's creative future lies precisely in the opposite di-

Howard Harrod teaches social ethics at the Divinity School of Drake University, Des Moines, Iowa. Reprinted by permission from *Concern* for Dec. 1, 1966. Copyright 1966 by the General Board of Christian Social Concerns of the Methodist Church.

rection. Thus when we see the symbol of the Exodus reflected in either institutional shapes or individuals, then we can be sure that we have found our true allies and that we are engaged in the right battle.

The mystery and power of the Christian idea of Incarnation lies in its affirmation that God is fully identified with man's history. William Hamilton puts it even stronger: The identification of Jesus with men expresses not only the meaning of His full humanity but also the only meaning of divinity that is relevant to us. Divinity thus becomes not something alien to man but rather a revelation of his essential nature. Beyond the theological conflicts of the past and below the theological discussions of the present, the affirmation of God's radical identification with our history persists. The model of this identification is found in the history of Jesus. And this model must become normative in the lives of Exodus Christians and in their emerging institutions. In fact, we may put the matter even stronger: For the Exodus Christian, identification with the neighbor after the pattern of Jesus is the norm for all his action.

This view neither legitimizes a simple optimism about history nor overlooks the "mystery of iniquity" that counter-veils God's identification with our history. What is affirmed, however, is that God has healed our deepest wounds by identifications, by Incarnation. And the model of Jesus' life tells us that the deepest hurt of our neighbor can be healed by identification—our identification with the shape of his needs. Thus, being present among men, available to them, at their disposal—this is our ministry in the new world. It is at the same time an extension of Jesus' ministry in the world in such practical and concrete acts as the gift of a cup of cold water.

This ministry is as scandalous for many today as the doctrine of the Incarnation was intellectually scandalous for many in the past. That incisive Dutchman, Hans Hoekendijk, has pointed toward one form of the scandal that ministry in the city must face—the offense of identification with the poor. Hoekendijk goes so far as to say that the poor are our sacrament: they communicate to us the wounds of Jesus; they threaten us with the spectacle of His suffering; they involve us once again in the terrible grace of the cross; they are our sacrament, the form of Jesus for us in the modern world. We can extend this interpretation, as has William Hamilton, and say that the neighbor—black, white, ignorant, or sophisticated—bears to us the "worldly Jesus." Thus our ministry is that of being alongside Jesus with the neighbor in the world. This Incarnational identification in the Exodus institution becomes concrete in the light of the Servant symbol.

In the magnificent poetry of Isaiah, Israel's national destiny was interpreted through the servant image. Israel was to be the servant of God's purpose among the nations: God's saving activity was to be mediated through Israel's obedient life. Obedience was Israel's only requirement. They were not morally superior, intellectually more sophisticated, or physically more powerful than other nations. But in their mysterious election, God was present among men. Through their sacrificial life, God could call men to wholeness. And

through their obedient life, God could reveal His purposes to men. The history of Israel was marked, of course, by both obedience and rebellion. They never fully embodied the servant image. As men have always been, they were sons of Adam.

In the New Testament the form of servant is fully expressed in the life of Jesus. Where Israel failed in obedience, Jesus was fully obedient; where Israel succumbed to pride, Jesus was striking in His humility; and where God's action was obscured by Israel's pride, in Jesus' life the activity of God stood fully revealed. Jesus' way among men was clearly that of servant—especially His way with the powerless, the broken, the sick, the rejected. He was at the disposal of men, even unto death. As remembered by the early church, it was Jesus' availability among men that made possible the mystery of grace. He was one of us; our needs were His needs; and our wounds became His wounds so that, as servant, He might make us whole men.

For institutions and individuals the servant shape makes possible both the Exodus style and radical identification with men. In the city we are called to our humanity as a family of men, organically dependent upon each other for life. The city of man is the most important contemporary arena within which humanity will emerge creatively or be frustrated and destroyed. It is into this arena that the Exodus institutions must move, assuming their Servant shape—open, available, obedient, and identified with men. Likewise, individuals may assume their servanthood without fear in politics and business or in the ghetto and on the picket line. They are fearless even in their anxiety because they know that Jesus has identified with all of this before them. And they have come to understand that their duty is not to be pure but rather to be faithful in their servanthood.

The banners are now thrust clearly aloft for all to see, and their illuminating power both for the direction of the revolution and for the participants should now be clear: God calls us in this time to be again a creative minority—and the church has always been a creative minority at its best—a minority that will take its place alongside the neighbor in the world, a minority that will come out of the religious ghetto into the marketplace where humanity is being created and destroyed, a minority that will become the servant church in the world so that the church will not totally disappear in our history.

I believe that the creative minority has already begun to respond. The response is not always branded with a familiar label, but it does conform to the symbols of Exodus, Incarnation, and Servant. Thus it is right response, whether it is recognized as such or not. Indeed, the most creative within this minority still find themselves asking quizzically: "Lord, when was it that we saw you hungry and fed you, or thirsty and gave you drink, a stranger and took you home, or naked and clothed you? When did we see you ill or in prison, and come to visit you?" And the Man for all men will answer—as He has answered in other generations—"I tell you this: anything you did for one of my brothers here, however humble, you did for me." □

"God Has Appointed . . . Administrators"

By Paul Erb

It is quiet in our hall today, Feb. 23, 1967. The offices of Mennonite General Conference, next door to our apartment in the Mennonite Building, Scottdale, Pa., are almost deserted. Executive Secretary Howard J. Zehr is in Chicago, in the annual meeting of the General Council of General Conference. His secretary, Rachel Fisher, has gone along to record the minutes of the Council and at the right moment to hand to Bro. Zehr the papers and materials he wants.

Arnold Cressman, Field Secretary of the Commission for Christian Education, and now doubling also as Secretary of Stewardship, is a member of the Council and of course is in Chicago. And A. J. Metzler, whose booming voice is often heard up here, even though he is no longer Executive Secretary, will not drop in today. For as Assistant Moderator of the Conference, he is helping Moderator Harold E. Bauman to steer the General Council through its agenda.

Many other offices of Mennonite churchmen across the continent are empty today, for the General Council has thirty-seven members. Twenty of them represent district conferences, even of those not yet belonging to General Conference. The five members of the Executive Committee are the steering committee of the Council, and the Past Moderator is an *ex officio* member. Representatives of the general boards of the church and the elected committees of General Conference make up the remaining members of the Council.

Having attended many General Council meetings, I can visualize what is going on at the YMCA Hotel in Chicago today. Tables have been arranged in a U-shape in the International Room, and the members are facing each other across the tables. The moderators and secretaries are seated at the tables at the bottom of the U.

The Council is looking at plans and agenda for the biennial conference to be held next August at Lansdale, Pa. They are considering recommendations of the Coordinating Committee about a special emphasis for the next biennium. They have heard the report of Treasurer John Rudy, and may be wrestling with some budget problems. They are hearing a progress report from the Study Commission on Church Organization. Two sessions of this particular meeting are being given to a discussion of the work of the Committee on Peace and Social Concerns. The conference representatives are often given an opportunity to explain developments and needs in their areas.

The General Council is careful to remember that it is not the General Conference. It is a forum for discussion and understanding, and serves to get business in shape for presentation to the Conference itself. It is a counseling body for the Executive Committee. Most issues that have come before the Conference, like a new confession of faith, or a revision of the Hymnal, or the creation of a new office such as the Secretary of Stewardship, first got a thorough airing in the General Council. The Conference does not have much time for immature proposals.

Now no well-informed Christian thinks that the church is merely an organization. The Mennonite Church is the 100,000 members of our 1,200 congregations. The fundamental church life is going on in the congregational setting. The Holy Spirit lives and works in the hearts of men and women, not in the articles and sections of a constitution.

But our church life has to be administered, whether on the congregational, district, or denominational level. Administration, Paul tells us, is one of the gifts of the Spirit. Among other functionaries, God has set in the church administrators. For the tasks that need to be carried on by God's people in the world, we see from time to time that we need some machinery. This machinery must be only what is actually needed, so that too much energy is not consumed in making wheels go round. A study is being carried on just now by the General Conference and the three churchwide boards to see whether our denominational machinery can be made more effective.

Mennonite General Conference came into being seventy years ago to promote unity, bring a bond of acquaintance and sympathy, provide a means for directing a program on which our people could work together, and promote the general prosperity of the church. It is an association of conferences, not congregations.

The Conference meets every two years, each time in a different area of the church. Delegates are elected by member conferences on the basis of one delegate for two hundred members. The highest number of delegates has been 264.

Actions of General Conference are advisory to the member conferences. The General Conference does not intrude on the authority of the district conferences, but may legislate on matters given over to it, such as participating in a Mennonite World Conference, or setting up a ministers' retirement fund.

Much of the denominational program is carried on by the mission, publication, and education boards. These boards report to General Conference, and work within its standards,

Paul Erb, Scottdale, Pa., serves as Allegheny Conference field worker.

but they are autonomous in their decisions. Their work is coordinated with each other and with General Conference by a committee of the General Council, on which they all are represented.

The General Conference program is not all administered from the Scottsdale offices. Mennonite Mutual Aid offices are at Goshen, Ind., as are the archives and research facilities used by the Historical and Research Committee.

The offices down the hall, which are so quiet today, contain desks for the Executive Secretary, the Secretary of Stewardship, the Field Secretary of the Commission for Christian Education, and the Secretary of Youth Work. Three women secretaries help these officials with their minutes, their letter writing, their filing, the preparation of plans for meetings, conferences, and servanthood projects, and in answering many requests for information about Mennonites.

This is the organization work that goes on behind the scenes. There is seldom anything dramatic about it. Like the machinery under the hood of a car, you ride along without giving it a thought. But it is very important. Without it the testimony and work of the Mennonite Church in the world would be crippled at every turn.

This organization costs money: for salaries, rent, office equipment, postage, railroad fare, car mileage, hotels, and motels. There is nothing glamorous about these needs. It is hard to make a stirring appeal for the funds required. But into our giving budgets must go enough to keep the wheels of administration turning.

God has given to the church administrators. Let us be thankful for their gifts, and give them the support that is needed.

Reply to "Invictus"

By Lorie C. Gooding

Out of the night that covered me,
Black as the Pit from pole to pole,
I praised a God I could not see
That He had power to save my soul.

In the fell clutch of circumstance
I do not wince nor cry aloud.
I know His leading is not "chance."
My knee is bent, my head is bowed.

Beyond this vale of wrath and tears
Looms the dread shadow of the grave.
But even there I know no fears,
For even there His power can save.

His blood has opened wide the gate,
And blotted out the dreadful scroll.
Christ is the Master of my fate,
And I can trust Him with my soul!

Evangelism in Confusion

By J. D. Graber

"The cause of evangelism is now suffering from confusion," said Billy Graham. This is unfortunate because evangelism should be a concept that is clear to the church. Confusion spells weakness and ineffectiveness. Certainly whatever else evangelism means it must mean that those out of fellowship with Christ need to be reconciled; the prodigal needs to come home.

The wrong kinds of evangelism are the cause of the confusion. To some all that is involved is to "accept" Christ with a minimum of stress on discipleship, living like Jesus, and championing the cause of justice for the needy and oppressed. It is an evangelism that leaves the "convert" unrelated to and uninvolved in the human problems of his world. The other extreme form of so-called evangelism puts all the stress on social concerns and does not challenge the "convert" to repent of his sins and place himself under the redemptive and atoning work of Christ.

Salvation and conversion are not merely individual matters. A recent writer on Anabaptist theology said that our Mennonite forefathers did not conceive of salvation apart from one's brother. Jesus said, "Where two or three are gathered, there am I." Can there be salvation for the isolated individual who has isolated himself from his world and then wants to be "saved"?

The call of the Christian evangelist is a call to follow Christ. It is not a fully Christian evangelism that speaks only in terms of solving the individual's personal problems and then expects *later on* to work out the social implications of becoming a Christian. Someone has said this is like changing the rules after the game has started. Seeking to give people a "warm religious feeling" while continuing to support practices, through the church or personally, contrary to the will and spirit of Christ is apostasy.

But personal encounter with Christ, repentance and a receiving of inner assurance of having been forgiven and accepted by Him, is the beginning and heart of all evangelism. If we begin with social concerns and never get to a personal confrontation with Christ, we will find our program without dynamic motivation. A concern for better farming methods, better housing, and a higher income will not create new persons. But the newfound hope the individual gets when he hands over his life to Christ will often so motivate him that many kinds of social improvement become possible for him. Jesus wants to save the whole man; not merely his soul, or merely his body.

J. N. Kaufman: Obeying God's Call

By Samuel M. King

Going to India as a missionary in 1905 was quite an unusual experience for one aged 25 and, especially, for an American Mennonite. But J. N. Kaufman did it; not because it seemed to be a glamorous venture, a motive sometimes ignorantly ascribed to servants of God, but because he was obedient to what he sensed as a calling. The knowledge of being where God had called gave Bro. Kaufman motivation and perseverance as his following statement attests: "Not only is there the urge to do your best but you are able to press forward when the going is hard, when circumstances over which you have no control seem to block your way. I can look back to many experiences in my life when the conviction that I was where God wanted me to be helped me over a hard place. This conviction helped me to overcome the temptation to quit, for I knew that it was God's work and not mine."

Bro. Kaufman did not quit. Following three long terms in India he with his family returned to the U.S.A. in 1934. Here he continued being actively engaged in the work of the Lord. Mrs. Kaufman, the former Elsie Drange, who in 1908 went to India where they were married, passed away in 1939. Besides her husband she was survived by their three children: Russell, Paul, and Kathryn.

Aware of a need for fuller preparation for the task in India, Bro. Kaufman devoted his first furlough to study at Goshen College. Here again he did not quit but diligently pursued his studies and was granted the Bachelor of Arts degree.

Near the close of World War II, Bro. Kaufman again returned to India with his wife (Dr. Lillie Shenk Kaufman) for a three-year term of service. Our personnel in India had become greatly reduced in number and he again shared in the responsibilities of former years and also as bishop of the Mennonite Church there. Dr. Kaufman also served as a full-time missionary, rendering much-needed help in the hospital and in other medical services.

Our own return to India from furlough came at about the middle of the Kaufmans' three-year term; so my experiences with Bro. Kaufman in India were somewhat limited. He must have felt quite overloaded with work, for he spoke with a sense of relief as he turned back to me the principalship of Dhamtari Christian Academy and the duties of the Mission Treasurer. I felt that he had done a good job in keeping the accounts clear, the records in neat order, the official correspondence up-to-date, and in having everything in readiness for the transfer. Surely, I was impressed by his efficient handling of administrative duties and his habitual keeping of things in order. The Kaufmans then moved to Shantipur where they served as Superintendent and Medical Officer at the Leprosy Homes

and Hospital for the remainder of their stay in India.

J. N. Kaufman was a pioneer missionary and, more than that, he was a dedicated servant of God. His life has been a blessing to many and, until its earthly close, he was actively engaged in serving his Master and his fellowmen. He experienced joy in the Christian life and, as the following reply indicates, he found obedience to the call of God rewarding and worthwhile. When asked, "Is mission work worthwhile?" he answered: "Garjan Bai is a sainted Indian Christian who has given much encouragement in the work of the Lord. . . . Of course there are others, many others, who are faithfully witnessing for their Lord and Savior today. If there is a temptation to ask myself the question, 'Is it worthwhile?' then I need only think of these fine Christians to go on with renewed courage and faith."

A Think Movement

By Titus Lehman

Increasing numbers of students are adding impetus to a no-to-war, think movement much of which is encouraging to Christian and non-Christian pacifists. Many sons of reason are plainly saying no to the sons of violence.

It is fair to say that men who earnestly seek the mediation of international and ideological differences with words are more peace-minded than those who resort to arms. It also follows that values associated with human concern and peace weigh heavier with sons of reason than with sons of violence. The latter must concede that either for themselves or for the people they most look up to, values associated with war are more important than values of disarmament and peace. In other words, with the violent there is a will and choice to fight, to assault, to overcome, to destroy. The violent esteem fighting above peacemaking. The contrast is as simple as that.

In the neighborhood which this planet has become, one must wonder when reason will be able to breach over emotional response patterns of the sons of violence.

Anyone who has ever with sober and honest mind sung, "O God of love, O King of peace,

Make war throughout the world to cease. . . ."

ought seriously to have asked himself how he expects God to do this except through rational men dissociating themselves from the military and with everything which supports and sustains the military. How dare anyone pray for something to which he is not already single-mindedly directing his own effort? To pray thus is disturbing inconsistency if not fearful hypocrisy.

The Consecrated Man

By David Eshleman

Romans 12

After a minister preached, he was asked if his sermon was done. "No," replied the minister, "it has yet to be lived." In the first eleven chapters the apostle gives us the "message" or the doctrine of the Christian life. Beginning in Chapter 12 we have the practice spelled out. After teaching comes consecration.

The Consecrated Man Is a Sacrificing Man (12:1, 2)

Sacrifice is the law of all true progress. This is true in the secular world as well as with our religious life. A man sacrifices time with his family in order to raise his income. He sacrifices to attend a night class which will enrich his understanding.

In response to God's mercies (8:37-39; 11:30-36) Paul begs us to present our very selves to God as living sacrifices (12:1). The Romans were used to seeing the Jews present animal sacrifices to God. They noticed these sacrifices were the best of the flock, blue-ribbon quality, without blemish.

We are chosen by God to be blue-ribbon persons in the world. We are chosen to be holy and blameless. Eph. 1:4. In 6:13 Paul tells us not to present our members as instruments of unrighteousness unto sin but rather to yield or present ourselves unto God. The choice is ours.

At the threshold of His kingdom Jesus meets every man with the words, "Whoever follows me must deny himself."

D. L. Moody made two momentous decisions. First he decided to become a follower of Christ and second he determined to see what God would do with a surrendered life. He saw and so did the world.

Jesus said, "Except a . . . grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." It is in surrender to Christ that we find liberty.

The paradox of a "living sacrifice" is explained in Gal. 2:20, "I have been crucified with Christ: and I myself no longer live, but Christ lives in me. And the real life I now have within this body is a result of my trusting in the Son of God. . . ."

A great hindrance to presenting ourselves to Christ is the world about us. That's why Paul adds verse 2, "Don't let the world around you squeeze you into its own mold, but let God remold your minds from within, so that you may prove in practice that the plan of God for you is good. . . ."

If the world decides what your life is going to be, you

haven't been made new, you haven't been transformed, you are not a living sacrifice.

Let Christ change the center of your life (mind), then you can offer Him real worship every moment in every action of the day.

The Consecrated Man Is a Humble Man (12:3-8, 16)

Pride is the root of all kinds of evil. The familiar words, "It's amazing how much we can get done if we don't care who gets the credit," apply too often to the Christian. As someone wrote, "Some are proud of their lace, others of their race, others of place, others of their face, and still others of grace." We often carry an exaggerated opinion of our own importance.

On the other hand, we are not to belittle the gifts God has given us, but rate our abilities with sober judgment. Verse 3c.

The best and most useful man in the world is no more or no better than the free grace of God enables him to be. Furthermore, the gift God has given him is not really effective unless it is expressed with other gifts. We are members of a body whose head is Christ, and we are members mutually dependent on each other. Verse 5.

Christ is the head of the body. Pride causes people to strive for the place only Christ can possess. Remove Christ and the body is dead. But remove most any other member, a finger, arm, leg, even part of the stomach or lungs, important as they are, and the body can function. So the church can live without the gifts God has given us, but it will be handicapped. Our duty is to function as a healthy member, exercising the gift God has given us. If you are sick spiritually, the church feels the effect, for we are members one of another. The Christian is humble enough to accept the help of his brother.

The Consecrated Man Is a Caring Man (12:9-21)

The predominant theme of pop music is love, sex, and loneliness. Modern man is lonely, and usually the person who shows genuine love can win that man.

The Christian is sincere in love. He loves the sinner but hates his sin. Verse 9. He is willing to give credit and honor to others, Verse 10. He serves his Lord enthusiastically. Verse 11. He may burn out, but he cannot rust out. "I can't care less" is the quibble on man's lips today. But the Christian can never make such a statement.

The Christian rejoices in hope, Verse 12. As Barclay says, the Christian is an optimist. Because God is God "the

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best is yet to be." Through prayer he learns patience in suffering and persecution. Verses 12, 14.

Psychology speaks much of identification. The Christian is one who identifies with others whether in joy or sorrow. Verse 15. He lives in harmony with others. Verse 16.

Finally the caring of the Christian includes caring for his enemies. Verses 17-21. The only revenge we can offer is the "vengeance of love." The Lord will take what revenge is needed. Vengeance closes a man's heart while love opens

that heart enabling it to receive God's love. Furthermore, if we stoop to vengeance, we have been defeated. We are overcome by evil.

The battle cry of the Christian is, "Overcome evil with good."

*From *Living Letters*, The Paraphrased Epistles, Tyndale House, Publishers, Wheaton, Ill.

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The Constants and Variables in the Minister's Message

By J. C. Wenger

The quiet way of life which obtained in our relatively closed rural communities a generation or two ago is gone. We are living in an era when many of our young people are studying in college, university, and seminary, our view of the universe is changing somewhat: its age, its immensity, its intricate design—even within the atom—and we are being forced to face questions which earlier generations did not worry about. Granted that we believe in a personal God, One who created all things visible and invisible, just what is the nature of His creation? And how long has man been on the earth?

This deepening of learning is not confined to questions of science, but extends to our view of the Bible also. Now we are facing questions about the sources which the writers of Scripture may have used, the date, authorship, and unity of various books of the Bible, questions of transmission and textual criticism, and problems of translation. Even the raising of these questions can be a traumatic experience for our older ministers and members.

We now have changing patterns in the ministry, also. No longer is the man who is ordained always chosen right out of his home congregation. No longer is it assumed that the ordained brethren are the ones to bear the burden of the work of the church (i.e. that only they bear it). No longer is it taken for granted that this church work can be done on marginal time as the minister earns his own living.

Now it should not be taken for granted that all these changes are for the worse. Perhaps we ought rather to ask whether Christ is not leading in them! Is it not His will that men of science "subdue" the earth, bringing an end to high infant mortality, and terminating the reign of terror which various epidemics and pandemics used to bring?

Is it not His will that our standard of life be elevated so as to end the agonies of the poverty, malnutrition, and inadequate housing of large portions of the human race? Is it not His will that we should learn more of the marvelous creation which He made: from the amazing world of the microscope to that of the telescope?

Is it not His will that we should dig into the deeper questions associated with His Word, that we may be able to discern what it is which the Bible does attempt, what its very intention is, and what it leaves open for human research? Is not Christ able to lead His church totally, including its scholars, if they are willing to work hard, pray fervently, and humbly seek to be honest learners?

The Variables

Somehow, by the grace of God, we must as a church learn to distinguish between the eternal verities of the faith, and the cultural "accidents" of our rural and American way of life. It is neither more nor less Christian to ride in an oxcart rather than in a Chevrolet. It is neither more nor less Christian to wear the conservative clothing of the eighteenth-century Quakers, rather than the heavy furs of the Eskimos or the lighter garments of Tanzania. It is neither more nor less Christian to speak an Indo-European tongue such as German or English, rather than Spanish or Swahili. It is neither more nor less Christian to eat the foods of North America, rather than the fish of the islands of the Pacific or the fruits of the tropical areas of the earth.

One of the hardest lessons for men to learn is how to be relevant. The industries which fail to remain relevant simply fold up. The churches which do not remain relevant either fossilize into the legalisms of a bygone age, or become quaint sociological sects, or die. It is much easier to try to freeze the culture of a bygone age than to seek in the power of the Spirit to speak and witness to one's age. As the world about us is in rapid

J. C. Wenger, professor of historical theology at Goshen College Biblical Seminary, Goshen, Ind., delivered this address to a consultation on the pastoral office in the Mennonite Church, Dec. 21, 1966.

transition we must seek to forget dead issues and try to speak to the issues of our day. In a world of jet travel there is no point in discussing the best kind of horseshoes for gravel roads.

But this does not mean that the church of Christ should uncritically follow its culture in its sub-Christian aspects. Indeed, the old attitude of freezing our outward forms and regulations fails precisely because it is too easy. How easy it would be to maintain our historic stand against hoopskirts, but fail to grapple with the issues of our day: racism, nuclear warfare, the population explosion. Our ethical discrimination must be more sharp, not more dull.

Nonconformity is an issue of burning importance! What is needed in a day of escalating social change is not a minor tinkering with our discipline, but the willingness to turn away from dead issues and to be dynamic witnesses for Christ in today's world. *The variables are therefore all the details of a given culture and a given era: here the rule is endless change, and the changes—by virtue of being changes—are neither to be adopted uncritically nor opposed uncritically.*

Let us learn from our mistakes in opposing English, Sunday schools, higher education, and newer forms of clothing. But let us unitedly seek for the mind of Christ as we try to be Christian, and therefore discriminate between the genuinely unchristian attitudes and practices of today's world and the morally neutral changes which are taking place with ever greater frequency.

The Constants

When we turn away from the variables—those elements which always change from one culture to another, and from one era to another—and begin to turn attention to the eternal verities, we discover that we are right in the center of the concerns of the Scripture. What are these constants which were just as fresh and relevant in 1950 as in A.D. 50, and which will continue to meet human needs until the return of our Lord?

1. Man will remain a sinner. He will, in the flesh, be self-centered, self-willed, unwilling to yield to the lordship of Christ. (This does not mean that man by good homes, good nurture, and good education may not be able to conquer, at least in part, such evils as the racial ghettos of our cities, drug addiction, etc.)

But the "natural man," he who is not in Christ, will ever stand in need of the new birth and the grace of God in Christ. To the church has been committed the "good news" that there is health and healing in Jesus, and that He can and will take unhappy and guilt-ridden and defeated persons and bring to them joy and peace.

2. The church also needs to emphasize on the authority of Christ and His Word that God is for us. God's great love for the human family, His own special creation, was so great that He sent His Son into the world to become our Sin-bearer, to die in our stead, and to conquer the forces of sin and death. The empty tomb was the climax of the redemptive work of Christ.

The Apostles' Creed (although too brief, and although

lacking in emphasis on the meaning for life and character of being in Christ) is a good summary of the marvelous redemption which God effected in Christ. Mark never mentions the love of God by name in his Gospel, but the whole story is a vigorous demonstration of His beneficent attitude toward us. The emphases of Christ can help the church at this point: even the very hairs of our heads are known to God.

3. The Christian church also needs to correct its traditional theology which too much saw in Christ only our Substitute, stressing only that He took away our guilt by His vicarious death, but leaving even the saints only justified forensically. The symphony of voices of victory in the New Testament is largely muted.

Every worship service is a recital of how we do nothing but break the holy law of God, of how unredeemed we are in life. This is out of tune with the New Testament. The apostles see men in Christ as new creatures, as walking in holiness, as loving God and man, as being able through the Spirit of Christ to walk "in the resurrection." The bondage of sin is in Christ definitively broken. What the law could not do, Christ is able to accomplish in us by His Spirit. God accepts us where we are, but does not leave us there. He lifts us up, transforms us, saves us from sin (not in it), and enables us to bring forth fruit unto God, in genuine healing and holiness. This message will be just as much needed from here until the end as it was in the past.

4. Paradoxically, the church also needs to proclaim the grace of God toward those who are in Christ. By virtue of being in the flesh, man experiences weakness and tends to fall short of God's glory. It is also a glorious aspect of the gospel to proclaim the steady and unwavering favor of God toward those who are of faith. They are not dependent upon their performance for their acceptance with the Father. God fully and forever accepts those who turn to Him in Christ.

Christ is able to save, and He is able to keep. And though men of faith may in human weakness fall short of even their own high intention in Christ, they are fully accepted with the Father. Grace in this sense is and remains UNMERITED FAVOR, and this is a bulwark of joy and peace to those who believe in the gospel. (The church cannot turn from or weaken this glorious truth out of fear of a twisted doctrine of security in sin.)

5. Men will also ever stand in need of the security and satisfaction of being full members of a redeemed brotherhood, a fellowship of caring love and concern, of having brothers and sisters who stand by one another through thick and thin.

To rivet this lesson of brotherhood love and caring Jesus gave the object lesson of the basin and the towel which have been too much passed over in much of Christendom. The concern or burden of one member is the concern and burden of all. We are no longer individuals when by baptism we are initiated into the redeemed brotherhood of faith and holiness and *agape* love.

Christian mutual aid is both material and spiritual.

Materially it involves deep sharing in the economic need of the brother. Spiritually it means suffering with the brother who has fallen, giving him the reassuring word of forgiveness and acceptance. And to the one who is in error, perhaps even unaware of it, it means the word of correction or even of loving rebuke. All is done in *love* and in meekness, which makes even the word of rebuke acceptable and wholesome.

6. One of the most precious and holy symbols of the Christian faith is the communion of the Lord's Supper, the Thank-Meal (Eucharist) of the ancient church. In the sacred hour of remembering the Lord's broken body and shed blood, the world and flesh sink into the shadows, and Christ appears to the eye of faith with singular clarity. How many secret commitments of love and devotion are made to Him in the sacred communion service! Bro. Arthur D. Ruth of the Franconia Conference once stated that the communion service is "the hub of the Christian faith."

The church of tomorrow will want to emphasize this "Constant," not just at stated periods such as semi-annually, but also on such other gatherings of unusual significance as the ordination of a minister, the return of a youth from I-W or Pax, or on Christmas Eve. With visible elements the church is reminded once again that God in Christ is for us, that we are His sons and daughters of the new covenant, which was ratified eternally by the blood of the Lord.

Our brotherhood needs to see that we are not Christian by virtue of Swiss culture, of the German language, or of rural background, but by virtue of being disciples of the lowly Nazarene, the glorious Son of God, who redeemed us by His blood out of every tribe and tongue and people and nation. If we once see this steadily, then the minor changes in religious practice will no longer be so disturbing.

7. As Christian believers we hold that the God who in the old covenant era spake in a fragmentary manner by the prophets has now spoken in fullness through His incarnate Son. We therefore treasure His inscripturated Word, the Holy Bible. These Scriptures are able to make us wise unto salvation through faith in Christ Jesus. For all Scripture is given by God and is therefore profitable for teaching Christian truth, for reproving sin, for the correction of doctrinal error, for instructing us in the way of righteousness.

The Holy Scriptures equip the man of God for a life of effective service as a member of the body of Christ. We must maintain a high view of the oracles of God, and we must even deepen our understanding of this Word of God. We must see in sharper focus the real message of this Word: the message of Christ and His salvation. The Bible is neither a universal history nor a comprehensive interpretation of the creation: but it is God's gracious Word of forgiveness and life and healing in Jesus Christ the Savior and Lord. This gracious Word will always come to a thirsty world with freshness and attractiveness in the power of the Spirit.

8. The members of the church will increasingly need fundamental and clear teaching on the basic nature of repentance, of conversion, of the new birth; on the meaning of faith, of holiness and separation, of Christian love and nonresistance; on the meaning and significance of the gospel, of Christian discipleship, and of the blessed work of the Holy Spirit; on the meaning and significance of the church, of separation of church and state, of the centrality of missions and evangelism.

Man's need of a devotional life needs stress, as does a life of prayer, of meditation, and of a quiet walk with God. The church needs to give clear teaching on the sanctity of the human body, the temple of the Holy Spirit, on the intention of God that sex experience is to be realized only in holy matrimony, that marriage is for life, that in Christ we have resources to make our homes successful.

Christians need to see in each age the centrality of kingdom concerns in life, the need of strict ethics in business life, the importance of building the church in an age of secularism. In short, it is a major undertaking to try to proclaim THE WHOLE COUNSEL OF GOD. There is no time available for trivia.

Who is sufficient for this enormous task? Only he who gives himself to God afresh each day, asking for divine guidance, divine enablement, and divine keeping, praying for yieldedness and for an open ear for the promptings of the Spirit. He will spend much time in Bible study and meditation, knowing full well that God's Word is not a mystical phenomenon, but is inscripturated.

Increasingly, the minister of the future will not be a heroic figure at the front of his flock slaying its spiritual enemies and overcoming all dangers: rather, the Christian pastor—preferably minister (servant)—will be the "Servant of God's Servants" (Paul M. Miller), seeking to equip all the saints for the work of ministering.

And to a minister who is fully consecrated to the great task which lies before the church of tomorrow, and to a church which is deeply committed with him "to the work of ministering" there comes the blessed Word of assurance from the Head of the church, the One who is nourishing and cherishing His body, "Lo, I am with you always, even unto the end of the world."

Wit and Wisdom

A ten-year-old was spending her first night in a Pullman berth and was afraid in a strange bed all closed in by curtains that shut out the light. In the middle of the night she began calling to her parents across the aisle: "Daddy, are you there? Mommy, are you there?" After half an hour of this, the man in the upper berth above her shouted, "Yes, youngster, Daddy is there and Mommy is there and for heaven's sake stop that noise and let me go to sleep." From the lower berth came a tremulous little question: "Daddy, was that God?"

Prayer in Schools

By E. R. Lehman

Note: This is a response to "The Prayer Amendment" editorial in the Jan. 10 issue.

The current confusion and controversy over the Dirksen prayer amendment is evidenced among other things by the turbid testimony presented to the Judiciary Committee during the last session of Congress. The presentations of some church representatives had not been updated from the house committee hearings two years before. Some clearly lacked legal comprehension of the basic issues. Unfortunately, almost no churchmen addressed themselves to the controversy precipitated by the Stein v. Oshinsky case (224 F. Supp. 757), for this is the key to Mr. Dirksen's crusade.

At issue is the interpretation and application of the first amendment to the Constitution which reads, "Congress shall make no law respecting an *establishment* of religion or prohibiting the *free exercise* thereof. . . ."

To understand a statute, lawmen studiously consider (1) historical context, (2) intent of framers, (3) statutory semantics, (4) subsequent court interpretation. Although there is incontrovertible historical evidence that the framers intended to preclude an officially established state church, and to put the prohibition on the Federal government only, subsequent court holdings have broadened the meaning of the first amendment to the limits of its language so that a discussion of enactment and intent becomes an exercise in academic futility.

A short review of how we've arrived at a position where we protect freedom *from* religion while we prohibit freedom *of* religion is in order.

The Supreme Court in *Engle v. Vitale* (370 U.S. 430, 1962) held the reading of a prayer prescribed by the New York Board of Regents to be unconstitutional under the "establishment clause" of the first amendment. In *Abington School District v. Schempp* (374 U.S. 83, 1963) the Supreme Court struck as unconstitutional the 1929 Pennsylvania law which required the reading of ten verses, with or without comment, from the Bible every morning in all public schools of Pennsylvania. A similar holding came in the 1963 Maryland case, *Murray v. Curlett* (374 U.S. 83).

After the court decided the *Engle v. Vitale* case in 1962, a New York school principal ordered all his teachers to stop all children in the school from reciting any prayers while in school—even voluntary prayers. This order silenced the voluntary, unadministered "milk and cookie" prayers ("God is great, God is good," etc.) of 21 children of Protestant, Roman Catholic, Jewish, Armenian, Apostolic, and Episcopal faiths, who then brought suit (*Stein v. Oshinsky*) to have the principal enjoined (stop prohibiting prayers).

The parents were successful in the U.S. District Court, but this ruling was reversed in the U.S. Court of Appeals and subsequently the Supreme Court denied certiorari (refused to hear the case) upon parents' petition. Had this case been affirmed by the Court of Appeals or had certiorari been granted by the Supreme Court with a subsequent reversal of the Court of Appeals decision, the difficulty would have dissipated and no constitutional amendment been necessary.

In the first three cases (*Engle*, *Schempp*, *Murray*) the Supreme Court held that prayers composed by the state and Bible reading and prayer exercises required by statute are a violation of the constitutional prohibition against the establishment of religion. The issue in the first three cases was only whether or not a law requiring Bible reading or prescribing a prayer to be used in public schools violates the "establishment clause" of Amendment I (Congress shall make no law respecting an establishment of religion). To lawmen the answer must be that such laws do violate the court-held meaning of Amendment I.

Although many notable churchmen have vociferously opposed these court holdings, I fail to see how an accurate and fair interpretation and application of the "*establishment clause*" alone could have produced a different result. One can understand the reluctance to accept the demise of the Bible reading and prayer that many of us experienced in public education. That Christian influence in America in general and in American education and government has declined is pernicious and unfortunate but apparent and undeniable. This, however, was not the issue the court was called upon to decide. In the *Oshinsky* case the "*free exercise clause*" alone was the issue. Was the prohibition by a public school official and upheld by the New York City Board of Education and New York Board of Regents upon prayer—all prayers—a violation of the "free exercise clause" which reads with respect to religion, "Congress shall make no law . . . prohibiting the free exercise thereof?" The Appeals Court held the principal's prohibition on prayer not to be a violation of the "free exercise clause" nor a violation of the constitutional freedom of speech guarantee.

So as it now stands, it is *unconstitutional* for public schools to *require* or *provide* for prayer and/or Bible reading. Legally this is tenable. It is, however, *constitutional* to *forbid* voluntary prayers. It is the contention of those who support the prayer amendment that it is equally as unconstitutional to forbid religious practice as it is to require it. If school children are free *not* to pray, they should be free *to* pray if they desire.

We now prohibit compulsory religious exercise, and rightly so, under the establishment clause. Should we not

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then also protect voluntary religious exercise under the "free exercise clause"? Is it just to force some not to pray (denying them the "free exercise" protection) while protecting others against forcing them to pray? Is this equal protection under the law as guaranteed in Amendment XIV? To say they may still pray silently only begs

the question, for at issue is what has been prohibited.

May it not be a commentary on our degenerating moral condition that the law prohibits audible voluntary prayers on campuses while extending the freedom of speech guarantee to that which borders on indecency?

Fellowship Evangelism

By Paul M. Miller

Fellowship evangelism is the effort by a Christian group to have the warmth and love of its fellowship to encircle an unsaved person. Because the living Christ Himself indwells each Christian and the Holy Spirit's presence charges and permeates with power the relationships between Christians, Christian fellowship does have drawing and redeeming power. Through fellowship evangelism the unsaved person is led to see Christian discipleship being lived, to see deep human needs being met, and to feel the warmth of Christ's presence and appeal. In fellowship evangelism the non-Christian meets Christian as He meets in the midst of the two or three met in His name.

Why Engage in Fellowship Evangelism?

Christ Himself always feels the same love for lost men which He felt when He died on Golgotha. Christ's love overmasters and constrains persons in whom He dwells, and the desire to win men becomes the consuming passion of their lives. In moments of the most relaxed and enjoyable fellowship the sincere Christian can never forget the plight of men outside of Christ. Even Christian fellowship, so rich with the felt presence of Christ and so powerful to transform persons into Christ's image, must be shared with some lost one for whom Christ died. A Christian group endeavors to have its fellowship flow around some non-Christian so that by this and all means it may save some.

How a Christian Group Gets Started in Fellowship Evangelism

The Christian group needs to renew its awareness that the church herself exists for mission, and that any person or group not involved and sharing in evangelistic outreach is living in known disobedience to the Great Commission. Every group should have evangelism as one of its reasons for existing. The group should periodically examine its own past program to see how effective it has been in drawing and holding persons. It should analyze its present program to see whether it embodies concern for the spiritual needs of neighbors. No Christian group should be allowed to alibi or excuse itself because its evangelism task is being done by proxy. The group should have a responsibility list in its mind at all times so clearly that actual names could be cited on a moment's notice.

After the Christian group has consciously chosen evangelism

as one of the reasons for meeting, and has a responsibility list clearly in mind, then the group should carefully plan a strategy to win persons. Members should be sent out as "runners" or representatives, to bring personal friends along to the next meeting. Future meetings and events should be planned with one eye upon their appeal to unsaved persons who might attend. The time and place of the barbecue should be chosen with evangelism in mind. The film should be chosen which will meet the Christian's need for nurture but which will also present the gospel in its purity and power. The discussion meeting should deal with an issue of vital interest to the non-Christian friend as well as the Christian. After all, issues like the use of leisure, the correct appreciation of nature, living within a budget, stretching the mind to meet the space age, right attitudes regarding race, the effects of automation, the ethics of capital punishment, or the fruitful use of old age have interest for Christian and non-Christian alike. As the discussion proceeds, the lordship of Christ will impinge at every point. The non-Christian can thus be counting the cost of discipleship as he sees the difference Christ makes in all areas of life.

How Lead to Decision?

The Christian group should not try to put on a false, polished front so that its fellowship may represent Christ's love and appeal to lost men. Christians are persons within whom Christ's redeeming power is at work, changing them into Christlikeness. As Christians testify of Christ's power they have experienced and tell of forward steps they have made in following Christ, the unsaved visitor becomes aware that needs just like his own can be met by God's grace. Sometimes when Christians "quit bluffing," sinners will believe. If "being saved" Christians confess their faults one to another and gather around one another in loving concern to help, sinners will appreciate such honesty and will likely long to accept Christ and enter His realm of redemption too.

Ordinarily the subgroup of the church will not want to punctuate its meeting with altar calls. The actual decision to accept Christ and confess Him publicly before men should be sought in private personal contacts or in decisions recorded in the regular church worship. Even though the redeeming power of love-charged fellowship has been used to convict the unsaved person of sin and to draw him toward Christ, he needs to be led to a definite commitment and to seal his vows with Christ in an unforgettable act.

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CHURCH NEWS



General Board VS-ers Number 319

The number of persons in Voluntary Service under Mennonite Board of Missions climbed to 319 with the addition of 13 from the Mar. 7-17 orientation at Elkhart.

The 319 figure represents the largest number of VS-ers in service at any one time, but the total has also begun to level off. Since President Johnson's initial escalation of the Vietnam war and the hike in the draft, the number of VS-ers has risen rapidly.

The fellows number 187 and the girls 132 in Voluntary Service. Of the 187 fellows, 167 are serving their I-W time.

One VS-er from the March orientation, Larry Borntrager of Topeka, Ind., was delayed in going to Uyo, East Nigeria, because of difficulties in obtaining a visa. He was assigned temporarily to South Bend, Ind., until he received his visa. He

and Kenneth Ropp left Mar. 27 for Nigeria. Ropp participated in the January orientation.

Names of the new VS-ers, their home addresses, and their assignments are:

Elaine Widrick, Croghan, N.Y., to Rocky Ford, Colo.; Walter and Katie Johnson, Sturgis, Mich., to International Falls, Minn.; Henrietta Unrau, Scio, Ore., to Cleveland, Ohio.

Gary and Beverly Stutzman, Bloomington, Ill., to Surprise, Ariz.; Roger and Sondra Glick, Guelph, Ont., to Aibonito, P.R.

Lonnie Saltzman, Milford, Neb., to Richmond, Va.; Larry Borntrager, Topeka, Ind., to Uyo, East Nigeria; Freida Myers, Doylestown, Pa., to Washington, D.C.; Clyde Begly, Seville, Ohio, to Claremont, N.H.; Kenton Dettler, Archbold, Ohio, to Buckeye, Ariz.

Vietnam Far Cry From Toronto

"In difficult circumstances some tragedies cannot be avoided, even though we do our best. I remember K'Sen, the Montagnard girl who lost her first baby. I never did fully understand just how it happened, but during delivery the young mother fell into a cooking fire and was badly burned. The child was premature—not even 3 1/2 pounds. It developed pneumonia and died when it was 15 days old, because it was too weak to feed."

Betty Tiessen explained further. "I don't think K'Sen wanted the child anyway. She was only 18 years old and just wasn't ready to accept the responsibility for having a family. For some

time afterward they held me personally responsible for the loss of the child even though there was nothing to be done by the time they brought her to me."

The Koho tribe, to which K'Sen belongs, is one of a group of peoples descended from the Malayo-Polynesians who lived in these mountains long before the Chinese-related Vietnamese ever migrated southward. Their language is unrelated to Vietnamese and the tribesmen themselves are looked upon as inferiors by the Vietnamese. They receive little attention from the Vietnamese government.

Traditional practices of the mountain people stand in the way of progress in

trying to overcome their problems. They are lost in a mire of ancient taboos. When a person becomes ill, he feels the spirits have marked him for death. So to prepare for the death which he knows will inevitably come, the tribesman will often stop eating.

Betty, a pretty Mennonite nurse from Leamington, Ont., says that her public health practice among the tribal refugees in Di Linh is far removed from anything she had imagined during her studies at the University of Toronto School of Nursing.

Infant mortality is high among the tribespeople, says Betty. As many as half the tribal babies don't live to see their first birthday. Death is so familiar to these people that it ceases to become much of a tragedy.

The Koho don't know about simple health precautions, and they generally aren't interested in learning about them. After all, there has never been a premium on education among their people. "Now," says Betty, "even if they knew how to remain healthy, they couldn't afford to because they just don't have the money."

"These are refugees who have left their ancestral lands far back in the hills. To escape the war they came closer to the cities—but they don't have land to farm."

"They have just one set of clothes which they wear all the time—and perhaps a blanket that they wrap around in the early morning hours and at night when the temperature sometimes drops to near freezing."

"I go to the villages to work with people who have come into the district dispensary first. Some of these hospital outpatients need ongoing care even though they have left the ward, where Judy Aaker, another Vietnam Christian Service nurse, works."

"It may seem like a small thing, but if I could teach a few people the importance of washing with soap and the proper treatment of minor diseases and injuries I would feel that I had made a real contribution. But the people can't really afford soap when they don't have enough to eat."

Betty has made a contribution. During an early visit to the refugee village of Go Jong, she was asked to come see a man who supposedly had beriberi.

"He didn't have beriberi," says Betty, "but asthma and a heart condition."

"There is not much a public health nurse can do in a case like that, but when I saw his son, a boy named K'Nim, I knew I could do something for him. The boy was malnourished and dirty and had a finger-deep draining abscess."

"After two weeks of treatment with antibiotics K'Nim was better. My repeated

use of hot compresses to soften the tissue of the abscess attracted the attention of other mothers. They became more responsive to my teaching in other matters."

When Betty first visited the village of Go Jong, she didn't have much to do. There weren't too many people who would dare approach the blond foreign woman who appeared every day in a spotless white uniform, carrying a bag of mysterious medicines.

But now, when she leaves one patient, having changed a bandage, or talked with a mother about how to wash her child, she steps out of the hut into the dusty street to find someone else waiting for medical attention.

At the end of each day she leaves the village, walking past the ramshackle huts that house 3,300 tribal refugees. Passing through the wooden palisade, she wonders what it would be like to have no more war.

1,000 Work Campers

More than 100 work camps that will involve over 1,000 young persons are being planned by the various district conferences of the Mennonite Church for this summer. Most are to be 10-day affairs during the second and third weeks of August.

Work camps were also a major emphasis in 1965. Last year the Mennonite Youth Fellowship convention was conducted in Estes Park, Colo. This year work camps will again occupy the spotlight.

Youth secretaries of district conferences met with Willard Roth, churchwide youth secretary, and Ray Horst of Mennonite Board of Missions at Chicago in February to plan for the camps preliminarily.

The relief and service division of the Mission Board with Horst as secretary is carrying churchwide administration of work camps. Ellis Good of Elida, Ohio, began work in March as coordinator for the camps at Board offices in Elkhart.

Youth secretaries of district conferences carry leadership in planning work camp projects and assigning campers to projects. Applications to participate in a work camp should be routed to them directly or through the youth sponsor or pastor in the local congregation.

Persons are encouraged to apply for participation in a work camp by June 1, or six weeks prior to the opening of a work camp, if it is held earlier than mid-August.

This can be done through the youth secretary or youth sponsor or pastor in the local congregation.

Included in work camp activities are camp counseling, working in hospitals, painting and cleanup work, teaching Bible school, tutoring children, helping pastors, working at a city rescue mission and in poverty programs.

Conference estimates on number of campers in their districts ranged from 25 to 300 and on number of camps from two to 17. One problem mentioned by a few of the youth secretaries is finding enough work camp projects for persons interested in participating.

New Science Center

The trustees of Eastern Mennonite College, Harrisonburg, Va., on Mar. 10 accepted the low bid of Central Valley Construction Company, New Market, Va., of \$924,900 for the Science Center.

The base bid for the building was \$903,000, which with several alternate features totaling \$21,900, brought the contract figure to \$924,900, which is within the budget estimate for the building.

The trustees on the same date also accepted the low bid of Southern Desk Company of \$127,500 for built-in equipment for the building. Architects for the Science Center are Davis and McClinck of Harrisonburg.

The Science Center will be located on the east campus, in the southwest corner of the Steele property recently acquired by the college. It will be a completely climate-controlled building of brick construction. The main entrance on the west will be from Park Road and opens into an upper level general classroom and auditorium area. Also on this floor of the building will be a museum and a planetarium, the latter being a new and larger facility replacing the one currently in use by the college. The main auditorium will have a seating capacity of 240.

On the ground floor of the building

will be located nine large laboratories for biology, chemistry, and physics. These will be located around a central storage and cooperative research area, an arrangement growing out of a special study under a Ford Foundation grant as to the most efficient and economical design of a science building for the small college.

Faculty offices, research rooms, student project areas, and a departmental library are also among the facilities on the lower floor. Adjoining the biology laboratories will be a greenhouse for teaching purposes in biology.

A Federal grant of \$349,544 has been approved for the Science Center. The major portion of the remaining cost has been pledged or donated by foundations and businessmen, with gifts ranging from \$5,000 to \$50,000.

The ground-breaking ceremonies for the Science Center have tentatively been set for mid-April.

Learn to Repair Books

Samuel Kulp, TAP teacher at the Kahororo Secondary School in Bukola, Tanzania, recently organized a bookbinding club. A neighboring science teacher offered his assistance.

In addition, Kulp obtained the services of Mr. Mackinnon, an Englishman who heads the bookbinding department at the University of Dar es Salaam.

The week-long course was aimed at teaching boys basic techniques of book repair and included instruction on how to put hard covers on paperback books. Two difficult dimensions of binding for the boys to master were neatness and accuracy. Kulp sensed during the course that the boys were beginning to appreciate the need for doing neat work.

Other improvements have also been made. Kulp worked several weeks during Christmas vacation on projects designed to improve the science department. His wife, Lorraine, and TAP-er Margaret Steider sewed curtains for the physics room. Now the room can be made dark for experiments or for showing films.



Ellis Good



Proposed Science center at Eastern Mennonite College

Missionaries of the Week



Otis and Betty Hostetter began a term of Overseas Missions Associate service in Brazil in August 1966 under the Mennonite Board of Missions, Elkhart, Ind. They are coordinating the work of a retail meat store, bookstore, and hospitality center in that country.

Members of the Yellow Creek congregation, both have graduated from Goshen College and served in voluntary service. Otis has also served in Pax in Austria and attended Goshen College Biblical Seminary.

Their parents are Milton and Esther Falt, Orrville, Ohio, and Levi G. Hostetter, Goshen, Ind.

Kick Off Relief Sale

Four hundred people crowded into the Morgantown firehall Saturday evening, Feb. 25, to "kick off" the Tri-County Relief Committee's eleventh annual relief sale to be held Apr. 22, 1967.

Each paid \$2.50 for a meal which, according to Treasurer Paul Hoover, "didn't cost the committee a cent." Food and services were all contributed.

Treasurer Hoover reported that the committee had turned over \$101,095 to Mennonite Central Committee since the sale began ten years ago. In 1966 \$21,100 was raised.

Chairman of the program was Ralph Hertzler, head of the Tri-County Relief Committee and sales manager.

The featured speaker of the evening was C. N. Hostetter, Jr., chairman of MCC. "The meal we have just eaten here," he began, "would have to be divided to eight people in India, and the quality of their food does not match ours.

"If we have all these goods," he said, "God pity us if we use them only for ourselves.

"But man does not live by bread alone," Mr. Hostetter continued. "The people in needy areas are also hungry for the 'bread of life.' In the soul of men there is a cry

for freedom. More than political freedom is needed to make man truly free. People need Christ.

"Paxmen and other relief workers are missionaries in a very real sense. They're doing more than feeding and clothing needy folks; they're bringing love to the depressed and oppressed. MCC is dedicated to meeting men where they have need."

Inaugurate Valinhos Building

The Valinhos story (in Sao Paulo, Brazil) is dramatic mainly to those of us who have been involved in the founding and developing of this church. I think most of the facts are in.

We still marvel at the providential way we received \$21,500 from the Gessy-Lever factory for our land and a better lot 100 yards closer to the center (of the city).

On Jan. 22 representatives from our churches in the states of Sao Paulo and Parana, from the local evangelical churches, and from the city government gathered with an overflow congregation to inaugurate new worship center.

Also present were Ernst Harder and Nelson Litwiller. A choir from Curitiba and an accompanying string ensemble brightened the afternoon program. Equally meaningful was music rendered by the Valinhos church choir.

Besides words from most of the representatives, the Catholic delegation read a letter from the priest complimenting the church on its way of working and its growth.

The man behind the building project is Pastor Joaquim Luglio. In January 1965, Luglio assumed pastoral responsibility from our hands. Since that time he has worked without sparing himself at pastoring the church. Besides his pastoral work, he is foreman in a large factory owned by Unilever. He has never received pay for any of his services to the church but has sacrificed of his own means to help when finances run low.

With gains and losses calculated there is a membership of approximately 45 and a new group of 15 being prepared to be taken in, either by baptism or by confession of faith.

Joaquim is looking to the future when he will be replaced by another pastor, perhaps trained in our seminary at Montevideo. In the meantime he continues to serve faithfully.

The church has less than \$1,000 to pay on the new building, but they are meeting their obligations.

I believe the church has a great future both in the city and among our churches in Brazil.—David Hostetter.

Healed and Taught New Vocation

NS
JP

On the way to market with his farm's produce, Radi escaped from an Indonesian train accident with two mangled legs and was taken to Taju Christian Hospital. The left leg needed amputation below the knee. A long cast was applied to the fractured right leg on the other side.

After several days' treatment to cure infection, we could revise the amputation, only partially completed earlier. The operation was performed under ether imported from Hong Kong with the help of MCC personnel there. The infection was controlled by antibiotics, partially donated by drug companies in North America and handled by MCC. He recovered successfully from the amputation.

After several months it became clear that the fractured right leg was not uniting. In December 1965, we took Radi to an orthopedic hospital about 120 miles away. There he was given the kind of traction needed, and the fracture began to heal.

As the right leg continued to heal, the cast was shortened and exercises begun. Later he began to use crutches. A preliminary artificial leg was made for him to learn to walk again without crutches. Before his permanent prosthesis could be made, he needed to have a pair of shoes. We bought these for him and MCC supplied several pairs of socks.

No longer could Radi farm and plow flooded rice paddies. He needed another occupation in which his feet could be kept dry. So he learned barbering at the orthopedic hospital's rehabilitation center.

Insurance paid only for Radi's hospitalization in Taju and a small initial fee at the orthopedic hospital. Radi's wife was already struggling to care for their children.

We counted it a privilege to bear the cost of his continued hospitalization. We visited him during his long hospitalization and rehabilitation. His joy on seeing us was obvious. After 13 months away from his family, Radi is back home again, playing his new trade, grateful for the help he received in this crisis.

Radi is only one of many who have been helped through MCC support for Taju Christian Hospital. Without initial aid received in Taju, Radi probably would have died from infection. If he had survived, he would have gone home as a cripple and an outcast. We were privileged to show that someone loved enough to care and to help as Radi was restored to productive living.—Clarence Rutt, MD.

Sponsors and Counselors Meet

Alienation, questioning of moral values, meaninglessness, uncertainty of faith, desire for relationships with independence, and critical attitudes toward compromising elders are attitudes of many of today's young people, Harold Bauman noted in a talk to I-W sponsors and service counselors meeting in Chicago in early March.

Bauman, pastor to students at Goshen (Indiana) College, addressed the group on "The Church—Koinonia, Diakonia, Kerygma." He noted that the church is a person-centered community, it renders service according to need rather than simply to convert, and its word of witness must be backed by deeds that match it.

Bauman's talk was followed by a group discussion led by Dwight Wiebe, Hillsboro, Kan. Approximately 70 sponsors and service counselors attended the annual meeting.

Other participants in the two-day program included Leonard Garber, Jesse Glick, and Ray Horst of the Elkhart, Ind., General Board I-W Office; Don Augsburg of Goshen, Ind., who spoke on "Counseling and Christian Experience" at an evening banquet; Laurence Horst, Evanston, Ill.; Laban Peachey, Harrisonburg, Va.; John Eby and Leon Stauffer of the Eastern Board VS and I-W office in Salunga, Pa.; Atlee Beechy, Goshen, Ind.; and Sam Weaver, Harrisonburg, Va., who conducted the devotional meditations.

Glick noted that I-W men should go about their work with compassion, and "not be interested in 'sacrificing' which is the opposite of compassion." He said the approach taken should be that of a fellow beggar who knows where the food is.

Horst said that the I-W men should know about the situation in Vietnam and should participate in dedication services in their home churches when they leave for service. Peachey noted that to understand I-W persons it is important to start talking and listening to them at a much earlier age. He added that the I-W man has a need for independence and a discovery of himself and often goes through difficult experiences during his service.

In talking on the effective use of resources Beechy said that resources should be used for the purpose of accomplishing a goal and not in competition. He noted that not everything we try needs to be successful, nor does it have to help everybody. It can help a few and still be quite satisfactory.

FIELD NOTES

One of the largest collections of documents and correspondence in the Archives of the Mennonite Church is the Harold S. Bender (1895-1962) collection. This priceless deposit consists of 257 boxes of correspondence, committee minutes, lecture and sermon notes, and other types of records. A catalog has been prepared listing the title on each folder in the collection.

Concern pamphlet No. 14 is a new 72-page study booklet dedicated to the recovery of the church discipline dimension of church life. The lead article, written by John H. Yoder, Elkhart, Ind., presents a careful, positive exposition of the "binding" and "loosing" process as witnessed in the New Testament. He then goes on to examine how this process was distorted and perverted in the history of the church, resulting in its eventual neglect and decline.

An article by Balthasar Hubmaier, a sixteenth-century Anabaptist theologian, entitled "On Fraternal Admonition," is published for the first time in English. Other major articles are contributed by Don Jacobs, on "Walking Together in East Africa," and one from the late Samuel Shoemaker, entitled "Dealing with Other People's Sins."

In addition, *Concern* No. 14 contains brief biographical notes, summarizing and evaluating a number of the most useful recent books and articles on this subject.

Concern No. 14 is available now from Donald Reist, Business Manager, 721 Walnut Ave., Scottsdale, Pa. 15083. The price is \$1.30.

All-day meeting at Oxford Circle, Philadelphia, Pa., Apr. 30. Speakers are William Weaver, Reading, Pa.; Norman Bechtel, Spring City, Pa.; and Clair Hollinger, Lancaster, Pa. The theme of the meeting is "Faith."

Plan now to attend a Spring Retreat for Women, Apr. 26, Salunga, Pa., Sara Jane Wenger, speaker; May 18-20, Camp Hebron, Catharine Leatherman, speaker; or May 24, Tel-Hai Camp, Connie Stauffer, speaker. The theme is "Consider Him." For information or reservations contact Mrs. Virginia Weaver, 501 Strasburg Pike, Lancaster, Pa. 17602. Phone: 717 687-6019.

Eastern Goshen College Banquet, at Meadow Hills Dining Hall, R.D. 6, Lancaster, Pa., Apr. 29, at 6:30 p.m. If you do not receive an invitation, please contact Ruth E. Kennel, 163 Lower Valley Road, Atglen, Pa. 19310. Atlee Beechy will speak and show slides on Vietnam.

Change of address: Arthur D. Ruth from Sarasota, Fla., to Mounted Route, Souder-ton, Pa. 18964.

17th Annual Bible Conference, Bairs Codorus, Bairs, Pa., May 7 (all day). Speakers are William Stutzman, Shanesville, Ohio, and Norman Bechtel, Spring City, Pa.

Personnel needed at Goshen College: typist (transcribing and copy), office supervisor (transcribing office), persons with supervisory abilities (food services), I-W fellow (possible assignment in food services or as a custodian). Contact Loren Stauffer, director of personnel, if interested in an assignment in one of the listed areas during the next two months.

Professor Fritz Blanke of the University of Zürich, Zürich, Switzerland, and author of the Herald Press book, *Brothers in Christ*, passed away Mar. 4, after a short illness. He was in his 67th year (born Apr. 22, 1900).

Samuel P. and Elizabeth (Yutzy) Schrock observed their 55th wedding anniversary on Feb. 20. He was ordained to the ministry of the Bethel Mennonite Church, Canby, Ore., in 1935.

Christian Life Conference at Cedar Street Church, Chambersburg, Pa., Apr. 22, 23. Speakers are Paul Bender and Fred Brenneman.

New members by baptism: three at Hartsville, Ohio; fourteen at First Mennonite, Kitchener, Ont.; eight at Metamora, Ill.; five at Tedrow, Wauseon, Ohio; nine at Zion, Birdsboro, Pa.; thirteen at Hawkesville, Ont.; eight at St. Jacobs, Ont.; eight by baptism and one by confession of faith at Mountain View, Kalispell, Mont.

Calendar

Ohio Mennonite Mission Board Annual Meeting, Orville, Ohio, April 28-30.
Ohio & Eastern Mennonite Conference, Neilsville, Pa., May 7-10.
Annual sessions of the Mennonite Conference of Ontario, Zürich, Ont., June 2, 3.
North Central Conference, Lakeview Church, Wolford, N.D., June 8-11.
Pacific Coast Annual Conference and related meetings, Western Mennonite School, June 8-11.
General Mission Board meeting, Hesston, Kan., June 22-25.
Virginia District Conference, EMC, Harrisonburg, Va., July 1-4.
Allegheny Mennonite Mission Board meeting, Martinsburg, Pa., July 14, 15.
Mennonite World Conference, Amsterdam, Holland, July 23-30.
Annual meeting, Iowa-Nebraska Conference, Iowa Mennonite School, Kalona, Iowa, Aug. 8-11. Sponsored by Lower Deer Creek congregation.
Mennonite General Conference, Franconia Conference, Aug. 21-24.
South Central Conference, Pleasant Valley, Harper, Kan., Sept. 8-10.
Board of Education, Eastern Mennonite College, Harrisonburg, Va., Oct., 20, 21.

Special meetings: Don Augsburg, Goshen, Ind., at Hartsville, Ohio, Apr. 9-16. I. Mark Ross, Sarasota, Fla., at Ybor City, Tampa, Fla., Apr. 2-9. **Richard E. Martin**, Elida, Ohio, at Cedar Grove, Greencastle, Pa., Apr. 2-6. **Glen M. Sell**, Columbia, Pa., at Pike, Harrisonburg, Va., Apr. 23 to May 3.

Harold Emswiler, Broadway, Va., at Mt. Hermon, Geer, Va., May 3-14. **Daniel Smucker**, Harrisonburg, Va., at Sandy Hill, Sadsburyville, Pa., Apr. 22-30. **Richard Bartholomew**, Youngstown, Ohio, at Smithville, Ohio, Apr. 7-9. **B. Charles Hostetter**, Harleysville, Pa., at Deep Run, Pa., May 13, 14. **Charles Gogel**, Phoenixville, Pa., at Ridgeview, Gordonville, Pa., Apr. 12-19.

Pensational meeting sponsored by the Lancaster Conference Writers Stimulus, Apr. 8, 9, at the Lititz Mennonite Church, Lititz, Pa. Paul Erb, Esther Eby Glass, Edna Mast, and John K. Brenneman will conduct workshops. Additional speakers.

Dedication for the new church building of the Science Ridge Church, Sterling, Ill., is being planned for May 7. Winston Weaver, Harrisonburg, Va., will bring the dedicatory message.

Vietnam Christian Service nurses concluding a two-day seminar on public health in Saigon on Mar. 1 reported an ongoing need for public health training to combat low health standards in Vietnam. Health problems of Vietnam will not be reduced with the coming of peace, they said. Nurses reviewed their work at seven locations throughout the war-torn country. At the end of 1966 Vietnam Christian Service had 20 trained Western medical personnel in Vietnam—six doctors and 14 nurses.

Ora I. Huston, peace counselor of the Church of the Brethren, died Mar. 12 of a heart attack at age 63. He was instrumental in establishing work camps, Brethren Volunteer Service, and alternative service. From 1946 to 1948 Huston was executive secretary of the National Service Board for Religious Objectors, Washington, D.C. From 1942 to 1946 he was director and supervisor of Civilian Public Service camps in Arkansas, California, Washington, and Oregon.

John Beachy wrote recently from Bihar, India: "The school feeding program is receiving 370 tons of rice, about 100 tons of dal, and about 10 tons of mustard oil from Protestant churches of Germany through the Bread for the World Program. The National Christian Council of Relief Committee is giving grains for the work projects and supplements the school feeding program. For MCC we have about 18 cornmeal kitchens and four rice and bean kitchens where we feed children, mothers, and some old people. We also have about 30 wells under construction, giving corn for labor. MCC has given 350 cotton blankets and will be giving saris

and dhotis for free distribution. This program will continue up to the end of November this year, if present plans carry."

Gladys Widmer's new address: D-23, Calle Orleans, Villa Contessa, Bayamon, P.R. 00619.

Mary Ellen Shoup, teacher in Algeria, has a new address: 6 rue Broussais, Alger, Algeria.

Albert Buckwalter reports from the Argentine Chaco: "In January I returned the corrected galley proofs of the Gospel of Mark in Tobia to the American Bible Society. So you see things are moving ahead. Someday we'll receive the page proofs to correct. This is all new to us; so we have no way of knowing how long it will take yet."

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

I would like to add my amen to what was printed in the article, "Straight to the Bible," by Arnold Gressman. I believe his thinking in the latter part of his writing could be a means of bringing a closer unity of the different congregations and more united fellowship among brethren.

In regard to the article, by Gerald Studer, "Concerning the Covering," a word to both sides of the faction. Let us be careful lest false pride creep in. Better than finding fault with the penitents' opposite thinking is to look on our knees before God and ask His guidance in this matter. When a situation isn't clear in our minds or our reasoning is not the same, it would be best to follow the advice of Christ in John 21:22, the latter part of the verse.—Reuben Horning, Lititz, Pa.

Increasingly one finds the assertion made that Paul taught in 1 Cor. 11 that the Corinthian Christian woman should be veiled, because if not she would be associated with prostitutes (see "A Response to 'Which Symbol?'" for examples of such assertions). The problem with this assertion is that it is not supported by facts. R. C. H. Lenski states in his commentary, *The Interpretation of I and II Corinthians*, that "all the evidence that has been discovered proves that only a few of the very lowest type (of prostitutes) had shorn or shaven heads. As a result the women endeavored to make themselves as attractive as possible and did their utmost to beautify also their hair. We cannot, therefore, accept the idea that is advanced . . . that Paul . . . intends to tell the Christian women that, if they pray or prophesy with uncovered heads, they act the part of lewd women."

Also, the evidence in 1 Cor. 11 shows Paul's reason behind the veiling was from the divine order and history of creation. He does mention a third reason, that "it is disgraceful for a woman to be shorn or shaven" . . . so . . . "let her wear a veil" (verse 6), but gives the basis for the disgrace from nature (verses 14, 15). There is no evidence, from history or the text, that Paul told the Corinthian Christian women to be veiled because of fear of being associated with prostitutes. If anyone has evidence, let him present it to the church; if there is no evidence, let's not hear anymore of the assertion that Paul taught that the Corinthian Christian woman should be veiled, because if not she would be associated with prostitutes.—Leland M. Haines, Columbus, Ind.

Gerald Studer's article on the devotional covering in the Mar. 14 issue has the simplest, most reasonable and biblical construction of anything we have ever read, heard, or seen.—Mr. and Mrs. Floyd Steckly, Milford, Neb.

I write this not because "We always find disturbance of our past ideas and practices threatening. And when we are threatened, we tend to fight back" (*Gospel Herald*, Mar. 14, "Concerning the Covering . . ."), but rather to encourage all who have named the name of Christ and truly desire to be obedient to our Lord and Savior, to sit down and read 1 Cor. 11 asking God's Holy Spirit to speak to your heart. Paul says, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (1 Cor. 14:37).

The writer says, "Symbols are by their very nature occasional and should be used sparingly. A symbol tends to lose meaning if used continuously." If this is true, then it certainly would apply to the wedding ring. How sad that many professing Christian women are more willing to pattern after, and be identified with, the world in the ungodly, heathenish hair styles, dress, and customs than to be identified with Christ and with God-fearing, Bible-believing, obedient Christians. Just as Paul was concerned that Christian women be not identified with the harlot in his day, so he would be concerned in our day. . . .

The writer also says, " . . . the Mennonite Church has not felt that continuousness of practice is essential to the principles behind the other ordinances. Why have we here?" Then he goes on to give the examples of communion and feet-washing. Christ did not tell us to observe communion without ceasing, but we are told to "Pray without ceasing." So then if we are to be in the attitude of prayer at all times and we are to have our head covered when we pray, we would only be obeying the word of God by wearing our covering consistently and not only in worship. We seem to forget that the covering is to show also that we are taking our place in God's order. . . .—Mrs. Bessie Detweiler, Telford, Pa.

The Mar. 7 *Gospel Herald* carried an editorial by Norman Destine, "1200 Kneeling Men." This has been a strong desire on my part of years to have kneeling benches in our church. One goes to some other churches—Anglican, Catholic, etc.—and here one finds them to be a decided asset. The "old" way of getting up, turning around, getting down to kneel, where often one is disturbed, distracted by other "worshippers" who carried on all sorts of irreverency in the name of prayer, I would not want. It is too noisy, cumbersome, etc., but to use a kneeling bench, kneel forward on a raised platform, one's head (face) usually just above the top of the bench in front, quiet, I feel is more reverent and would avoid many prayer discrepancies even carried on while bowing low as in the method now used. The kneeling bench is not the answer but an aid for deepening and strengthening one's spiritual life and relationship or fellowship with God's Son, our Savior. . . .

I appreciated this article plus many, many more in the *Gospel Herald*. . . .

—Helen Lindhorst, Preston, Ont.

I would like to express my appreciation for the issue of Feb. 21. I have read it from cover to cover. Just as this issue spoke to me, especially, I imagine others find their needs supplied by *Gospel Herald* at various other times. This is as it should be. May God bless you richly as you continue to endeavor to meet the needs of the church.—Mrs. Herman Schrock, Mishawaka, Ind.

We have received our *Gospel Herald* for Mar. 7 and read the articles on "A Response to 'Which Symbol?'" I note with interest that all three authors who have received attention on this subject so far have been men—or at least I assume so. One can be mistaken about that. But in case they are three men, as I believe, I think it is time we give our sisters a chance to speak. If this ordinance is a command of God, as we have been taught for at least several centuries (trying not to overstate the case), some of our sisters especially should be aware of special blessings received for their obedience to the provision. . . . I urge, at this point, that you invite sisters of good conscience to testify to their experiences. I believe the ancient promise of "a blessing if ye will obey" should be just as applicable in this case as it ever was. Modern translations, by majority, testify to the word "veil" as the intent of the author, in contrast to the confusion brought on by the King James Version's use of "covering" to mean both the hair and the artificial veil; so we are well past the old argument. The devil, of course, cannot let the issue rest; so he brings up a new angle of attack.—Roy Rytzler, Wellman, Iowa.

This is concerning the article in the Mar. 7 issue in the "Readers Say" column with reference to the article, "Which Symbol?" from the Jan. 10 issue. I will say for myself, I would sooner bank on the commandments in the Bible than on my own whims and fancies. I would rather base my beliefs on the authority of Holy Scripture than on modern culture. The word of God is clear on the teachings on modesty and simplicity, instead of gaiety.—H. Eshleman, Lancaster, Pa.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Beachy, Walter L. and Laurine (Miller), Kalona, Iowa, seventh child, fourth daughter, Myrna Jean, Feb. 25, 1967.

Beckler, Norman and Diane (Saltzman), Milford, Neb., second daughter, Colleen Ann, Mar. 6, 1967.

Brontager, Dale E. and Barbara Lou (Delagrè), Grabbill, Ind., second son, Douglas Lyn, Jan. 4, 1967.

Breckbill, H. Mervin and Anna Ruth (Hostetter), Willow Street, Pa., second daughter, Cheryl Jean, Feb. 11, 1967.

Cushman, Ray and Louise (Moyer), Harleysville, Pa., first child, Gail Renae, Feb. 20, 1967.

Goering, James A. and Ida (Heatwolf), Dayton, Va., fourth child, third son, Nathan Kurt, Feb. 26, 1967.

Hartman, Peter E. and Marilyn (Troyer), Hannibal, Mo., third living child, first living son (three children deceased), Nathan Peter, born July 26, 1966; received for adoption, Mar. 13, 1967.

Helmuth, H. Samuel and Iris Rosella (Grabner), Sarasota, Fla., first child, Rick Allen, Mar. 4, 1967.

Kratz, Curtis and Eva (Destine), Souderton, Pa., fifth child, second daughter, Sheryl Deanne, Mar. 11, 1967.

Lehman, Mashlon and Ethel (Brubaker), Elizabethtown, Pa., fifth child, second son, Galen Lavern, Feb. 20, 1967.

Martin, Willard and Karen (Bearing), Florida, Ont., first child, Craig Derrell, Mar. 5, 1967.

McMullen, Edward G., and Ruth (Moyer), Elizabethtown, Pa., third child, a daughter, Robin Linn, Feb. 27, 1967.

Miller, Lowell and Shirley (Handrich), Mio, Mich., first child, Gwendolyn Ruth, Mar. 2, 1967.

Nice, Stan and Margie (Brunk), Albany, Ore., second child, first son, Kevin Ray, Mar. 14, 1967.

Rohrer, Kermit and Elaine (Erb), Columbia, Pa., first child, Randall Lee, Mar. 15, 1967.

Stutzman, Willis and Martha (Bitikorer), Milford, Neb., sixth child, fourth son, Timothy Mark, Feb. 12, 1967.

Yost, Ivan R. and Verna (Hershey), Narvon, Pa., second child, first daughter, Karen Joyce, Mar. 6, 1967.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Grove—Clever.—Gary Grove, Waynesboro, Pa., Cedar Grove cong., and Beverly Clever, Waynesboro, Pa., Church of the Brethren, by Wendell Kent, assisted by Nelson L. Martin, Mar. 11, 1967.

Hertle—Lapp.—David L. Hertle, Alpha (Minn.) cong., and Laura R. Lapp, Lancaster, Pa., Neffsville cong., by John R. Martin, Mar. 18, 1967.

Kemp—Nisly.—Alvin R. Kemp, Kalona, Iowa, Fairview Conservative cong., and Rachel Nisly, Upper Deer Creek cong., Wellman, Iowa, by Morris Swartzendruber, Nov. 11, 1966.

Lelefer—Martin.—Charles E. Lelefer, Lancaster, Pa., Millersville cong., and Esther S. Martin, Bird in Hand, Pa., Stumpstown cong., by Paul C. Landis, Mar. 11, 1967.

Myer—Bruckhart.—Benjamin R. Myer, Litzka, East Petersburg cong., and Fannie H. Bruckhart, Manheim, Pa., Erb cong., by H. Howard Witmer, Mar. 11, 1967.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Eash, William Henry, son of Daniel C. and Anna Mary (Lehman) Eash, was born in Langrange Co., Ind., Dec. 22, 1869, died at Sturgis Memorial Hospital, Sturgis, Mich., Mar. 6, 1967; aged 97 y. 2 m. 12 d. On Nov. 17, 1888, he was married to Sovilla Spiecher, who died Dec. 5, 1952. Surviving are 2 daughters (Fannie—Mrs. William Haarer and Ivy—Mrs. Clayton Eash), 18 grandchildren, 54 great-grandchildren, and 14 great-great-grandchildren. One son (Ervin Edward) preceded him in death. He was a member of the Shove Church, where funeral services were held Mar. 9, with Orvin H. Hooley and Homer J. Miller officiating.

Hershberger, Jerry, son of John K. and Elizabeth (Schweitzer) Hershberger, was born in Seward Co., Neb., June 26, 1887; died at Crestview Home, Milford, Neb., Feb. 18, 1967; aged 79 y. 7 m. 23 d. On Sept. 23, 1909, he was married to Sara Erb, who preceded him in death Dec. 28, 1966. Surviving are 7 children (Vernon, Elwood, Ollie—Mrs. Lester Roth, Sterling, Fern—Mrs. Wayne Potter, Maynard, and Mary Ann—Mrs. Lynn Luebbe), 20 grandchildren, 19 great-grandchildren, 4 brothers (Dan, John, Elmer, and Earl), and 4 sisters (Cora—Mrs. Noah Reber and Amelia—Mrs. Jim Barnett). He was preceded in death by one sister. He was a member of the

East Fairview Church, where funeral services were held, with Ammon Miller, Oliver Roth, and Sterling U. Stauffer officiating.

Kropf, Annie Pearl, daughter of Joseph and Mary (Werner) Hostetter, was born at Archbold, Ohio, May 25, 1884; died at Mennonite Convalescent Home for the Aged, Albany, Ore., Feb. 7, 1967; aged 82 y. 8 m. 13 d. On May 21, 1906, she was married to Orla Smucker, who died Dec. 2, 1907. To this union were born 5 sons, who survive. On Jan. 1, 1912, she was married to Frank Kropf, who survives. To this union were born 3 sons and 5 daughters. Surviving are 4 sons (Oval and Herman Smucker, Merle and Lloyd Kropf), 4 daughters (Ruth—Mrs. Loras Neuschwander, Elsie—Mrs. Vernon Knox, Verna—Mrs. Don Warfield, and Bernice Kropf), 41 grandchildren, and 46 great-grandchildren. One son (Ray) and one daughter (Leda) preceded her in death. She was a member of the Harrisburg Church, where funeral services were held Feb. 11, with Wilbert Kropf and Wilbur Kropf officiating; interment in Alford Cemetery, Harrisburg.

Miller, Simon D., 91, was born in Holmes Co., Ohio; died Mar. 10, 1967, at the Burkholder Nursing Home, Stryker, Ohio, where he had been a patient for four months. He was married to Lovina Helmuth, who preceded him in death. Surviving are one son (Maurice), 5 daughters (Mrs. Mary Terrell, Mrs. Dora Burkholder, Fannie—Mrs. Daniel C. Grieser, Mattie—Mrs. Ed Shellenberger, and Wilma—Mrs. George Smith), 22 grandchildren, 42 great-grandchildren, 3 brothers (Jacob, Joseph, and David), and 2 sisters (Mrs. Henry Miller and Mrs. Albert Beachy). He was a member of the Pine Grove Church, near Stryker. Funeral services were held at the Short Funeral Home, Archbold, Mar. 13, with Charles H. Gautsche and D. Wyse Grafton officiating; interment in Pettitsville Cemetery.

Roth, Sadie, daughter of Joseph and Lena (Stieder) Wagner, was born at Eureka, Ill., Feb. 19, 1895; died at Morton, Ill., of a heart and diabetic condition, Feb. 7, 1967; aged 73 y. 11 m. 18 d. On Mar. 3, 1921, she was married to Alvin N. Roth, who survives. Two infant sons preceded her in death. Surviving are one brother (Walter) and one sister (Mrs. Wesley Dixon). She was a member of the First Mennonite Church, Morton, where funeral services were held Feb. 10, with Clyde D. Fulmer officiating; interment in Pleasant Grove Cemetery, Tremont.

Schertz, Emma Frieda, daughter of Peter and Magdalena (Esch) Schertz, was born near Metamora, Ill., Mar. 6, 1884; died Mar. 10, 1967; aged 83 y. 4 d. On Feb. 2, 1905, she was married to Edwin R. Schertz, who died in August 1959. Surviving are 6 children (Erma—Mrs. Clifford Martin, Louella—Mrs. Tilman Smith, Alverda—Mrs. W. C. Garber, Gladys—Mrs. H. Harold Burkholder, Marilyn—Mrs. Dennis Sutter, and Eugene), 15 grandchildren, 7 great-grandchildren, 2 brothers (M. D. and William), and 3 sisters (Mrs. Peter Schertz, Mrs. Walter Smith, and Mrs. Matilda Yoder). One son (Duane Edward), one brother (H. R.), and one sister (Edna) preceded her in death. She was a member of the Metamora Church, where funeral services were held Mar. 13, with Roy Bucher officiating; interment in Hickory Point Cemetery.

Villiard, John, was born at Exeland, Wis., Oct. 29, 1889; died at Sunnyside Rest Home, Lake Park, Minn., Mar. 5, 1967; aged 77 y. 4 m. 4 d. On Feb. 1, 1913, he was married to Sarah Muller, who died Mar. 23, 1950. He survived by 5 sons (William, Ivan, James, Joe, and Rome), 6 daughters (Nellie—Mrs. Elvin Baker, Mrs. Pearl Yoder, Lorraine—Mrs. Alpha Rheault, Edna—Mrs. Donald Barnes, Lois—Mrs. Rudy Stutzman, and Donna—Mrs. Gerald Helgesen), 37 grandchildren, 13 great-grandchildren, 3 brothers, and 2 sisters. He was preceded in death by one son, 2 daughters, and 4 grandchildren. He was a member of the Lake Region Church, where funeral services were held Mar. 7, with A. J. Stoll and E. D. Hershberger officiating.

Items and Comments

When you think of Christ, does your mental image conform to the traditional, stereotyped character of many motion pictures and paintings? Chances are it does unless you were among those who viewed the recent nationwide television presentation, "The Vine."

A life of Christ, "The Vine" was filmed at ancient sites in Jordan and Israel using local inhabitants instead of professional actors and presented by the Television Religious Program unit of NBC News in cooperation with the Southern Baptist Convention's Radio and Television Commission.

The figure of Christ in "The Vine" had little resemblance to the stereotype.

"Here the figure of Christ is young," said Dr. Paul M. Stevens, director of the SBC's Radio and TV unit who was the program's theological consultant.

"He is six feet, four inches tall. He walks with vigor. In our research we found that there were times in His ministry when He walked 20 to 30 miles a day. This would indicate a sturdy, vigorous figure," Dr. Stevens said.

"And He loved the people of Galilee—people of humble background and customs. You can't picture the hardy, strong, weather-beaten fisherman of Galilee gathering around the colorless, emaciated Christ of many motion pictures and classic paintings," he said.

To enhance its image of Christ, He was never shown full-face in "The Vine."

"The reason," Dr. Stevens said, "is to avoid creating a stereotype in the minds of children that Christ looks like 'this.' We don't know what He looked like, but we do know that He was a leader of men—strong and virile. We wish to project this vigor."

Christianity Today is discontinuing its policy of introducing clergymen to the publication through free sample subscriptions. Circulation for clergymen now receiving free copies will be terminated in two stages. One group will get the last free copies with the Apr. 28 issue, and a second group with the Nov. 24 issue.

Founded in 1956, *Christianity Today* has 147,021 paid subscribers, of whom more than 50,000 are clergymen. In addition, 87,000 clergymen receive the periodical on a complimentary basis.

A "blue ribbon" committee of distinguished Iowa religious leaders and educators has been named by Gov. Harold Hughes to conduct a new study of the state's difficult Amish school problem.

Appointed were Episcopal Bishop Gordon V. Smith of Iowa; Methodist Bishop James Thomas of Iowa; President Howard Bowen of the University of Iowa; Dr. Irwin Lubbers, president, Iowa Association of Private Colleges; Arthur Davis, president, Des Moines School Board; State Sen. George O'Malley of Des Moines; and State Rep. James Klein of Lake Mills.

Gov. Hughes said he had given the committee no specific instructions except to study the whole matter in the hope it might come up with a solution "that hasn't been tried before."

The governor and others have been searching for years for a solution to the problem of two small Amish country schools west of Hazelton in northeast Iowa. The Old Order Amish steadfastly objected to using state-certified teachers in the schools, which have slightly more than 50 pupils. Iowa law requires employment of such teachers.

Voluntary religious exercises in Oklahoma public schools are permissible, Atty. Gen. G. T. Blankenship ruled in Oklahoma City in overturning a previous decision which held them unconstitutional. The opinion, a matter of controversy within the attorney general's office before it was issued, has the force and effect of law unless overturned by the courts.

"Our job is to render an opinion on what the law is today," Mr. Blankenship

said. His opinion, in part, said: "A public school teacher may, when pupils are present in the classroom, acting upon his or her own authority, without express permission, direction, or requirement of a superior whose authority is derived from the sovereign, recite, or cause to be recited, a prayer and / or read, or cause to be read, passages from the Holy Scriptures. . . ."

The Reformed Church in America has urged President Johnson to visit Hanoi, or to send a representative there, to discuss with North Vietnam government leaders "ways and means" to end the Vietnamese war.

In a message to the White House, the denomination's Christian Action Commission and the Commission on Race referred to reports that President Ho Chi Minh has suggested that President Johnson go to Hanoi for peace talks.

"All we ask," said the message to President Johnson, "is that you heed the request of a head of state who wants to be recognized as an equal and whose only alternative seems to be to fight until death."

Noting that President Johnson has often said he would meet with anyone, anywhere to discuss peace, the message asserted that peace "is more important than protocol," and that "an honorable endeavor is prior to the maintenance of a false national dignity."

More Bibles are now being sent into Communist Rumania in eastern Europe, despite "occasional fluctuations on the official climate," according to the British and Foreign Bible Society.

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It is said a few years ago the Bible Societies were sending only 2,000 Bibles annually into Rumania, but now the figure is nearer 20,000—and 20,000 Rumanian Bibles are, in fact, now being printed in London.

The Society also issued new data on Eastern Europe showing that 13,000 New Testaments were recently published in Prague, Czechoslovakia, and 20,000 Czech Bibles are now on the presses there. This printing is on paper supplied by the Bible Society.

Molodoi Kommunist, published by the Young Communist League, attacked America's *Playboy* magazine as part of a capitalist plot to turn young people into "obedient looters, killers, and rapists." "The *Playboy* Philosophy"—publisher Hugh Hefner's monthly views—was aimed at depriving Western youth of all moral values, the Russian magazine declared.

It dismissed Hefner's support for a franker and freer attitude to sex relations as "sexual madness."

A group of young people in Stockholm, Sweden, rebelling against much of the status quo call themselves provies—provito ("for life"). Among other protests "They struck against the tobacco and alcohol ads, considering smoking and drinking everybody's private concern, but the large-scale advertising of it definitely against life. Raids were made from subway and streets, eggshells filled with black color serving as grenades against the huge billboards, color spray writing CANCER on tobacco ads all over the city."

Membership in the Methodist Church in the U.S. stood at 10,318,910 as of the end of the 1965-66 fiscal year (May 31), representing a decrease of 12,664 over the previous year.

In reporting the figures, Dr. Don A. Cooke, general secretary of the Methodist Council on World Service and Finance, observed that the membership decline was the first in many years. In 1966, a membership gain of 27,390 was reported by the church.

In addition to the 10.3 million total, the denomination had 1,926,968 preparatory members (baptized children) on the rolls of its 38,071 local churches. This was an increase of 95,230 from a year ago.

A noted Lutheran clergyman-journalist has completed a 496-page history of church-state relations behind the Iron Curtain.

Dr. Kurt Hutten, pastor of the Evangelical Lutheran Church of Germany and head of the Evangelical News Service in Württemberg, Germany, spent 20 years compiling information for his authoritative book, *Iron Curtain Christians*.

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The Gospel Has Social Implications

By Amos Weaver

When we consider the term "social" in its full implications, we find the gospel is almost entirely a social phenomenon in the world. Telling the good news of the gospel is social action of the highest order. Not high in the sense of being simply ideal and largely unattainable, but in that it is for man's highest good and greatest welfare, available for all and to all people.

The term "social" is commonly used in reference to general human welfare on the earth. The nations are much engrossed, almost obsessed, with experiments of the welfare state. Civil Rights speeches, marches, pronouncements, boycotts, legislation and enforcement, etc., are the order of the day. Social security in various forms, medicare, war on poverty, minimum wage laws, higher and higher wage contracts are all a part of the Great Society structure feverishly being built.

But wars, crippling strikes, race riots, ideology riots, gang wars, black power, back lash, crime and violence, ghettos, slums, segregation, extremism, all underline the evident weakness of humanistic social action, with all its high ideals and good intentions. Years ago a cartoonist depicted the plight of the American farmer with Congress coming to his rescue. After many valiant energetic efforts Congress simply succeeded in getting him into still deeper troubles. The farmer became disillusioned and decided he had better try to save himself. The moral of this illustration is constantly being proved in many of the remedial social activities of men today. The good features of these efforts at social betterment are constantly being undermined by the lack of spiritual force and the sinful nature of men.

The Example of Christ

Christ gave Himself completely to the cause of social action through the gospel approach, by His life, teaching, and death. He categorically refused to enter the legal or social action arena to seek redress when asked to adjudicate a social wrong. (See Lk. 12:13-21.) He simply used the occasion to deal with man's sinful nature as the cause of such social wrongs.

To contend that Christ did not use any of the social action methods so popular today may be beside the point. It is more important to note the principles than the methods of His social acts and involvement. The chief indictment

against Christians today is our reluctance to become involved in any real way. Christ did not refuse involvement; He simply refused to use the popular methods commonly used in His day.

Very simply stated the weapons He used and the battles He fought were spiritual rather than carnal. They were mighty through God and the power of the Holy Spirit to heal, to feed, and to bring comfort and hope. But His acts of mercy were not the ends, or the main purposes of His ministry, but the means to the ends He sought. He used them to reach the people with the gospel of His saving and transforming grace. He well knew the pursuit of happiness in itself seldom succeeds but is like pursuing the will-o'-the-wisp, unattainable. Happiness and well-being are largely by-products of being and doing right before God and man.

His purpose was to heal men and remake society from the inside out. The social programs of men seek to heal from the outside in. The human psyche does not function in that direction. It is a "kicking against the pricks," an attempt to buck the tide of human nature and the plans and purposes of God. It cannot succeed. The gospel does not propose we do good and be saved from present and future ills. It does propose we be saved by the power of God, through faith in Christ, and do good. And it works!

We should not condemn but commend welfare betterment programs. It is only the methods we must question. Some of them may not be wrong but simply impotent apart from spiritual implementation and power. We should clearly recognize our role as Christians in the world to show by example the better, more excellent way of the spiritual rather than the carnal approach.

Underlying Causes of Human Ills

We read and hear of millions starving in famine-stricken countries like India and our hearts are touched. We would like to help and we do help a little. We are happy to learn that the nations that have food to spare are shipping millions of tons of grain and other foodstuffs to India's starving millions. And very happy that our own nation heads the list of donors. But then we are sorry to hear that with all these gifts there are still many starving. It is not enough and conditions are getting worse and worse. Why?

At the head of the list of contributing factors I would not put overpopulation, serious as that is, but their heathen

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superstitious religion. A religion that makes animal life more sacred than human life. The countless millions of rats, mice, and vermin, which none may destroy, voraciously devour more foodstuffs than all the contributing nations can send in. Added to this are the many, many millions of sacred cows that roam at will contributing nothing to the poverty-stricken economy but a rapacious appetite for huge quantities of the scarce food items. Clearly, a changeover to the Christian religion would be the most revolutionary economic reform the nation of India could possibly have. Add to this the well-known problem of unscrupulous profiteering and graft entering into the distribution of relief goods that keeps great amounts of it from reaching the most needy. This can only be remedied by the power of the gospel in individual lives.

Practically the same problem obtains in the other underdeveloped and overpopulated, poverty-stricken nations as well as some areas in our own affluent nation. The problems may be in different forms and varying degrees but essentially alike in principle.

Another basic contributing factor in the world's ills is the widespread virulent propaganda of hate. Hate is the implacable foe of all good and all humanitarian efforts for social reform and betterment. Whole generations are being systematically trained from childhood to hate other nations and races and made to believe the worst of lies and evil. A great deal of hatred and malice is being taught and religiously fostered by rival groups within our own and other enlightened nations. It is all the work of the evil one and his cohorts. Only the gospel of the grace of God can successfully cope with this great evil and menace to every effort toward human welfare.

Man's Only Hope

The gospel alone is the power of God unto salvation, and only through the grace of God in Christ does man escape the corruption that is in the world through lust. Rom. 1:16; 2 Pet. 1:4. But we are forced to admit that Christianity, as such, also stands charged with having failed for nineteen centuries to relieve human need and distress in the world. We like to counter the above often quoted assertion by pointing to many concrete examples of real success in relieving human suffering, pain, and death. And we are still doing this in many places in our world. We praise the Lord for this.

But in comparison to the world's needs our successes seem pitifully small and woefully inadequate. The reasons are not hard to find. It is chiefly because comparatively few accept and adopt the Christian way, the unadulterated gospel of love and truth. Although there are abundant stores of soaps, cleansers, and detergents, there is still much filth and dirt because they are not universally applied. This is a cardinal principle of the human dilemma. It was the heart pang of Christ when He said: "How often would I . . . but ye would not!" We do well to remember this indictment was not against a heathen people but His own chosen people with a profession of godliness. "Our God is marching on—and why stand ye here all the day idle?"

It may be largely because we have not been about our Father's business and have lightly esteemed the value and effectiveness of the gospel to meet and satisfy human needs that we have been tempted to enlist in the more humanistic movements and methods. Have we been too easily satisfied to join popular movements in an attempt to meet temporal, immediate needs in the hope that the deeper needs and problems would just conveniently go away? It is this philosophy that seems to lead people and governments to think more brains, more money, more laws will be the cure. So more laws and more appropriations are offered as the cure for innumerable ills.

All too often the noble ideals that are found in popular social welfare efforts are largely politically motivated. The chief objective is frequently national or international self-interest, or an effort to win votes or political advantage.

But just as surely as neither money, laws, power, nor brains can secure our eternal salvation can any of them secure our economic, social, or political salvation. Meeting increasingly complex problems with increasingly complex measures is hardly the answer and may even increase the problems. As the world's needs increase, her greatest need is for the simplicity that is in Christ. A divine, sublime simplicity with the unrivaled power of God Himself is the answer, and not the simplicity of a simpleton. The power of God which transcends man's comprehension is the vital ingredient that makes it work and alone is able to meet men's deepest sin-scarred needs.

Be Not Weary in Well-Doing

We may not make the news headlines with our relief work "in the name of Christ," even though it is almost worldwide in scope. The many MDS ministries, both at home and abroad, set a fine example of meaningful Christian social action that makes a telling impact wherever the services are given. Many hundreds of our youth in I-W and VS alternate service are making a noteworthy contribution in a variety of social service areas, meeting human needs in a spiritual, Christian context.

These many ministries working at the grass roots level of human need are widely recognized by many people. They are exerting a salutary effect in social welfare that is out of all proportion to such a small group as we Mennonites are. We need not be discouraged because we are not in the limelight of great national movements. Not only are we actually accomplishing more in relief per person involved but have the Lord and His omnipotent power working with us as we work outside an unequal yoke with worldly influences. Working under His banner and with His people even "a cup of cold water only given in the name of a disciple" (Mt. 10:42) has additional potency and meaning.

This kind of social action has the dual advantage of ministering to present needs while laying a base for the long-term help of sound economic principles through penetration of the gospel of Christ and eternal salvation. This was the approach our Lord employed and upon which I believe no improvement can be made. Let us have faith in God with whom all things are possible. □

Smorgasbord, Or?

One of the difficulties congregations face in planning a total Christian nurture program is their decentralization. Sunday evening services, missionary education courses, leadership training programs, midweek studies, and youth group emphases are often planned independently. So, what a congregation gets in a nurture menu is a sort of Christian education smorgasbord that may not be a properly balanced diet for them.

Wouldn't it be a fine thing if all congregations would plan more carefully as some already are? They are giving responsibility to *one* committee (church council, stewardship committee, or Christian education group) to look seriously at the congregation's total teaching ministry. The committee takes into account a number of perspectives. They are concerned about the purpose and mission of the congregation. They ask a question like, What kind of mission is our Christian education program equipping us for? Then they look at some of the regular ongoing nurture emphases like the Uniform Sunday School lessons. They note what will be studied in each quarter so that they can supplement that with what will be planned for other settings.

Such a committee notes also what emphases are lacking over a period of a year or two. They are in a position to select elective studies to round out their total program. In some cases a series of sermons can be suggested so that the whole congregation can receive the benefit of a needed emphasis. Or a carefully planned series of meetings, weekend, or congregational retreat can be used to round out the total program. In this kind of planning speakers are given assignments in line with what the congregation needs help on.

All of this takes planning. What kind of help would be most helpful to your congregation? Here is one idea that is being suggested.

An annual program planning resource could be made available to congregations. It would list all the regular Christian education options that are available for the year. It would describe briefly what subject matter each would cover and for what congregational settings they are planned. In addition, other options would be listed. Books, films, records, pamphlets, etc., could be included in such an annotated bibliography. The options could be indexed according to subject matter and settings so that the local planning committee could easily find what it wants. That's the idea. What do you think? Should we explore it?

—Arnold W. Cressman.

*Today, O Father,
Here, in this church building,
Before the beginning of the service,
While others are gathering,
I sense Your Spirit
Reminding me
Of the many commitments
I made to You
Between these walls.
Forgive the times I failed
To keep them.
And do not let me forget
The force with which You spoke
To me here.*

*Our parents built this house
And planned it with prayer
And for prayer
Because they trusted You.
Today I want to tell You,
"You have not failed that trust
And I'll trust You more
Because I am here today."*

Amen.



Manson Church, Iowa

In 1893 the first Mennonites moved to the vicinity of Manson, Iowa (Calhoun County), from Woodford and Bureau counties in Illinois. The congregation was organized on Oct. 9, 1897, with 22 charter members, and was first called the Cedar Creek Church. Some time later it was named the Manson Mennonite Church. The first church building was dedicated in 1903, the second building in 1913, and the present church building in 1957. Present membership is 280. Nick Stoltzfus, a former pastor, is still a resident member of the congregation and senior minister. James Detweiler is the present pastor.

To the Scripture

We must pray and persist until our congregations and homes come to a fresh and searching study of the Scripture. No denomination, congregation, home, or individual Christian can remain Christian or be strengthened in the faith while remaining biblically illiterate.

Much of what is done today is too slipshod. Preachers take a text and preach from it (sometimes pretty far from it). Sunday school teachers too often take their teaching opportunity lightly. And many homes fail to make the Scriptures central. Newspapers and magazines take first place as reading material and the TV leaves no time for family worship. Church issues and concerns are sometimes studied with little reference to what God has to say. These things ought not so to be.

Another step which can easily hinder the Spirit's "leading into truth" is injecting the arguments of higher criticism and philosophical theory at every turn with the result that almost total time is taken in dealing with these ideas while the real thing God is seeking to say is neglected.

Now such a statement as the above is usually taken by some to mean that the work of scholarship, research, or biblical criticism should all be cast aside. This is not what is meant. What is meant is that something is inwardly lacking when more time is spent debating the debatable than in digging into the depths of spiritual truth and partaking of the meat of the Word. Is the one who lacks inner spiritual warmth and insight the one who spends his time dealing with peripheral problems and philosophical speculation?

I have a close friend who took a Bible course in a certain seminary and was not asked to open his Bible for the entire semester course. This, I hope, is far from typical. Yet it does point to an approach which is too much a part of us all.

May God help us to be people of the open Bible. I am not interested, of course, in bibliolatry. But we will waste a lot of time at sea and without doubt be drowned if we do not keep our chart and compass before us. What is better than a willingness to come to the Scripture as true disciples, as honest learners? This means we do not come with preconceived ideas or with attitudes that since God is the same our understanding or practice of His will is always the same. This attitude leaves no room for Holy Spirit guidance in today's experience. The work of the Holy Spirit is ever one of enlightening the mind from the darkness of sin into the light of the gospel, from the bondage of sin to the freedom in Christ, from the mind of prejudice into the love which knows no boundaries.

Really the one great reason the church is not as relevant to the world as it should be is because it is not living in the reality of the living Word as it ought. There is little hope for renewal without the honest opening of our lives to the searching eye of the Scripture. And for this there needs

to be the turning from our own notions patterned after past or present practice to a ready doing of His will now. And this we cannot know without opening His Word and faithfully studying it.—D.

Comfort Talking

Guest Editorial

Comfort talking is constant and familiar talk, and this jet-smooth generation is listening. To the materialist it is sweet music. While stainless steel gliding over your suntan may not be a pagan characteristic, it may be a symbol of infectious and even demoniac prosperity. The seeds of decay easily sprout in a climate where man can loll in ease and sloth. Without fail, when mankind traveled a course of ease and comfort, the final end was "pride, fulness of bread, and abundance of idleness." Anyone knows these are not the pillars of an enduring church or nation. The wastebaskets of history tell stories, tragic enough to make a stone idol weep, yet our generation likes the voice of comfort, and is being quietly domesticated by it.

It is quite easy to be a prophet of gloom and doom today. But our generation needs a disturbing voice to counter the purr of contentment. Men need to be reminded of that final audit and that they are responsible beings. Perhaps a satirist would give us back our sense of perspective. This "comfortable way" might succeed if it were not for those who love the comfort. Purkiser says, "Materialism would have a reasonable chance of success if it were not for the materialist." The dilemma is that the materialist has hunger which material will not satisfy.

Comfort is talking, but so is the Master. The Master calls us to a cross and a yoke. He calls us to walk the high road that has goal and purpose in view for the future. What we hear and what we follow is all important. Jesus repeatedly said, "He that hath an ear, let him hear what the Spirit saith unto the churches." He also said, If we hear His sayings and do them, we will be building upon a rock that shall stand in time of flood. Listening is important.

From the midst of comfort and ease God is calling His Bride, the church. From the spoils of history and the chaos of today, God will build His church. "Above the noise of selfish strife, we hear Thy voice, O Son of man!"

Discernment and wisdom from above can lead the church to capture every opportunity of our progressive age. What might be her shame and ruin, can be her glory and crown. Jesus said, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live" (Jn. 5:25). Note, "They that hear shall live." Stewardship of listening may be the key to the crisis of the church today. It is the belief of many discerning saints that the church is at a strategic crossroad. We can hear comfort talking, or we can hear the voice of the Son of Man.—Moses Slabaugh.

The Work of the Holy Spirit in Acts

By Oswald C. J. Hoffman

III

It takes all kinds of people to proclaim the gospel. There were Peter, Paul, and Philip. Each was a personality in his own right. No one could mistake the one for the other. And then there are all those little people, including the women: Lydia, the purple seller from Thyatira, who opened her house to Paul and his company, as well as to those who were won to the faith in Philippi; and such comparative unknowns as Damaris, of whom we know only that she was a member of the Areopagus. There were Gamaliel and Gallio of whom we do not know that either became a committed Christian, but each contributed to the cause. There was Stephen, a Greek layman occupying a singular position all his own. Then there were all those unknown people in Samaria who listened to Philip when he and other believers fled Jerusalem following the assassination of Stephen.

What shall we say about the Ethiopian official, the treasurer of Candace of Ethiopia, who was baptized and continued on his way, full of joy? And of Ananias, who had the courage to go and see Paul, and to put his hands on this persecutor of the church, saying, "Brother Saul, the Lord has sent me—Jesus Himself, whom you saw on the road as you were coming here, sent me so that you might see again and be filled with the Holy Spirit"? And what of Cornelius, or Tabitha, whose Greek name (Luke tells us) was Dorcas, meaning a deer? Or of Simon with whom Peter was staying when the call came to go and visit Cornelius? And of Barnabas, the evangelical character who came to Antioch, where Jews and Gentiles were worshipping together, and liked what he saw enough to stay and minister there? And of Silas, sitting in chains that gloomy night and singing hymns? Or of the man in Lystra whose feet were crippled, but whose name we are never told? Or of those elders at Ephesus who tried to prevent Paul for his own good from going to Jerusalem? And of Julius, officer in the Roman army contingent called "the emperor's regiment"? Or of those brothers who came out from Rome to meet Paul as far as the Forum of Appius at the corner of the Three Taverns? And of Luke himself, with his living witness to the gospel that will never die?

All with a Story

They are all there—and all different, but all with a story to tell—a story never before heard, in this form, in the whole history of the world! Jesus is the Christ. He has

come. He lived and died. No one can deny it. You may turn away from it, but you cannot deny it. He rose from the dead; He is the Lord. Repent and believe this good news. Repent and be baptized for the remission of your sins. "Now, my brothers, I know that what you and your leaders did to Jesus was done because of your ignorance. God long ago announced by means of all the prophets that His Messiah had to suffer; and He made it come true in this way. Repent then, and turn to God, so that He will wipe away your sins, so that times of spiritual strength may come from the Lord's presence, that He may send you Jesus, who is the Messiah He has already chosen for you. He must remain in heaven until the time comes for all things to be made new, as God announced by means of His holy prophets of long ago . . . the promises of God through His prophets are for you, and you share the covenant which God made with your ancestors. As He said to Abraham, through your descendants I will bless all the people on earth. So God chose and sent His servant to you first, to bless you by making all of you turn away from your wicked ways."

The apostles assumed nothing. They knew the Spirit of God. Knowing the Spirit of God, you cannot assume that anyone will turn away from the proclamation of the gospel. The power of that proclamation is the power of the Spirit, when the good news of Christ is told as the good news it really is.

The gospel answers the opposition. Again and again in the story Luke tells, people stand openmouthed, finally having nothing to say in opposition. Indeed the gospel is constantly confirmed with signs following, silencing the opposition. The Spirit is at work, He has His own way of foiling those who would try to thwart Him. In signs, of course, there is a subtle danger. People look for signs. Our Lord called it an evil and adulterous generation that sought for signs. When the proclaimers look for signs and parade the signs, they stand in the way of the power of the Spirit producing the signs! The Spirit will do His work whenever the gospel is proclaimed, even without signs following.

No Method Canonized

There is a time and a place for everything: mass testimony or personal witness. The Spirit at work in the church through the people of God does not canonize any particular method. All He asks is that Christ be proclaimed. We are not to give people the impression that we are trying to get people to believe in ourselves rather than in Christ. If we proclaim ourselves, the Spirit deserts us. If we proclaim Christ, the Spirit is at work.

Oswald C. J. Hoffman is speaker of the Lutheran Hour. This is the third of five parts of a message delivered at the World Congress on Evangelism, Berlin, Germany. Copyright 1967 by Christianity Today, Washington, D.C., U.S.A. Reprinted by permission.

The good news is in Christ. We are to be like Paul and Barnabas, when people tried to worship them as gods. There is a certain humor in this incident which was not lost on Luke. "When the crowd saw what Paul had done, they started to shout in their own Lycaonian language, 'The gods have become like men and have come down to us!' They gave Barnabas the name Zeus, and Paul the name Hermes, because he was the one who did the speaking. The priest of the god Zeus, whose temples were just outside the town, brought bulls and flowers to the gate. Then the crowd wanted to offer sacrifice to the apostles.

"When Barnabas and Paul heard what they were about to do, they tore their clothes and ran into the middle of the crowd, shouting, 'Why are you doing this, men? We are just men, human beings like you! We are here to announce the Good News, to turn you away from these worthless things to the living God, who made heaven and earth, the sea and all that is in them. In the past He allowed all peoples to go their own way but He has always given proof of Himself by the good things He does; He gives you rain from heaven and crops at the right times; He gives you food and fills your hearts with happiness.' Even with these words the apostles could hardly keep the crowds from offering a sacrifice to them."

When it comes to the adulation sometimes offered a messenger of the living God, it is necessary that he keep his sense of humor; that he remember he is human and something great is happening. The Spirit is at work.

The Spirit does not permit us to canonize ourselves or even our plans to evangelize the world. He had His own plans and refuses to be restricted to our own preferences or prejudices, our pet projects, our prepared plans. He does His work at His own time, in His own way, and at His own speed. It is not for us to stand in the way of the movement of the Spirit.

The Spirit Chooses

It is the Spirit's purpose, for example, to encourage and bring about unity in the church for concerted witness to the Lord Jesus Christ. Many aspects of the ecumenical movement are not impressive to me. Some forms of this movement appear to make no positive contribution to the proclamation of the gospel and some constitute a positive danger to true faithfulness and fellowship within the church.

Yet I cannot oppose the work of the Spirit. He chooses His own time and place; they are not always mine. Because the Spirit of God is at work among the people of God, I cannot canonize my prejudices or even my convictions. What the Spirit of God wants, He will have, if not through me, then through someone else.

The Spirit of God at work in the people of God is a Spirit of unity. The story Luke tells is one of unity amid diversity. There is no encouragement in the *Acts of the Apostles* for diversity in doctrine, but there is a great deal of encouragement for diversity of gifts in the service of that one Spirit. There is one Lord, one faith, one baptism, one God and Father of all, over all and through all and in all.

There is great virtue in conviction, when it has this pur-

pose: to proclaim the Lord Jesus Christ so that men may believe and be saved. There is little virtue in conviction for its own sake; whose only purpose, if it has a purpose at all, is to preserve the *status quo*. The Spirit is a working Spirit, not a *status quo* Spirit. He is a Spirit of fervent and fervid action, ready in His work to turn the world upside down.

If necessary, the Spirit will turn the church upside down, recalling it from materialism, selfish ambition, personal rivalry, and all the other preoccupations which tend to divide believer from believer and cause a formidable obstacle to be placed in the path of those to whom the gospel must be proclaimed.

There is a time for separation, and there is a time for unity. Each, in its turn, serves the purpose of the Spirit: to proclaim the gospel of Jesus Christ in all its truth and in all its power. In everything, let there be no lack of faith in the gospel and no lack of confidence in the power of the Spirit to do His work through the gospel.

Defend Yourself

By Martha Huebert

A two-year-old girl is playing with her friends in the park. As so frequently happens, both she and a little boy want the same toy. He grabs it away from her, hitting her. More discouraged than hurt, she runs to Mommy for comfort. Instead, she gets a slap. "You go right over there and hit him back!" Mother angrily declares. "I won't let you be pushed around." The child cries and clings to Mother's skirt. But she is roughly pushed away. "Get over there and hit him back," she demands. Then to the neighbors sitting nearby, the young woman explains, "I can't let her grow up to be afraid of other children. She has to learn to defend herself."

An eight-year-old boy gets into frequent fights in school. His answer is always, "He hit me first. My father told me to beat the daylight out of anyone who bothers me." When the parents are called in to confer with the teacher, the father defiantly states, "He did the right thing. No one's gonna pick on my boy and get away with it."

Some years later, the country is again contemplating war. The young statesman stands up and declares himself in favor of further armaments, direct action, and military expansion. "We must show them our strength," he argues, "or else they will take advantage of our weakness and attack us first. We must attack now, while we're in a position to win. Never mind right and wrong. We have to be realistic, and in this world, might makes right."

Later, at home, his young wife agrees. "We can't allow other nations to pick on us," she asserts. "We have to get them before they get us."

Is there any connection between these incidents? What do you think?

St. Louis Mission:

A Frontier in Social and Spiritual Concerns

By Menno Schrag



Standing before John Lehman, VS director for the General Mission Board, are June and Hubert Schwartzentruber. Hubert is pastor of Bethesda Mennonite Church in St. Louis.

Are there still frontiers in America?

Despite the fact that land and territorial frontiers are long since gone, the answer is a definite yes!

Today's frontiers are the human frontiers—social and spiritual. They are the Woodlawn in Chicago, the Bowerys and Harlems in New York, and the Dayton Streets in St. Louis. Plus a thousand others one could name!

In St. Louis, at the Bethesda Mennonite Mission, 2823 Dayton, the Hubert Schwartzentrubers have faced the two-pronged challenge with vigor and determination. The first and primary purpose was to preach the gospel. But you also couldn't ignore the filth, the disease, the substandard housing, the crime and discrimination in an area of about 200 to 400 blocks which is predominantly colored and the most neglected in all of the sprawling, 80-square-mile city.

"We came here in 1957 and received our first members into the church in 1958," Pastor Schwartzentruber said on our visit to the mission last fall. The work in the Dayton area was begun by the veteran colored pastor of Chicago, James Lark, with the original meeting place a little storefront building on Jefferson Street.

"We've been at the present location about seven years,"

Menno Schrag is editor of *Mennonite Weekly Review*, Newton, Kan. Both photos and article are reprinted from the *Review* with their permission.

Schwartzentruber explained. Originally the attendance was one hundred percent colored, but on the particular Sunday this writer was there a number of white families were present, nearly all of them Mennonite.

Although most of the activities are in the hands of the colored members (a colored teacher did a good job of leading the Sunday school class we attended), the Schwartzentrubers are not at all adverse to having the work develop into an interracial congregation.

"It could happen," Schwartzentruber thought. "My philosophy of the church is that it is here to serve people; so I can't discriminate against white people either. Probably most of the people of this community have never had the opportunity of really good relationship with white people. The whites coming into the area are looked upon with suspicion. Some of the taxi drivers say they don't even care to drive in here.

"A white man making the rounds could be an insurance man, but generally he is a bill collector. He might even be the father of some children here—a man to be despised," Schwartzentruber said.

"We've tried to give people of the community a chance to become involved in some of the key offices of the church, such as Sunday school superintendent, council member, and this sort of thing."

One aspect of working in an interracial program is the question of intermarriage. So far there have been no Negro-white marriages in the Bethesda Mission but Pastor Schwartzentruber feels it would be inconsistent with all that he has been preaching if he would oppose a marriage of Christian young people of different races.

"We're brothers and sisters in Christ and we must accept each other as such," he says.

One interracial marriage was a former young Negro member of the congregation and a white Mennonite girl from another state—"and as far as we know these marriages have worked out well. There have been some rough spots in finding a home, and this is to be expected."

"What are some of the biggest problems in your situation?" we asked.

Well, there are plenty, and if you want to get something done they'll reach right up to City Hall, Pastor Schwartzentruber has found out.

"The community is of very low economic standard, with average family income perhaps not over \$2,500 a year. Some of these people came recently from the South. They are displaced persons who have had their props knocked out from under them. We have disorganization, frustration,



Bethesda church's immediate community

and low moral standards, which make for a difficult situation."

When the Schwartzentrubers first arrived in St. Louis, their main problem was to prove themselves as being honestly concerned. And as for building a church, that was again something else. "What kind of animal is the Mennonite Church? Who and what are the Mennonites?"

"The Bethesda Mission area has the highest crime rate in the city. It also has the highest rate of infant mortality, TB, venereal disease, and a lot of vandalism and gang fighting goes on—often right in the buildings."

Besides, "anything which happens within a mile from here is always connected with our area, which is very unfair," Schwartzentruber commented.

One of the major things that brought the mission into direct confrontation with City Hall was the Human Development Corporation and the bond issue which St. Louis was about to vote on. HDC is "the war on poverty deal,"

Schwartzentruber explained, but the whole thing "is so politically corrupt it's pitiful. They don't want anything for this area."

He was, however, not about to give up. The community betterment program of which he is chairman had pretty clear-cut objectives and was gaining in public support.

A few blocks from the mission are the newly built high-rise apartments, which may be an improvement, but also are not the final answer. The Schwartzentrubers lived in one of them for a time and know that these too can become ghettos of tension, conflict, and need for which officials and religious leaders show all too little concern.

But the Schwartzentrubers face their human frontier with confidence and courage. After all, the Lord and the church have put them there.



Bethesda youth before their church building, 2623 Dayton Street, St. Louis.



"... newly built high-rise apartments, which may be an improvement, ... are not the final answer."

A Friend in Need Is a Friend Indeed

By Gertrude Huebert

As we take a long, hard look at the Paraguayan orphan of this industrial age, we must admit without the willingness of North American Mennonites to assist the brethren in that country they would perhaps still be struggling to wrench a meager existence from the tropical soil. Such modern conveniences as tractors, telephones, and other helps for farm work were not available in the new settlement.

The Grand Chaco

When the South American authorities offered the "Grand Chaco," often called the green hell, to the first Mennonites in 1930, they accepted it as an answer to their prayers. Armed with nothing but faith in a living God, they ventured into the unknown. The prospect of religious freedom and release from arms caused much joy and thankfulness. To make their own laws as was custom at "Shulte-bot" (self-ruling body) would be a real treat. To supervise the school system again would restore their children's faith in God.

These newcomers did not lack enthusiasm or courage when they sailed down the Paraguayan River to Casado, a river port, to board the train for "Kilometer 145." But as they traveled farther inland to the end of the spur, called "Eng Boon," in the low German, they watched with bated breath the changing scenery. With mounting concern the leaders arranged for the last lap of the journey another 125 kilometers to be finished in big lumbering wagons drawn by oxen. Their destination, the Chaco bush.

How different this low bush, interspersed by Palusanta trees, bottle trees, and other tropical growth, compared to the Black Forest in Germany or the once fertile valley of the Ukraine. In this new country no rushing streams or languid seas met their eyes, only wide expanses of bush and high bitter grass. The only water available for several hundred people was a water hole, a poor excuse for a well.

After the tents were pitched, they proved to be inadequate to ward off the heat and swarms of pests surrounding them. The feeling of insecurity is described by one disappointed man, "I did not unpack my suitcases for weeks during those trying days. It seemed foolish to settle in a waterless, hot, unhealthy climate." Food was scarce. To obtain milk from the wild Paraguayan cows, a provision of the government, was a complete failure because they had run with

calves until these animals refused to be milked by anyone but sucking calves.

Growing Hardship

But Trevol, the temporary camping ground, was only a stepping-stone to a greater adventure combined with endless hardships. When a delegation set out to investigate the snake-infested plains, it was with great sighs of relief the men stopped at the signal from the leader ahead. Before them stretched a clearing about a mile in circumference. Pointing in the direction of the plain one of them exclaimed, "This is the spot for our village." Thus these camps became the sites for the villages of the refugees.

Encouraged by this venture, they set themselves to the task of finding water. But like the children of Israel they found much bitter water. Wells with good drinking water often produced very little of this commodity. It was a common occurrence to rise before daybreak and walk to the end of the village with bucket in hand to fetch a pail of water. How trying for that individual to haul up the pail with a scant cupful in it! As time went on, cisterns solved this problem.

In spite of some assistance through MCC, with a sprinkling from some North American churches, the situation worsened. The terrible heat, poor food, plus unsanitary conditions took their toll. Many remember the year when a typhoid epidemic threatened to wipe out the entire settlement. In one particular village the fever raged furiously and people died like flies without medicinal help. This posed another problem. How could they bury them? There were no funeral homes, no boards to make coffins. This situation forced them to look for other material to construct them. Then someone remembered the bottle tree. Hewn down, split open and the pulp scraped out, it made a perfect coffin. Finally with the arrival of a doctor the disease was arrested.

Help Arrived

Help also came from another unexpected source. The Lengua Indian, the sole occupant of the jungle for many decades, befriended the new settlers and taught them to till the unproductive soil. He willingly shared the most luscious watermelons with them, then gladly supplied the new settlers with the best seeds of the fruit. The manioc, a large tuberous root, an important part in the nomad's diet, also found its way into the Mennonite garden patch.

Educational material was greatly needed. One visitor from

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the U.S.A. has an amusing incident to relate. An inquisitive youngster born and raised in the endless flats of the Chaco studied about the vast ocean in a textbook. Puzzled by the description in the book, he approached the teacher. "What is an ocean?" he queried. "A large quantity of water," the teacher answered. With this word picture whirling through his mind the student ran home a few hours later to peer into the dark depth of the well in his yard. "What are you looking for?" called the mother from the kitchen window. "I'm looking for the ocean, Mother," came the breathless reply.

Another fourteen-year-old did not fare much better on his trip to Casado, at the sight of a hill. "Father, who shoveled all this earth into a pile?" asked the astonished son from the flatlands.

Today Paraguayan youth are making great strides in their educational system with the assistance of good libraries. Many of them make use of the improved traveling facilities via the new highway to the outside world. A number ventured across the great expanse of water to further their education.

Building and Baking

Meanwhile advice combined with financial assistance geared to improve the economy did wonders to the jungle villages. When another group of refugees arrived at Trevol in 1947, they were met by veterans to the hazards of the Chaco. They knew where to dig wells, they knew how to cope with intruding animals and how to build protective fences.

These bronzed, rugged men and women shared with the newcomers their primitive homes, then helped to erect their own. The first step in this undertaking was the mixing of mud in a large barrel turned by an ox hitched to a pole. This substance poured into a mold and dried in the sun became the brick used in the building. A sawmill now produced lumber for doors and window frames.

The erection of a baking oven always created a happy occasion, for it added bread to the diet—not fluffy, white loaves but dark, coarse kafir corn bread mixed with the inevitable sand drifting constantly during the hot season. The building of this important appliance demonstrates the ingenuity of the settlers. Four brick walls were erected with an opening in front which served to stow in the fuel and also to shove in the pans of bread.

The lack of steel rods to support the roof did not stop these folks. Instead, sand was poured into the space, then mud plastered over the top to form the roof, and the sun did the rest of the job. After this was dry and hard, a fire of Palusanta wood readied the appliance for baking. When the oven showed white hot, it was time to bake the bread.

To keep butter the right consistency created another problem the Mennonites overcame. Butter or meat could be hung high in the leafy branches of trees during the night for cooling. Their neighbors, who still lived the nomadic life, seemed to smell these good things. Reluctant at first, then bolder, they sneaked up to witness the proceedings.

Then their appearances became more frequent on butchering and baking days to beg for food.

To bolster the Indians' morale the Mennonites hired the men for odd jobs around the yard or other work on the farm. Upon closer contact with them it was found that the Lengua tribe was nearly extinct. Due to poverty they tried to keep the families small. When a baby was born, the mother promptly filled the little mouth with sand. In view of such prevailing conditions, the settlers felt a great responsibility for their spiritual welfare. Under the leadership of Mr. Giesbrecht, attempts were made to reach them for Christ.

Spiritual Concern

About this time a young man in a German refugee camp saw in a dream white and black sheep without a shepherd. Stirred through this and other ways the Lord spoke to D. Lepp and this young man promised to serve the Lord if the way opened to South America. His prayer was answered. Upon Lepp's arrival in the promised land he went to work without delay. He bridged the last gulf between the white man and his poor neighbor by eating out of the common dish and spoon. Living in the Indians' camps he learned the language and lived the gospel he preached. The door was now wide open to the Word of God and the Laguna Pora station was opened.

With the North American brethren and the Alliance of Progress for Underdeveloped Nations to boost the economy in the Chaco, new life pulsed through the approximately thirty villages. In 1950 these onetime discouraged immigrants were in position to help the less fortunate around them. They bought a tract of land from the government to settle the Indians in villages of their own. Today many of them are possessed with the ambition to live in homes like their friends, the Mennonites. Women pride themselves in culinary arts, sewing, and homemaking while a few years ago these same girls went about uncombed and in some cases literally rolling in the campfire ashes.

On Sundays hundreds of them attend their own church. "It is inspiring to hear these babes in Christ pray," said one recent visitor to Paraguay. To think these same people roamed wild, half naked in the forests of the Chaco seems unbelievable.

Should you enter one of the Indian schools, perhaps Jehaun (John), an Indian helper, would meet you at the door. Naming their children they love to add a Mennonite name to the tribal name. Some kindness received from the Mennonites entitles them to that honor.

In spite of much instruction, combined with the desire of the Indian to become like his friends, he still clings to many old habits. One morning Fraunz (Frank), did not appear for work. After three days he returned smiling broadly as he related his happy news. His fellow Indians shot a tapir which called for a celebration he just could not miss.

To become a real friend and spiritual counselor—to win these people into the fold—takes much patience saturated with Christian love. □

The Good Samaritan

(Pennsylvania Dutch Version)

By Stanley Kreider

One day a very religious person came to speak with Jesus. He wanted to find out if Jesus really knew the Scriptures. Actually, he was trying to test Jesus out. He said to Jesus, "Professor, how—ah—what do you do to be saved, anyway?"

Jesus took him up on that. He replied, "You've read the Bible, haven't you? What does it say about your question? How do you understand it?"

Then this Sunday school teacher, I suppose he was, happy to show off his Bible knowledge in front of Jesus, said, "Well, the Bible says you are to love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mental ability; and—ah—it says something about—ah—you are to love your neighbor as yourself, yes, I believe that's what it says."

Jesus replied, "That's right! You're absolutely right! That's what the Bible says. Now you make a habit of doing these things and living like this, and you'll be saved, too."

Then this young fellow, being backed into a corner by the way the conversation was going, thought of a way to save face: "But now there's a little technical point here—it says love your neighbor . . . but, well, let's see now . . . how is a person supposed to know who his neighbor is, anyway? Some folks live in the city, but they don't know who lives next door . . . others live out on a farm, like I do, miles from anybody . . . so, who would you say my neighbor is, anyway?"

Well, Jesus took this Sunday school teacher up on that: "All right, young man, you asked me, so I'll be glad to explain that, too." And Jesus told a story:

"A man was driving east on Route 340 between Inter-course and where Route 10 crosses. He was heading for Honey Brook. He was driving a 1963 Chevy and was cruising along about 55 mph, feeling real good. All of a sudden his lights hit a roadblock, and he hit the brakes and managed to screech to a stop in time. Just about that time three men jumped out from the bushes alongside the road and yelled 'Stick 'em up!' They had pistols and so he immediately raised his hands. While one of the toughs opened the door, the other two grabbed him by the collar and yanked him out, and then pistol-whipped him and dragged him to the berm of the road, took off his brand-new suit which contained his wallet (and that \$95 paycheck),

jumped into his car, and took off east on 340! They left him lying there, about half-dead, groaning and moaning.

"About fifteen minutes went by before a car came along. It was a 1967 Buick driven by a Mennonite preacher. (He had a new Buick, of course, because he got a discount through a friend, and made frequent long trips.) He was a little late for that 7:30 meeting at Tel-Hai Camp; so he was cuttin' along right good. Suddenly in the distance he saw this man lying along the road. So naturally he took his foot off the gas and started to hit the power brakes. By this time, though, he could see the fellow was all bloody from a bad cut on his forehead. Then the preacher thought to himself: 'I'm late already and it's the first night of the meetings and I even promised I'd be there a bit early to conduct a prayer session. Besides, if I get involved in this, I might have to go to court and testify. Maybe I'm selfish, but I just got these new seat covers put on this P.M. and that man's a bloody mess. Would it be good stewardship to bloody up these seat covers, Lord? Besides, this man's nearly naked . . . what would the doctor think of a Mennonite preacher carrying a naked man in his car?' So he took his foot off the power brakes and hit the gas and away he went toward Tel-Hai. On the way by, he breathed, 'God bless you, son; God bless you.'

"Well, in a little while a chorus director came along the road. Now he was not driving a 1967 Buick; he was driving a 1961 Ford. His lights, too, shone on this poor fellow by the road. He also started to hit the brakes, but then he too saw that the blood was oozing out of the cuts and—well—that fellow looked a mess. And he, too, began to reason: 'I know this man needs help, but I'm late already and likely no one else can get them started. You can even start a meeting without a preacher, but you sure can't start if no one's there to heist a tune. Besides, I feel the Lord wants me to teach them that new chorus'; so he, too, took his foot off the brakes and stepped on the accelerator and away he went. On the way by he hummed that new tune he was going to teach them at the church . . . 'Brighten the corner where you are. . . '

"Well, with the preacher gone by, and the chorus director gone on by, who was going to pick up this poor fellow? Would he die there or what? Well," Jesus continued, "another vehicle came along, and the driver was not driving very fast, although he did have a lot to do at home. But he pulled off and stopped by the bleeding man." Now Jesus said originally he was a Samaritan, but if Jesus were

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telling the story to Mennonites today, I suspect He would say that the man was—an Amishman. "So he got out of his carriage and quickly tied the horse to a tree. He pulled out his red handkerchief and dampened it in a small stream along the road. He washed away the blood as best he could and wrapped the handkerchief around the worst cut, and carried the wounded, bleeding man to his carriage. Luckily, he had a combination-type wagon; so he could raise the back flap and lay the man carefully inside. He shut the flap, untied the horse, turned around, and headed for Intercourse faster than he had gone for a long time. After arriving at Intercourse, he quickly tied the horse at Worst's store, and carried the man to the doctor nearby. The hurt

man was still breathing, but unconscious by now. The Amishman gave the doctor \$3.00; that's all he had along. He said he'd pay more, if the man wasn't able, next week after he sold his pigs."

Then Jesus turned to the Sunday school teacher and said, "Now of these three men who passed along the road and saw the wounded man, who would you say was neighbor to him—the Mennonite preacher, the chorus director, or the Amishman?"

The Sunday school teacher answered, "Why, it was that bearded, legalistic . . . why, it was, well, sure, I see the point . . . it was the man who helped him."

"That's right! Now why don't you go and live like that?"

Riches from Romans (IX)

The Statesman

By David Eshleman

In Chapter 12 we saw the consecrated man. How does the consecrated man relate to the government?

The Christians in Rome were withdrawing from the state. Many felt it was wrong to pay taxes to Gentile rulers. Deut. 17:15.

The Christians were also influenced by the Zealot movement. Simon, Jesus' disciple, you recall, was a former Zealot. The Zealots were an underground government with one goal: to overthrow the Roman yoke.

The Bible teaches that God is the ultimate source of all power. God allows governments to exercise power according to His will. Jesus said to Pilate, "You would have no power over me unless it had been given you from above" (Jn. 19:11).

Government is instituted by God to maintain law and order. If that be true, why do we have men in governments who defy God, such as Hitler or the communist rulers?

The New Testament looks at the nations of the world being controlled by Satan, "the prince of the power of the air." Jesus did not contradict Satan when he claimed to control the kingdoms of this world, Lk. 4:6, 7. In Jn. 12:31; 14:30, and 16:11 Jesus used the phrase, "the prince of this world," when referring to Satan and Paul does likewise in Eph. 2:2; 6:12, and 2 Cor. 4:4.

Satan is the ruler of the world in the sense that he controls men's hearts to the extent that God allows him to and to the extent that man chooses to allow Satan to control them. When the last enemy is destroyed, which is death, there will be no more control by Satan. 1 Cor. 15:24, 26; Rev. 20:7-15. Satan's rulership is chronologically co-extensive with unregenerate mankind.

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The Book of Revelation is a message of hope to Christians who are being persecuted unto death by the state. These governments are under demonic control. Rev. 2:12-17, Chapter 13.

In this situation the Christian is to wait patiently for the vengeance and righteousness of God. Rev. 6:11; 17:6; and 18:24. Kings Cyrus and Nebuchadnezzar are examples from the Old Testament of wicked men whom God used to carry out His will. Where men are serving their sinful lusts Satan can turn men's hearts according to his will, but God restrains or limits such actions as, for example, in the case of Job when the devil was not permitted to take his life.

Did Paul resist the state? Was Paul ever in prison? The government not only enforced his imprisonment but from history we learn that the state severed his head from his shoulders. It is Paul who here in Chapter 13 tells us to obey the state.

What was Peter and John's attitude? "We must obey God rather than men" they tell the authorities in Acts 5:29 and 4:17.

Peter boldly stood against the state's commands when they conflicted with God's will. The Christian's obedience to the state ceases where disobedience to God begins.

Peter, like Paul in his epistle, admonishes the Christians not to turn against the government even under severe persecution. 1 Pet. 2:13-25. Like Paul he was martyred by the state. It was not even a question in the minds of the early Christians when God's Word conflicted with the demands of the state which one should be obeyed, for God's will demanded first allegiance in their life.

Government is God's institution, just as is marriage. Even though many break and abuse marriage, the Christian upholds its standard. So no matter how corrupt the govern-

ment, we live within its laws but at the same time witness against its corruption.

Verses 4 and 5 inform us that the government has the right to use the sword. How does this compare with verses 9 and 10 where love is the law? (Compare 12:14, 17, 19-21 and Mt. 5:38-48.) Does God have a double standard, one for the state and one for the Christian?

The answer is both "yes" and "no." We will all be judged according to one standard. Rom. 14:11, 12. However, Rom. 12 and 13:9, 10 are not legal codes for national or international governments. Christ did not destroy the law of realization. To have done so would have made the institution of human government in a sinful society an impossibility. God's will is for man to follow the law of love. If man would follow this law, there would be no need for the state to maintain law and order. This is a Utopia which will be realized only in heaven; therefore we need the state.

Does this mean the Christian is to remove himself from the state? By no means. We need Christians who can live the law of love as they work for the state. Schoolteaching, social works, highway employment, and many positions and offices in government afford the Christian an excellent opportunity to give an effective witness. Erastus was a city treasurer (Rom. 16:23) and Zenas a lawyer (Tit. 3:13). The Christian can work for the state or become involved in government so long as he doesn't violate Christian principles. This principle applies in all aspects of life.

Verse 5 reminds us that obeying the state is a matter of conscience. Far too often we hear of Christians cheating the government in income tax or not obeying the speed limits or "stop" signs. The Christian has a responsibility to be a law-abiding citizen.

The Christian is to follow the law of love (verses 8-10) with his neighbor. One writer points out that "neighbor" is a civic term as distinct from "brother" in Chapter 12. The Christian has one rule in his social life: "to love his neighbor as himself." Love alone can keep the law. The state can use the sword to demand obedience, but the child of God needs no reminder of the sword. He is controlled by joyful and loving obedience.

As a final motivation for good conduct Paul reminds them of the time factor. Verses 11-14. Urgency must characterize the Christian life. A time of reckoning is coming. It is high time we stop playing with sin and be good law-abiding citizens. The guiding principle of life is to love as Christ loved us.

Wit and Wisdom

To find out the abilities of two junior salesmen, a shoe company sent them to darkest Africa to open up new territories. The answer was abundantly clear when these cables were received shortly after the salesmen's arrival. Salesman #1 cabled: "Returning next plane. Impossible to sell shoes here. Everybody goes barefoot. Joe." Salesman #2 cabled: "Tremendous sales ahead. Fifty orders enclosed. Prospects unlimited. Nobody has shoes here. Bill."

The Wheaton Declaration

By J. D. Graber

The Underlying Issues:

1. Too little sensitivity to the authority and strategy of the Holy Spirit.
2. Too much missionary control.
3. Too much dependence on paid workers.
4. Too little training and use of the great body of laymen.
5. Complacency with small results long after a larger response could have been the norm.
6. Failure to take full advantage of the response of receptive peoples.
7. Overemphasis on institutionalism at the expense of multiplying churches.

In today's world vast untouched areas are still to be found near existing churches. Huge sections of cities containing but a few congregations are increasingly responsive to the gospel. It is God's will that churches be multiplied.

The witness of the Scriptures: In the Acts of the Apostles local congregations were God's primary agents for the widespread dissemination of the gospel. . . . Apostolic procedures point to the confidence in the local church under the control of the Holy Spirit. Acts 14:23.

We therefore declare:

THAT we reaffirm our confidence in and dependence on the Holy Spirit and call on the church to pray for that revival which is indispensable for its growth and outreach.

THAT we call upon all churches, mission societies, and training institutions to study diligently the nature, ministry, and growth of the church as set forth in the Scriptures.

THAT we urge that research be carried out by nationals and missionaries in all parts of the world to learn why churches are or are not growing and make such knowledge available.

THAT we urge the missionary enterprise to evaluate church growth opportunities now overlooked and to review the role, methods, and expenditures of our agencies in the light of their significance to evangelism and church growth.

THAT we should devote special attention to those people who are usually responsive to the gospel and will reinforce those fields with many laborers.

THAT we must pray earnestly that the Holy Spirit will bring the less responsive fields to early harvest. We will not leave them untended.

The Church's World Wide Mission, Harold Linsell, Ed., Proceedings of the Congress of Worldwide Mission, Apr. 9-16, 1966, at Wheaton, Ill., World Books, Waco, Tex., 1966, pp. 289, \$3.85.

Interpreting the Scriptures

By Shem Peachey

The Word of God is its own interpreter. The Holy Spirit of God, who inspired the Scriptures, cannot admit any outside, uninspired criterion.

When the Holy Spirit has once made a positive statement of truth, He never modifies or contradicts such statement of truth anywhere else in the Bible. He may qualify, or amplify it in other Scriptures, but He will never make it less. Truth does not contradict truth, else it would not be truth.

Every Scripture must mean to us what it was intended to mean to the people to whom spoken, or written. We must maintain "historical perspective."

A passage means what its words say, within its context, and related Scriptures. There is no other way to understand the Scriptures, just as in any other writing. "Love your enemies." No one ever asks about the grammatical meaning of those words. That is clear. But all Christendom has balked at the exegetical and interpretative meaning of those three words for over sixteen centuries, even though the second and third meanings are just as clear as the first, but not to a world-church mind.

"Every interpretation must have its justification"—its scriptural reasons. "If it does not, reject it." We never prove a truth, or convince anyone by saying, "I believe"; or "I feel"; or, "It seems to me," etc. This is no evidence, and therefore no interpretation, nor dependable explanation. But when we can offer relevant Scriptures as proof, or evidence, we interpret. Scriptural assertions should be made only *by* the Word of God with its implications and proper applications, not only upon the *basis* of the Word. One can use the Word for a basis of whatever one wants to build upon it, by reasoning from point to point to a premise, and argue from there, opposite to one's basis. This was the reformers' strategy against the Anabaptists.

To form conclusions, or to build doctrine on partial evidence, is to err. One must assemble all the passages relating to a specific teaching, and let them speak together, before one can attempt to formulate a systematic statement of such doctrine. To pull out a few Scriptures on baptism, for instance, such as Acts 8:12-17 and 19:1-7, and declare them normative for the New Testament pattern, ignoring all other passages on the subject, would be a case in point.

Analogy is not interpretation. It is only illustration. Analogy, instead of interpretation and application, is one of our chief faults with the Scriptures. To build doctrine on analogy, instead of relevant Scriptures, gives rise to all kinds of

erroneous ideas and conflicting beliefs. Instead, we find the scriptural meaning first, then, if necessary, use analogy to illustrate. This is the way Jesus and the apostles taught.

"The Holy Spirit gives no one infallible interpretation," He could, but we can't receive infallible interpretation, because we must receive all our understanding and knowledge through our imperfect intelligence and slow perception of spiritual truth. How could we, with our small grasp of total spiritual truth, receive perfect understanding? "For we know in part, and we prophesy in part."

All ultimate doctrine must be checked with the original languages. The only way one can understand how the New Testament uses the terms "minister" and "deacon," for example, is to check this with the original Greek. This can easily be done if one is careful, with our Greek-English reference works, by any English student of the Bible. That is what they are made for. Certainly, one can understand the Bible message from any of the standard translations, but if we want to be sure we are giving the sense that the original gave, we must check with the original. Research needs to be thorough to avoid putting wrong constructions on translated scriptural terms, as is constantly being done, unconsciously.

The Old Testament is redemptively prophetic, with all of its prophecies converging in Christ. The New Testament announces the advent of Christ into the world, and declares that His redemption and gospel are the fulfillment of the Old Testament. The New Testament, therefore, interprets the Old, and not the Old, the New. The New Testament takes the prophecies out of their contexts, clothed in their Old Testament concepts and imagery, and declares their fulfillment in specific instances, in New Testament concepts and language. Examples: Is. 11:1 with Rev. 22:16; Is. 40:3-5 with Lk. 3:2-6; Is. 42:1-4 with Mt. 12:14-21; Mal. 4:5 with Mt. 11:13-15 and Lk. 1:17.

Old and New Testaments must be scripturally discerned. Christian ethics is derived from the New Testament, not from the Old. God's moral law is eternal. Jesus and the apostles distinguished between the expression of the moral law in a time of law and justice and in a time of grace and the gospel; between ethics before and after Christ; between the time when the Holy Spirit did not indwell men and since Pentecost when He does; when justice was exacted by God's people and now when grace is extended by God's people; between the time when "reconciliation" of men to God was not accomplished and now when it has been accomplished; before and after the cross.

"God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." (2 Cor. 5:19). □

Shem Peachey, Quarryville, Pa., is minister of the Bart Mennonite Church, Bart, Pa.

The Decision

By May Delozier

It all began one summer morning long ago in the village of Waingate, Yorkshire, England. The bells of the old stone church rang out a joyful welcome to the gathering worshippers.

As the clergyman was entering the church, he was surprised to see a gilded, private coach come rumbling down the village street. He was more surprised when a well-dressed Londoner alighted and entered the church. The man sank into one of the ancient pews, leaned back, and closed his eyes.

By the time the litany was said and the minister proceeded to his sermon, he had forgotten the stranger until he saw the man straighten and lean forward, listening intently as if he didn't want to miss a single word. Before the end of the sermon the Londoner was wiping his eyes. When he left the church, he shook the minister's hand. "I shall see you again," he said and stepped into the waiting coach.

Some two weeks later the minister received a letter from his bishop in London. With mixed feelings he read it to his wife. Who was the stranger and why should the man mention him, a country parson, to the bishop? His curiosity was forgotten, however, in the feeling of awe and unworthiness, for he was invited to preach in the famous pulpit of St. Paul's in London.

He was a young minister without too much actual experience but with sincere dedication. In London he faced that vast congregation, pale and shaking at first. Presently, he forgot himself. His voice rang out in fervent appeal. He dwelt upon the all-embracing love of God; he pleaded for their concern in behalf of the poor and needy; he attacked the ever-present evils of intolerance and oppression.

These sophisticated city people were moved to tears by his eloquence. So impressed were they that before he returned to Yorkshire, he was offered a well-paid pulpit of his own in London itself.

Overwhelmed, he could hardly wait to get home to tell his wife. They would no longer have to skimp along on a few pounds a year. His children could have more advantages and his wife could be spared some of the drudgery of country life. The future looked bright indeed.

The family was just as excited and thrilled as he was and they began at once to make preparations. At last the day came when they were to leave the village forever. Their trunks and belongings were all packed in the van and waiting on the village green. But as the clergyman, his wife and children stepped out of the parsonage door, they stopped in dismay.

On their knees, praying and weeping, disconsolate, were all the townspeople. The minister looked at them for a long

moment, then turned to his wife. She read in his eyes what he was thinking.

"John Fawcett," she said, "I know not how you can go!"

"Nor I," he answered with a catch in his throat. "The people of London do not really need us! Not as these dear friends do!" He called to the man waiting by the green. "Unload it! Put everything back in our house. We shall stay here where we are needed most."

That same afternoon when everything was in place once more, the Reverend John Fawcett sat down at his desk and wrote the immortal, old hymn of love and kindness and brotherhood, the hymn that is still sung, after more than two hundred years, wherever Christians meet and sing.

"Blest be the tie that binds
Our hearts in Christian love. . . ."

Who Does the Work in Your Church?

Our church membership	150
Nonresident members	10
Number left to do the work	140
Old folks who have done their share in the past	5
Number left to do the work	135
Sick and shut-in folks	10
Number left to do the work	125
Members unwilling to pledge	20
Number left to do the work	105
Christmas and Easter members	5
Number left to do the work	100
Members too tired and overworked	35
Number left to do the work	65
Excuse makers	25
Number left to do the work	40
Members too busy at something else	38
Number left to do the work	2

That's just you and me—and, brother, you'd better get busy, for it's too much for me.

Prayer Requests

Pray for a young couple whose home is tottering on the edge. It seems that only an act of God in the heart of this father and mother can save this home and provide a place of security for the children involved.

Pray for a young couple who have both made decisions for Christ and are members of the church but somehow seem not to be compatible. Pray that this young father will be willing to take his place in supporting the home and for the mother that she will be a wife and mother in the home. The Spirit of God is able but this breaking home needs the prayer support of concerned prayer warriors.

CHURCH NEWS

Communicate with Man on the Street

In this modern age of technology, the gospel is listened to with interest, if it comes in terms and in a language the modern listener can understand. Conversely, if it sounds "religious," it is apt to be tuned out like an irritating commercial.

This is an age when commercial radio stations will accept an evangelical gospel program—even run it free as a public service—if it talks in man-on-the-street terms. And if the format fits the fast-paced programming of commercial radio.

Here's how some of this type of communicating can sound. On one of Mennonite Broadcasts' recent releases to over 300 stations in Canada and the U.S., a 60-second spot starts with the voice of a man who has lost his wife. He tells of the terrible rupture in his life, how their children miss her desperately—and how religion has failed to give him an answer.

Another voice concludes this Minute Broadcast: "What do you tell a man with a broken heart? Buck up? Everybody's got to die sometime? Oh, no—that doesn't answer his questions. Life's complicated, mixed up, unexplainable, which is partly why Jesus Christ came into our world. So that right in the middle of unexplainable heartaches, we can find life worth living.

"Jesus Christ is more than religion. He's life, real life, the kind we were meant to live..."

Minute Broadcasts are distributed regularly to stations who run the spots as a public service. Carefully designed and written, each spot can be dropped into regular programming much like a "commercial."

But Minute Broadcasts are commercials with a difference. Their purpose? To plant a seed. To break up superficial prejudices about Christianity. To suggest a fresh insight.

"Using twentieth-century methods of communicating the gospel is a skill to be cultivated," says Kenneth Weaver, Mennonite Broadcasts' executive director. "Each of our broadcasts is prepared with a specific audience in mind, and written to reach them.

"The job would be beyond us, beyond even the most skilled communicator, except for the inspiring and giving work of the Spirit. Christ is Lord indeed, and His gifts give each broadcast a unique thrust.

"For instance, on The Mennonite Hour, David Augsburgers doesn't just preach a

sermon. Each of his 15-minute programs is a prayerfully built unity to reach into the listener's life with spiritual truth. Even the opening "hook" is carefully designed to catch the listener's interest and lead him into new thinking."

Augsburger tries to meet his listeners where they are—in their doubts, in their struggles with contemporary life, in their striving for "something better." In each broadcast, the opportunity of new life in Christ points its way to fulfillment.

Public mass communication of the gospel aims for a response. Many listeners respond with new attitudes in their daily lives. Others respond to the broadcasts with a call for help. People seek advice and encouragement, instruction and guidance.

Last year several thousand personal confidential letters of counsel were sent to listeners writing to Mennonite Broadcasts, through 20 broadcast offices in 19 countries.

Mennonite Broadcasts, Inc., is attempting to discover through creative new methods the ways to attack the problem of "too many people" progressively. New communicating tools are God's gifts to the church to use in telling of abundant life, the life all men were meant to live.

Burundi Children Eager to Learn

Menno Hildebrand, director of Secours Protestant in Burundi (a joint Mennonite Central Committee, World Relief Commission, Church World Service effort), describes the handicaps education faces there.

"A recent trip to the hinterlands of this tiny African nation Burundi impressed on me the lack of educational facilities. One cannot dismiss this lack from one's mind easily.

"Only 40 percent of school-age children in Burundi attend school. Lack of finances and facilities is responsible. In no case have I found lack of interest or enthusiasm in learning. Going to school in a country only 25 percent literate is considered a privilege. Determination and sacrifice of both teachers and students are astounding.

"I know of at least 50 classes meeting under trees each day for lack of better shelter. Every time it rains, at least



Because of the lack of any school supplies the students are forced to do their assignments on the back of a classmate or on their own arm.

twice a day in the rainy season, they run home or stay at school and get soaked. If there happens to be a log to sit on, it adds much to the comfort of the students. Students have no notebooks or textbooks of any kind. It is common for fifth graders to be able to read but not to write. They have never had a pencil in their hands during five years in school. The teacher's only equipment is the blackboard and chalk.

"More fortunate classes meet in abandoned windowless mud huts with grass roofs. Fifty black youngsters crowded into a small room make the room look even darker. Logs are placed in rows for pupils to sit on. Desks are not necessary because they have no books or notebooks to put on them. More fortunate classrooms provided small 8 x 10 inch slates for each pupil. These they place on their laps for writing.

"Demand on the teacher in such a situation is almost unimaginable. All through the day he must command the pupils' attention. If he wants them to read, he must write something on the board for them, as with all other assignments. All day he must listen to them repeating their assignments in unison. All children in the classroom must be taught at the same level. The teacher has no books either—not even a notebook for lesson plans.

"Fortunately some students have learned to improvise. In some cases you see a student doing his assignment on another's student's back, or on his own arm. Fortunately they are black and chalk is white. It is impressive to see how eager they are to learn and what means they will employ to do so.

"Many Mennonite relief efforts in today's world avoid direct handouts, gener-

ally feeling that they do not solve the problem. We feel that handing out notebooks and pencils, however, can have infinite value. The notebook might soon be full and thrown away and the pencil worn short, but in the process some child may have learned to read and write.

"This to me is of great and lasting value. Much has been done to meet the needs of these students but much more remains to be done."

Mennonite Central Committee shipped 2,100 pounds of school supplies to Burundi late in February 1967. There were 5,000 50-page tablets, 100 school kits, as well as scratch pads, notebooks, pencils, and crayons. Periodically MCC appeals to Sunday schools, youth fellowships, and women's sewing groups for school supplies. For the current year, MCC requests more than 100,000 school kits. Each kit contains several pencils and erasers, spiral notebooks and tablets, a box of crayons, and scissors.

Hong Kong Witness Develops

"Hong Kong today is different from three years ago," reported Donald E. Lauver. "People today wear much better clothing and live in better houses. Only a few sampans in the harbor remind us how it used to be."

Donald E. Lauver, David N. Thomas, and Paul N. Kraybill visited Eastern Board and Mennonite Central Committee workers in Hong Kong the last four days of 1966. "People, people, and more people" was one of David Thomas's first impressions. Hong Kong's population has grown from 3,400,000 in 1964 to 4,000,000 in 1967. The influx of refugees has been greatly reduced. At one time thousands of refugees entered Hong Kong each day. Now only 400 get across the border monthly.

The crown colony of Hong Kong consists of Hong Kong Island, a small area on the Chinese mainland called Kowloon where MCC and Eastern Board work is located, and beyond that another area called New Territory. Bordering on Red China, this area is presently leased to Hong Kong.

The exploratory mission in Hong Kong begun by the James Stauffer in 1965 was taken up by Allen and Elsie Shirk in January 1966. Kwon Tong, a satellite of Kowloon, was chosen as the base for Eastern Board outreach. A rapidly growing city with a present population of 160,000, Kwon Tong is expected to increase steadily to one million. Being a new community, there will be opportunity to relate to the growing educational needs and more freedom for church outreach.

Suitable facilities provide three classrooms and an apartment for national workers Henry Law and his wife. Henry is a dedicated Christian, deeply committed to evangelism and church work, and has considerable experience in educational activity. He is a college and Bible institute graduate and serves as evangelist, interpreter, and leader for the educational program. He is energetic and sincere. Both he and his wife add a great deal to the beginning stages of the witness.

A kindergarten and primary school are now being developed. Eight enrolled last August. Registration procedures are almost completed. Latest reports indicate an influx of new enrollments. This small effort should enable our workers to establish themselves in the community and to build up the school so that it will qualify for government subsidy.

Ira and Evelyn Kurtz are studying Cantonese Chinese. The Eastern Board hopes that another couple can join them within six months. Language study requires two years. For a time program development will be slow, but facility in language is basic to building a solid program for the future.

Evangelism in Depth

The Latin America Mission has established a new Office of Worldwide Evangelism-in-Depth, in response to inquiries and requests for help from more than 30 countries outside Latin America. The new office will communicate in-depth evangelistic principles and help in training personnel for evangelism and in planning large-scale evangelism efforts.

Heading the new office will be Cuban-born missionary Ruben Lores, who has served in Spain, Africa, and Latin America and has recently completed survey trips on behalf of Evangelism-in-Depth to Europe and Asia. Lores will continue to be based in San Jose, Costa Rica, where he now lives; but will travel extensively and will enlist the help of key evangelists and executives in North America and elsewhere.

Lores and his colleagues plan to form a flexible task force for assisting evangelistic movements already in progress, Fenton said. They will channel information and materials and will help coordinate in-depth evangelistic activities. To date these have been limited largely to the New Life for All national movements in Africa and Evangelism-in-Depth in Latin America.

Evangelism-in-Depth is an effort to mobilize all Christians of a given area in evangelistic witness, seeking to penetrate all strata and structures of society with the gospel. It is based on evangelistic cooperation of all the churches for a pro-

longed period. The approach has been applied successfully in Nicaragua, Costa Rica, Guatemala, Honduras, Venezuela, Bolivia, and the Dominican Republic, and currently in Peru.

The task force to be headed by Lores will include specialists in theology, evangelism, promotion, and publications. It will utilize workshops and seminars for training missionaries, pastors, and church leaders in the principles and program of Evangelism-in-Depth. OWED may eventually establish regional offices in many parts of the world, Fenton said.

In-depth concepts of evangelism were first articulated by the late R. Kenneth Strachan, general director of the Latin America Mission. The mission has specialized in evangelism in the Caribbean and South America since 1921.

Church for the Deaf

"Most of society's attitudes toward deafness are based upon lack of understanding of the true nature of this handicap," said Elvin Stoltzfus to the annual meeting of the Eastern Mennonite Board of Missions and Charities. "There should be no stigma attached to deafness. . . . The deaf person is not incapacitated as far as the ability to do mental or physical labor is concerned."

Stoltzfus is pastor of the First Mennonite Church for the Deaf, Lancaster, Pa., with an enrollment of 27 at present. Besides worship services and teaching activities, the congregation sponsors a bimonthly paper, *The Silent Messenger*, with a circulation of 400 copies. A summer camp for the deaf is sponsored. One member from the group serves as a missionary to the deaf in Jamaica.

Pointing out that there are 500 deaf persons in Lancaster City and County, Pennsylvania, Stoltzfus urged more persons to train as teachers of the deaf.

Consultation on Church Unity and Apostasy

A consultation on current issues in the area of church unity and apostasy facing the church of Jesus Christ today will be held at the Clinton Christian Day School on County Road 35, Elkhardt County, Ind., Apr. 22. The meeting is being sponsored by some members of the non-conference Mennonite churches and the Indiana-Michigan Mennonite Conference.

The subjects to be discussed are "The Relation of Biblical Obedience to Salvation," "The Ecumenical Movement in the Bible and in History," and "Biblical Unity in a Church Recognizing Minority Opinion." The format of the meeting will be a

message on the subject by a speaker from each group followed by open forum discussion chaired by the moderators and the speakers serving as resource persons. The meeting is open to the public. Interested persons are invited to attend. Persons attending are invited to bring sack lunches. No meals will be available at the school building.

Moderators are Elmer Grove, Petersburg, Ont., and Russell Krabill, Elkhart, Ind. Other speakers include Mose Baer, Bright, Ont.; Harold Bauman, Goshen, Ind.; John H. Yoder, Elkhart, Ind.; G. Richard Culp, Middlebury, Ind., and T. E. Schrock, Clarksville, Mich.

Missionaries of the Week



Floyd and Alyce Sieber returned to Argentina Nov. 23, 1966, after being on furlough for two years in the United States. Since 1948 they have served in Argentina as missionaries under the Mennonite Board of Missions, Elkhart, Ind.

Prior to their assignment in Argentina, the Siebers were at Mennonite Children's Home in Kansas City, Kan. They also served several years at a mission Sunday school in Bareville, Pa., where Floyd was ordained. Alyce taught in the Pennsylvania public school system.

Floyd is the son of Boyd and Katie (Wert) Sieber, Dakota, Ill. Alyce's parents are the late Aaron and Lavina (Stoltzfus) Mast, Belleville, Pa. The Siebers have three children: Wanda, 20; James, 19; and John, 12.

Eastern Board VS Has Impact

John W. Eby, its VS-I-W director, reported to the annual meeting of the Eastern Board that 61 ex-VS-ers have been called to positions of leadership in their churches, many to the Christian ministry. Forty-seven have served in the overseas program of the church. Nearly 200 have found their vocations in communities they served as volunteers.

John W. Graybill, Earl H. Livengood, and P. Conrad Baer, reporting from Washington, D.C., New York City, and New Haven, Conn., respectively, spoke

of the change of values that they experienced which has given new meaning to life and work.

Eby's report served to summarize and evaluate this service inaugurated in 1948. At present 150 youth are serving for two-year periods in a wide variety of service activities with the Eastern Board.

Many work in hospitals and in other significant occupations. Their earnings, less living expenses, are contributed to the support of the total program. For 1966 this amounted to \$63,375. Eby pointed out that their average contribution was ten times more than the most liberal church district; 50 times more than the least active.

Volunteers are serving many critical types of human need. At Greer School, Hope Farms, New York, and in Northern Tier Children's Home, Harrison Valley, Pa., children from broken homes are being helped.

Eby told about one VS fellow in New York who has become an associate member of the "Knights," a social club of teenagers. He has developed various recreational and social activities with the fellows. Their anti-social behavior has diminished in recent months.

In Anderson, S.C., five volunteers work in a local hospital. They are active workers in a Negro congregation, demonstrating Christian love and building bridges of understanding in a community that is just beginning to open doors of opportunity to Negroes.

Twenty fellows serve in a community development program in Honduras and British Honduras. One couple has been seconded to the Christian Deaf Fellowship Centre in Jamaica.

Initiate Evangelism Effort

Recently a March of Witness by Christians was held in a neighboring village to Idah, Nigeria. This activity was part of a major nationwide movement called "New Life for All," through which it is hoped that Christ will be introduced to everyone as the source of new life.

A group of 150 persons gathered at one of the churches in the village. After a devotional opening we marched, singing, to the chief's home. He is a devout Moslem. There I was called upon to give an impromptu address introducing our intentions to him. He listened courteously and permitted us to proceed, but not to speak to him about our religion. We continued to march through the main roads of the village. A few of the marchers addressed a group along the way.

This march marked the beginning of an intensive visitation program in the villages. Other centers held similar marches. This movement has had great results in other Moslem communities. We pray for like success.

We are grateful for the opportunity to assist in this avenue of work, apart from the daily routine of school responsibilities. —Bill Thiessen, TAP Volunteer in Nigeria.

Promote Self-Help

In 1966 Heifer Project, Inc., recorded its biggest year of activity as shipment values soared above \$1,000,000, a 13 percent increase over 1965.

Nearly every other day living gifts of livestock and poultry went to poor farmers and institutions in 27 different countries. Almost half of the shipments went to Latin America. Asia received 21 percent.

Mennonite Central Committee worked with Heifer Project in shipping livestock and poultry to the Congo, Crete, Dominican Republic, Haiti, Korea, and Paraguay.

On June 23, 12 Holstein cows, one bull, and 20 pigs were airlifted from New York to Chania, Crete, for the MCC demonstration farm for breeding stock and food for 700 students living in seven hostels near the farm. Crete also received 1,440 chicks purchased in Denmark.

Last summer four Holstein heifers arrived at Mennonite Vocational School near Taegu, Korea. Mennonite Vocational School was designated as the center for the redistribution and dairy programs.

Ten young cows left Miami on May 4 for the Dominican Republic. Farmers received a heifer only after they had attended a two-week training program in livestock care.

More than 7,000 chicks went to Haiti the past year. Heifer Project made the chicks available, and MCC paid for nominal freight costs from hatchery to Haiti. Chicks are distributed regularly among three meat producing co-ops, one egg laying co-op, and the MCC experimental station to provide income for the Haitians. Last March 50 turkeys were sent from North America to Haiti to be used for experimental purposes.

Two hundred and fifty Rhode Island chicks and 250 New Hampshire chicks went to the Congo in July to advance rural extension there.

Shortly, before 1966, 36 head of bull calves and three stallions were flown to the Chaco, Paraguay, to serve as foundation breeding stock in three Mennonite colonies.

More shipments are being planned for 1967. Workers in Paraguay have requested 550 chicks. Rabbits are needed in the

Congo. Haiti continues to receive 600 chicks every month. Art Driedger, MCC director in Bolivia, has asked for 20 Brown Swiss heifers and six bulls to arrive in the spring. These and other shipments are made possible because North Americans care enough to share with overseas friends. Large proportions if not the total shipment came from interested Mennonite persons or groups during 1966.

Addis Hostel Opens

Almost in the shadows of the new Ethio-Hilton Hotel (under construction) stands the Addis Ababa Mennonite Guesthouse. This six-bedroom hostel with a capacity of 24 caters to any who wish to use its facilities, and particularly to mission personnel.

The guesthouse opened Jan. 1, not Oct. 1 as planned. "During the time of waiting," wrote Sara Rush, "I served as hostess to Menno Bookstore girls who live next door. From there I could peep out the window to see what progress the workmen were making. Once again we had to learn patience."

Supplies for the guesthouse were cleared through customs the week after Christmas. Miss Rush was enthusiastic: "Instead of using borrowed things, I could pull out the lovely new supplies, many of them gifts from friends back home. As we use the things, we are constantly reminded of the love behind the gifts."

The Henry Gamber family were the first overnight guests. On Jan. 5 the first meal was served, with the Menno girls as guests. Henry F. Garber and Lois and Clarence Keener were special guests that night.

In its first two months of operation the hostel served leaders of the Meserete Kristos Church, the Eastern Board official deputation, and members of the Africa committee of Mennonite Economic Development Associates. Other guests were folks from other missions and Peace Corps personnel.

Staff for the guesthouse include a cook, Mogas; Shitaye, the laundrywoman; Itale-mahu, cleaning lady; Alemu, guard; and a friend of Alemu's who share the work of watching, cares for the garden, etc.

"My duties as hostess," explained Sara, "involve answering requests for reservations, meeting people at the airport or train, planning meals, keeping books, supervising the workers, and occasionally taking guests on tours in the city. In all of this my aim is to make this a home where people can find a relaxed Christian atmosphere as they come and go."

Interested in Farm Improvement

Paraguayan farmers' interest in discussions on human nutrition, livestock productivity, and economic problems, seems to be good, although it is something new for the people here, reported Robert Unruh, now in his fourth term of agricultural work in Paraguay.

Unruh offers agricultural information to the three Chaco colonies—Fernheim, Menno, and Neuland. Since November 1966, he has devoted most of his time to advising farmers on livestock diseases and the battle against insects.

In 1965, 36 bull calves and three stallions were sent to serve as foundation breeding stock at the three Mennonite colonies. He has visited nearly all owners of the 1965 shipment and reported that most of the livestock is healthy, in spite of the drought they are experiencing.

From November to January Unruh went to 86 villages and individually visited 197

farmers. Often he discusses ways they can solve their own problems. This is strange for colonists. Many have had to solve their own problems for such a long time that they do not seek help elsewhere, or they have come to believe that there is no other way.

Evening meetings discussed human nutrition in connection with livestock production to get each individual farmer to think in terms of sound agricultural principles and to promote initiative on the part of farmer.

The battle against disease and insects is still a major problem. The lesser corn borer appeared in peanut fields this year in unusually great masses. It is the greatest plague in the fields.

In the future Unruh hopes to share information on poultry raising and livestock feeding. He feels that many of them could improve their livestock if they practiced better livestock treatment.

The three colonies are administering this agricultural outreach. Mennonite Central Committee is providing financial assistance.

FIELD NOTES

at Abiriba Hospital and Borntrager with an agricultural project at Uyo.

Dr. and Mrs. Charles Hertzler and family, from Harrisonburg, Va., left from Kennedy Airport, New York City, on Mar. 28 for Abiriba, Nigeria, where Dr. Hertzler will join the staff of the Abiriba Hospital until August.

Mrs. T. K. Hershey's address from May 1 for the summer will be c/o L. J. Powell, Wellman, Iowa 52356.

The (Mennonite) National Evangelization Board of Brazil has appointed **Joaquim Luglio**, pastor of the Valinhos congregation, to represent the Mennonites of Brazil at Mennonite World Conference in Amsterdam. Bro. Luglio will spend approximately three weeks in the U.S. en route to Europe.

Nepal has now made the jet age, reports **Lena Graber**, missionary nurse, from Katmandu, on Mar. 12. The occasion was the visit of the president of West Germany who arrived in his private jet aircraft.

Change of address: **David L. Stutzman** from Wooster, Ohio, to R. 1, Fredericksburg, Ohio 44627. Telephone 216 695-3348. **Clinton M. Ferster** from Middletown, Pa., to Richfield, Pa. 17086.

Special meetings: **Richard Martin**, Elida, Ohio, at St. Jacobs, Ont., Apr. 16-19 and at Cedar Grove, Greencastle, Pa., Apr. 30 to May 4. **Alvin Frey**, Red Lake, Ont., at North Scottsdale, Scottsdale, Pa., May 12-14.

Ethel Steiner, the daughter of Mr. and Mrs. Levi Steiner, Apple Creek, Ohio, joined the Mennonite Board of Missions staff, Elkhart, Ind., as a secretary in the Student Services office. Ethel comes to the General Board from six months in Holland as a trainee with Mennonite Central Committee. Previously she served as secretary at Laurelville Mennonite Church Center, Mt. Pleasant, Pa., and worked at Himes Accounting Service, Kidron, Ohio. She is one of about 45 people working in the Elkhart offices.



Ethel Steiner

New members by baptism: six at Roanoke, Eureka, Ill.; four at Marion, Pa.; three at Beth-El, Milford, Neb.; four at Black Mountain, Chiles, Ark.; seven at North Goshen, Ind.; three at Bethesda, St. Louis, Mo.; ten at Waterford, Goshen, Ind.; sixteen at Arthur, Ill.; three at Bethany, East Earl, Pa.

Gerald Martin, Harrisonburg, Va., has assumed the pastorate of the Elktion Mennonite Church following the recent resignation of Harold H. Lahman. Bro. Lahman intends to remain with the church as associate pastor.

The Mennonite Children's Home, Kansas City, Kan., will observe a 50-year anniversary, May 13. A formal program is planned for Saturday, 2:45 p.m., C.D.T. All former staff and interested friends are invited. Accommodations will be provided for out-of-town guests. Address requests for lodging arrangements to Jake Birkey, Director, Mennonite Children's Home, 1620 South 37th, Kansas City, Kan. 66106.

Calendar

Ohio Mennonite Mission Board Annual Meeting, Orrville Mennonite Church, Orrville, Ohio, April 28-30.
Ohio & Eastern Mennonite Conference, Nelsville, Pa., May 7-10.
Annual sessions of the Mennonite Conference of Ontario, Zurich, Ont., June 2-3.
North Central Conference, Lakeview Church, Wolford, N.D., June 8-11.
Pacific Coast Annual Conference and related meetings, Western Mennonite School, June 8-11.
General Mission Board meeting, Heston, Kan., June 22-25.
Virginia District Conference, EMC, Harrisonburg, Va., July 11-14.
Alleghenese Mennonite Mission Board meeting, Martinsburg, Pa., July 14, 15.
Mennonite World Conference, Amsterdam, Holland, July 23-30.
Annual meeting, Iowa-Nebraska Conference, Iowa Mennonite School, Kalona, Iowa, Aug. 8-11. Sponsored by Lower Deer Creek congregation.
Mennonite General Conference, Franconia Conference, Aug. 21-24.
South Central Conference, Pleasant Valley, Harper, Kan., Sept. 8-10.
Board of Education, Eastern Mennonite College, Harrisonburg, Va., Oct. 20, 21.

Melvin C. Leidig, pastor of Grace Chapel, Saginaw, Mich., was recently elected president of the Saginaw Area Religious Council on Human Relations.

Nelson Kanagy was charged to the office of Overseer for the Bay Shore congregation, Sarasota, Fla., where he serves as pastor, and will also serve the Southmost congregation at Florida City. Roy Sauder, Archbold, Ohio, had charge of the service.

New Every-Home-Plan churches for Gospel Herald are: Souderton, Pa.; Glade, Accident, Md.; Markstay, Ont.; and Noxubee, Brooksville, Miss.

Richard Ross was given bishop responsibilities for the Salem congregation, Wooster, Ohio, on Mar. 5. Elmer Yoder, Dalton, Ohio, was in charge of this commissioning service.

Readers Say

Submissions to Readers Say column should conform to printed articles and be limited to approximately 200 words.

Praise the Lord for the article, "Which Symbol?" It was very much needed in our denomination. I was surprised at the two articles, "A Response to 'Which Symbol?'" and "Concerning the Covering." Now I understand why this Bible teaching is being disregarded. It alarms me that there are so few prophets and spiritual among us. The Spirit led Paul to write 1 Cor. 14:37 also in the same book. If we are a prophet or spiritual, we must admit the covering is a commandment of the Lord. Then we will teach and practice the same. Who are we to question the wisdom of our God?—Dale Oswald, Milford, Neb.

Thank you for the several articles recently appearing (Mar. 7 and 14) giving a less provincial and a more biblical interpretation of the covering.

I have been wondering why no one has suggested a more "Christian" symbolism for 1 Cor. 11:3 ff. While the Apostle Paul may not have been able to foresee what the gospel was going to do for the women of the world, there is certainly a definite suggestion there of the "emancipation of Christian women."

The "veil" could most appropriately be worn by all Christian women as a kind of flag celebrating the liberating power of the gospel into a new and significant freedom—including its responsibility—in Jesus Christ, and through the Christian church.—Elvin V. Snyder, Corpus Christi, Tex.

My concern "Concerning the Covering," by Bro. Studer, apparently church leaders do not understand the meaning of the Christian veiling. To compare with a man's hat is entirely strange, since a man's hat has no particular doctrinal significance, but is a protection from the elements.

I have never since this called a quaint Mennonite custom, heard many groups of people believe in the Christian veiling. The covering is more than a symbol. It is an ordinance signifying woman's relationship to man and God. Some ordinances are practiced continually, such as marriage. . . .—Lewis M. Coss, Hagerstown, Md.

In answer to a letter in "Readers Say," Feb. 28, from Shem Peachey, I would like to say that the gospel is people and is events. It is not an idea that can be separated from the things and persons around us and spoken about only in the context of "our church" (meaning, as I understand it, the Mennonite Church) and the "lost world."

The gospel, as Christ preached it and as we bear witness to it, must be seen through the eyes of the ragged beggar and the arrogant nobleman. It must be seen in the context of people and events in our society or it is meaningless. This is the gospel of Jesus Christ.—Kathleen Royer, Goshen, Ind.

Births

"Lo, children are an heritage of the Lord" (Psalm 127:3)

Beck, Donald D. and Romaine (Short), Archbold, Ohio, third child, second daughter, Melodie Ann, Mar. 14, 1967.

Brubacher, John and Lorene (Good), Parkhill, Ont., fourth child, first daughter, Sandra Yvonne, Feb. 6, 1967.

Burkholder, Howard and Carol (Jones), White Cloud, Mich., second son, Thomas Edward, Feb. 16, 1967.

Derstine, Clair and Rosalie (Wyse), Telford, Pa., fourth son, Galen Clair, Mar. 13, 1967.

Layman, Amos W. and Rebecca (Warfel), Chesapeake, Va., seventh child, fourth daughter, Priscilla Katherine, Mar. 21, 1967.

Martin, Lester S. and Doris (Brubaker), Pine Grove, Pa., a son, Dale Lester, Dec. 20, 1966.

Miller, Thomas I. and Verma Mae (Beiler), Philadelphia, Pa., third child, first son, J. Robert, Mar. 23, 1967.

Myers, D. Glenn and Emma (Bender), Preston, Miss., second daughter, Sheila Kay, Feb. 21, 1967.

Richard, Wesley and Sue (Schlatter), Goshen, Ind., second child, first son, Mark Adrian, Feb. 13, 1967.

Saner, John R. and Virginia (Hart), Mifflin, Pa., first child, Wanda Joy, Mar. 10, 1967.

Schleining, Monroe and Willowdean (Miller), La Junta, Colo., second son, Robert Douglas, born Dec. 16, 1966; received for adoption, Mar. 16, 1967.

Schloneger, Gerald and Shirley (Finley), Apple Creek, Ohio, second daughter, Kristine Ann, Mar. 19, 1967.

Yoder, Mose and Verba (Troyer), Wooster, Ohio, seventh child, fifth daughter, Kristina Joy, Mar. 9, 1967.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Campbell—Rohrer.—Kenneth E. Campbell, Kirkwood, Pa., Oak Shade cong., and Marilyn J. Rohrer, Lancaster, Pa., Strasburg cong., by Clayton Keener and Herbert Fisher, Mar. 23, 1967.

Delp—Hors.—Oscar Delp, Waverly N.Y. Union Valley cong., and Anna Grace Hors, Chambersburg, Pa., Pleasant View cong., by Amos E. Martin, Mar. 11, 1967.

Martin-Lehman—Eugene R. Martin, Shipensburg, Pa., Rowe cong. and Mary Lehman, Chambersburg, Pa., Strasburg cong., by Amos E. Martin, Mar. 18, 1967.

Saltzman-Witmer—Kenneth L. Saltzman, Milford, Neb., and Madeline G. Witmer, Sterling, Ill., by A. C. Good and Edwin J. Stalter, Mar. 4, 1967.

Wenger—Tyson—Warren M. Wenger, Lambertville (N.J.) cong., and Carrie Tyson, Perkasee (Pa.) cong., by Richard C. Detweiler, Mar. 25, 1967.

Wingert—Myers—Levi B. Wingert, Chambersburg, Pa., Brethren in Christ Church, and Ruth Myers, Chambersburg (Pa.) cong., by Amos E. Martin, Mar. 14, 1967.

Ulrich—Baer—David E. Ulrich and Dorothy F. Baer, both of Denver, Colo., by Edwin J. Stalter and James Ebersole, Mar. 11, 1967.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Aschliman, Freeman Waldo, son of Benedict and Mary (Graber) Aschliman, was born near Stryker, Ohio, Nov. 13, 1898; died at Toledo Hospital, Mar. 15, 1967; aged 68 y., 4 m., 2 d. On Dec. 23, 1924, he was married to Rosa Short, who survives. Also surviving are one daughter (Colene—Mrs. Willie Rich), 3 grandchildren, one sister (Mrs. Virgie Short), and 3 brothers (Raymond, Ura, and Cletus). One son preceded him in death. On Dec. 11, 1949, he was ordained to the Christian ministry, and became the first resident pastor of the Bancroft Church, where he served until his death. He preached the Sunday morning sermon on Mar. 12, and later that day was admitted to the hospital. Funeral services were held at the Lockport Church, with P. L. Frey and D. Wyse Graber officiating.

Bair, Esther, daughter of Aldus and Lydia Ann Mellinger, was born in Lancaster Co., Pa., Apr. 6, 1909; died at the Ephrata Community Hospital, Feb. 14, 1967; aged 57 y., 10 m., 8 d. She was married to H. Landis Bair, who survives. Also surviving are one son (J. Mark), 3 stepdaughters (Anna Ruth—Mrs. Phares Longenecker, Miriam—Mrs. Leon Buckwalter, and Martha—Mrs. Ben Hershey), 12 stepgrandchildren, one sister (Anna—Mrs. Aaron Horst), and 2 brothers (Abram and Ben). She was a member of Carpenter's Church.

Benner, Leanna M., daughter of Jacob and Elizabeth (Moyer) Yoder, was born at Souderton, Pa., May 19, 1887; died at her home in Souderton, from a cerebral hemorrhage, Feb. 21, 1967; aged 79 y., 9 m., 2 d. She was married to Charles H. Benner, who died in April 1958. Surviving are 5 sons (Paul Y., Edwin Y., Marvin Y., Merrill Y., and Willard Y.), 3 daughters (Irene, Edna—Mrs. Kermit Syer, and Dorothy—Mrs. Paul Shenk), 27 grandchildren, 2 great-grandchildren, and one brother (Enos M.). She was a member of the Souderton Church, where funeral services were held Feb. 25, with Norman E. Yutzy and Russell B. Musselman officiating.

Brenneman, Edwin, son of Jacob and Mary (Steinman) Brenneman, was born Apr. 25, 1904; died at the Stratford General Hospital, Mar. 21, 1967; aged 62 y., 10 m., 24 d. On June 15, 1927, he was married to Selma Schlegel, who survives. He is also survived by 2 daughters (Mary Jane and Muriel—Mrs. Murray Poole). One son (Nile) predeceased him in 1956. He was a member of the Cassel Church. Funeral services were held at East Zorra, with Emerson McDowell and Vernon Zehr officiating.

Chamberlain, Benjamin, was born at Three Oaks, Mich., July 27, 1882; died Jan. 8, 1967; aged 84 y., 5 m., 12 d. He lived with his only daughter (Mrs. Vandergrift) in Levittown, Pa. He was a member of the Levittown Church. Funeral services were held Jan. 10, with Norman Kolb and Ray Yoder officiating; interment in Bristol Cemetery.

Gerber, Wayne Keith, son of Kenneth and Irene (Kauffman) Gerber, was born at Greenville, Pa., Oct. 22, 1953; died Mar. 7, 1967, of acute pneumonia at Polk State Hospital, Polk, Pa., where he had been a patient for 3 weeks; aged 13 y., 4 m., 13 d. He was a severely mentally retarded child. Surviving in addition to his parents are one sister (Darlene), 2 brothers (Chester and Ronald), maternal grandparents (Mr. and Mrs. Roy D. Kaufman), and paternal grandparents (Mr. and Mrs. Vallie Gerber). Private funeral services were held Mar. 9, with Harvey Schock officiating; interment in Sunnyside Church Cemetery, Conneaut Lake, Pa.

Huber, Clarence Wilson, son of Simon and Amanda (Bontrager) Huber, was born at Elda, Ohio, Aug. 30, 1902; died at Guelph (Ont.), General Hospital, Feb. 21, 1967; aged 64 y., 11 m., 22 d. In 1930 he was ordained to the office of deacon at South Boston, Va. On Mar. 1, 1925, he was married to Violet Ida Baker, who survives. Also surviving are 12 children (Elizabeth—Mrs. John Burkholder, Martha—Mrs. Walter Good, Gertrude, George, John, Florence, Emma, Paul, Mabel—Mrs. Franklin Roth, Phoebe, Carl, and Ruth), one brother (Ray), one sister (Mary), his stepmother (Mrs. Beulah Huber), and 23 grandchildren. Preceding him in death were one daughter and 2 grandchildren. He was a member of the New Hamburg Conservative Church, where funeral services were held Feb. 23, with Elmer Grove, Paul Landis, and Curtis Cressman officiating.

Kauffman, David, son of Jacob and Elizabeth (Huffman) Kauffman, was born in Jasper Co., Ind., Nov. 17, 1876; died at Kokomo, Ind., Mar. 9, 1967; aged 90 y., 3 m., 20 d. On Sept. 23, 1900, he was married to Sarah Yoder, who died Oct. 16, 1957. Surviving are 2 daughters (Mrs. Katie Gingerich and Rosa Gingerich) and 2 brothers (Alfred and Servin). He was a member of the Amish Church. Funeral services were held at the Dan Bontrager residence, Mar. 13, with Steve Kauffman, Emanuel J. Hochstetler, and George Gingerich officiating; interment in Christner Cemetery.

Kinsinger, Menno, son of Eli and Susanna (Yoder) Kinsinger, was born near Sharon, Iowa, May 19, 1879; died at Pleasantview Home, Kalona, Iowa, Mar. 17, 1967; aged 87 y., 9 m., 26 d. On Feb. 5, 1908, he was married to Sophia Gingerich, who survives. Also surviving are one daughter (Elma), one sister (Mrs. Lizzie Marner), and one brother (Simon). He was preceded in death by 3 sisters and 4 brothers. He was a member of the West Union Church, Parnell, where funeral services were held Mar. 18, with Emery Hochstetler and Herman E. Ropp officiating.

Kreider, Claude Nathan, son of Henry R. and Clara (Steiner) Kreider, was born near Wadsworth, Ohio, Oct. 14, 1899; died at Glenhaven Nursing Home, Chippewa Lake, Ohio, Mar. 10, 1967; aged 67 y., 4 m., 24 d. He is survived by 3 sisters (Mrs. Iva Moine, Lucille Kreider, and Mildred—Mrs. Milford McClure) and 3 brothers (Herman, Ward, and Charles). He was a member of the Bethel Church.

Longenecker, Ora Mae, daughter of John and Mary Y. Lehman, was born near North Lima, Ohio, May 3, 1884; died Mar. 19, 1967, at Mennonite Home, Rittman, Ohio, where she had been a resident since September 1958; aged 82 y., 10 m., 16 d. On May 26, 1921, she was married to Enos Longenecker, who died Apr. 13, 1939. She is survived by one daughter (Mary—Mrs. Roy Lily), 3 grandchildren, 2 brothers

(Edwin and Howard), 3 stepdaughters (Mrs. Clayton Lehman, Mrs. Paul Clark, and Mrs. Paul Witmer), 11 stepgrandchildren, and 39 step great-grandchildren. She was a member of the Midway Church. Funeral services were held at the Seederly-Bellhart Funeral Home, North Lima, Mar. 22, with Paul Yoder and Ernest Martin officiating; interment in Midway Cemetery.

Nafziger, Amelia, daughter of Daniel and Barbara (King) Sauder, was born in Fulton Co., Ohio, July 20, 1892; died Mar. 29, 1967; aged 88 y., 9 m., 29 d. On Nov. 25, 1902, she was married to Jonathan Nafziger, who preceded her in death. Surviving are 3 sons (Jesse, Otto, and Floyd), 4 daughters (Sylvia—Mrs. Elden Merrill, Marjorie—Mrs. Lawrence Hilly, Vera—Mrs. Clyde Williams, and Verda—Mrs. Chauncy Mull), one foster daughter (Clady—Mrs. William Croach), 2 brothers (Daniel and E. M.), 2 sisters (Mrs. Ida Richer and Mrs. Lydia Goldsmith), 26 grandchildren, 26 great-grandchildren, and one foster granddaughter. She was a member of the Tedrow Church, where funeral services were held May 31, with Roy Sauder and Carl Yoder officiating; interment in Pettisville Cemetery.

Nofziger, Aaron, was born at Archbold, Ohio, Mar. 30, 1885; died Mar. 10, 1967, at Parkview Hospital, Fort Wayne, Ind., from a heart attack, aged 81 y., 11 m., 8 d. In December 1909, he was married to Pearl Esch, who survives. Also surviving are 8 children (Walter, Elmer, Ray, Leroy, Fern Hosteler, Mrs. Elphie Bechler, Ruby, and Mrs. Arlene Swartzentruber), 18 grandchildren, and 10 great-grandchildren. He was a member of the Leo Church. Funeral services were held at D. O. McComb and Sons Funeral Home, Fort Wayne, with Carl J. Rudy officiating; interment in Leo Cemetery.

Stuckey, Leah, daughter of Peter and Anna (Richer) Leitchy, was born in Cedar Creek Twp., Ind., Feb. 5, 1894; died at Parkview Hospital, Fort Wayne, Ind., Mar. 15, 1967; aged 73 y., 1 m., 10 d. On Jan. 4, 1917, she was married to William Stuckey, who survives. Also surviving are 6 children (Verna—Mrs. Edgar Edman, Pearl—Mrs. Chancy Stuckey, Howard, Clayton, Roy, and David), 24 grandchildren, 4 great-grandchildren, 4 sisters (Mrs. Katie Neuhouser, Mrs. Anna Graber, Mrs. Lillie Lederman, and Mrs. Verda Graber), and one brother (Jonas). One son (Harry) preceded her in death in infancy. She was a member of the Leo Church, where funeral services were held at the Leo Church, with Carl J. Rudy, Simon Stuckey, and Martin Brandenburger officiating.

Yoder, David S., son of Jacob T. and Sallie (Yoder) Yoder, was born at Belleville, Pa., Dec. 7, 1884; died at Ephrata (Pa.) Community Hospital, Mar. 14, 1967; aged 82 y., 3 m., 7 d. On Feb. 19, 1920, he was married to Emma Stoltzfus, who survives. Also surviving are 5 children (Verna—Mrs. Richard Stauffer, Phoebe—Mrs. Daniel Reed, Sarah, Mark, Julia, and Dorcas—Mrs. Samuel Rohan), 20 grandchildren, 2 brothers (Samuel and Aaron), and one sister (Nancy—Mrs. Urie Peachey). He was ordained to the ministry on May 29, 1921, at the Conecoga Church, where he served until his death. Funeral services were held at the Conecoga Church, Mar. 17, with Irt Kutz, Harvey Stoltzfus, and Omar Stoltzfus officiating.

Yoder, Milo Mark, son of Ezra and Sally (Grassmyer) Yoder, was born at McVeytown, Pa., Apr. 12, 1897; died at Sarasota, Fla., Feb. 25, 1967; aged 69 y., 10 m., 13 d. On Feb. 21, 1929, he was married at Mary Kauffman (Kathryn, Julia—Mrs. Thomas Kauffman, Stanford, Dorothy, Robert B., Leon, and Theodore) and one brother (Jesse). On Mar. 15, 1931, he was ordained to the ministry at the Mattawana Church, where he served. Funeral services were held at the Mattawana Church, Mar. 1, with Eldon Glick, Newton J. Yoder, and Samuel Kauffman officiating; interment in Pleasant View Cemetery.

Items and Comments

Great concern has arisen among America's community of scientists over the unpublicized use of chemical warfare by U.S. forces in Vietnam. Over 5,000 scientists, including 17 Nobel laureates, signed petitions which were presented to President Johnson on Feb. 17, urging "an end to the employment of anti-personnel and anti-crop chemical weapons in Vietnam."

The most influential groups in America participated—the Anthropological Association, the American Association for the Advancement of Science, the Federation of American Scientists, and others. The president so far has made no response.

The weekly publication *Science* reported (Jan. 20) from the Pentagon that more than 500,000 acres of jungle and more than 150,000 acres of crop land have been sprayed by chemicals to destroy foliage and crops. Although the Pentagon called this area a negligible fraction of Vietnam's arable land, the program is now being tripled....

Among the poisons now being produced in large quantities are various nerve gases. Tabun was produced in a German plant captured by the Russians during World War II and is a highly poisonous chemical known by the military symbol GA. The Russians moved the plant to the Soviet Union. The U.S. adopted the related chemical called Sarin, known technically as GB. This is four times as poisonous as Tabun and 30 times as toxic as the commonly known form of phosgene. Sarin is colorless, odorless, and highly lethal in very minute quantities.

An army technical manual describes its effects: tightness of chest, dimness of vision, difficulty in breathing, excessive sweating, nausea, vomiting, cramps, involuntary defecation and urination, twitching, jerking, staggering, convulsion, coma, and death. Death may come in one or two minutes or be delayed for one or two hours.

Another nerve gas, VX, has similar properties, HD is a purified version of the mustard gas used in World War I, which can cause smarting of the eyes, skin irritation, including blisters, and ulceration, leading to cardiac arrhythmia and ultimately death....

Spokesmen for the Fellowship of Reconciliation said they are taking steps toward legal action to test the constitutionality of a ban against religiously oriented agencies sending medical and humane assistance to the North Vietnamese and the National Liberation Front (Vietcong).

The move toward legal action, expected shortly, was announced following a

meeting of three representatives of FOR with government officials in an attempt to gain a reversal of U.S. orders banning such shipments.

Dr. Alfred Hassler, executive secretary of the organization of religious pacifists which has its headquarters in Nyack, N.Y., termed the meeting with representatives of the Treasury and State departments "completely unproductive."

For ten years now schools in Sweden have had sex education beginning in grade one. By the time children are in grade nine they have learned about venereal disease, abortion, and sex perversions, and have received explicitly practical advice on contraceptive techniques. The country boasts that it has the world's most advanced sex education program.

But Sweden also has the world's fastest rising venereal disease rate. During the decade of sex education the number of cases has almost tripled, with some 24,000 new cases being reported last year, half of them (52 percent) being between 15 and 19 years old.

Today 12 percent of births are illegitimate, and nearly half of all Swedish brides—an estimated 92 percent of those under 20—are already pregnant on their wedding day. All this despite the easy availability of contraceptives. (They may even be obtained from street-corner vending machines.)

These are some of the facts in a startling report by Oliver Clausen, former managing editor of the *Scandinavian Times*, Stockholm, Sweden, which appeared in the Feb. 18 issue of the *Globe Magazine*, published in Toronto.

Retired Episcopal Bishop James A. Pike has joined a growing list of churchmen and others who have called for tax levies on the property and income of churches.

Writing in the April issue of *Playboy* magazine, published in Chicago, Bishop Pike said that if tax exemptions were lifted from churches and their organizations, every citizen "could have his personal income tax significantly reduced and every homeowner could have his property tax abated."

Bishop Pike, now a staff member of the Center for the Study of Democratic Institutions in Santa Barbara, Calif., also asserted that tax reform would be good "for the churches themselves, many of which are presently in danger of gaining the whole world and losing their own souls."

The "visible wealth—their real estate" of U.S. religious bodies was estimated by the bishop at no less than \$79.5 billion. This total he divided as follows: Roman Catholic \$44.5 billion; Protestant and others (including Eastern Orthodox, Buddhist, Moslem, Mormon), \$28 billion; Jewish, \$7 billion.

The Minneapolis Board of Education has voted to eliminate baccalaureates or other religious services in the city's public schools.

The decision was based on the belief that "religious exercises are best carried on in places of worship," but religious groups represented by students in the graduating class were encouraged to conduct baccalaureate services in their own churches or synagogues.

Board chairman Stuart Rider said services were held in some high schools for graduating seniors last spring. He said they generally were called "dedication" rather than "baccalaureate" services but had a "somewhat religious nature."



THE CHURCH FUNCTIONS WITH PURPOSE

By Calvin Redekop

An essay on church organization. The author clarifies some issues that arise in the process of criticism of the Christian church. He proposes a series of obligations incumbent on all who confess the lordship of Christ and shows how social structures are related to the function of the church.



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Controversies have erupted in at least two West German Lutheran parishes over the practice of German churches having memorials honoring soldiers killed in wars.

Since most churches in Germany have war memorial plaques or other shrines, with some bearing the names of slain soldiers, it was feared that the dispute would spread around the country.

Those opposing the practice denounce it as a remnant of a former unity between "throne and altar," and those supporting it regard the memorials as a legitimate duty toward soldiers who gave their lives for the fatherland.

In the Lutheran parish of St. Mary's in Flensburg, three ministers demanded the removal of a World War II memorial in a side chapel and were subsequently sued by the Association of Wounded War Veterans.

In a public statement, the clergymen said that the church is called to advocate peace and reconciliation among people and therefore it was contrary to the church's objective to perpetuate the memory of national conflicts.

THE MENNONITE CHURCH IN AMERICA

By J. C. Wenger

This book tells the story of the coming of the Mennonites to America and their life and experience in the North American continent during the two hundred and fifty years and more that they have lived in the United States and Canada. It is a sequel to the book by John Horsch, *MENNONITES IN EUROPE*; accordingly, no attention is given in this volume to the European background of Mennonite history in America, except insofar as it is necessary to give the immediate background of the immigration to America and the later interrelations of Mennonites in the two worlds.

Inasmuch as this volume with the companion volume by Horsch was projected by the Mennonite General Conference through its Historical Committee, and is published primarily for the Mennonites of that conference, chief attention will be given to the history of the Mennonites of what is sometimes called the main line in America, or the (Old) Mennonite Church. This is the first thorough and complete account of the history of the main body of Mennonites in America from the beginning to the present time. \$7.95



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"Faith with a Difference"

By Levi Keidel



Thomas Kabangu said, "Let's not be afraid. . . . When Jesus comes back, it's best He finds us with our hands in the work."

In 1960, after having lived for nine years with the Congolese, I felt we had much in common. The Congolese were enjoying an ordered society, the kind I'd enjoyed all my life. Increasingly agricultural production and minimum wage laws resulted in a gradually rising standard of living. Stores were full of merchandise. Congolese more and more began to enjoy material benefits which I had long enjoyed. This somehow increased my sense of identification with them. It seemed to indicate that more and more, we were "becoming the same."

My life had been rooted deeply in the blessings of materialism and an ordered society. But when I returned

Levi Keidel is a veteran literature missionary with the Congo Inland Mission. He is currently on furlough living in Illinois. This article is a foretaste of materials presented in the new mission study being released this fall on the theme of the church in new nations.

to Congo in 1962, these things had been destroyed. Our Congolese Christians had found something deeper into which to sink their roots. Crises we unexpectedly shared together taught me a shocking lesson: we're very different now.

The change in Congolese Christians began to show itself with the outbreak of the Mulelist rebellion in January of 1964. In Kwilu Province rebels dug road pits and burned bridges, paralyzing transportation. Then in ambushes and sneak night attacks, they killed 150 agents manning provincial government posts, burned mission stations, and terrorized captured missionaries.

Rebel advance from the west was brought under uneasy control. But the movement broke out in east and northeast Congo and swept toward us in the city of Luluabourg with frightening momentum. We lived close to the radio during those days; we plotted their advance on a map day by day.

Refugees flooded into our city with incredible stories of suffering. Military funeral processions, with flag-draped caskets of those killed in battle, passed silently by our front door. Soldiers fleeing in front of the rebel advance arrived. They spread panic with their stories. "The rebels are protected by some mysterious medicine," they said. "We shoot and shoot; they just keep coming."

How do such events affect a person whose roots have long been deep in political and material security? I found my spirit buffeted and pummeled mercilessly. The rumors, the climate of terror, the raw calculated infliction of human suffering. I found myself totally unprepared for this kind of living.

This was my chance to rejoice at the prospect of "suffering for righteousness' sake." This was the time to be praying for Congolese Christians who had already been hit by the full impact of the rebels and their cause.

But I wasn't rejoicing. Disappointedly, I couldn't find within myself the heart to want to rejoice. My mind was not occupied with concern for those who were already suffering so much as it was with anxiety about ourselves—the security of my wife, my children, myself. This was a humiliating revelation. I wondered what had happened to my faith.

I couldn't afford to let my Congolese brethren know how I felt. I was a missionary. I was supposed to be teaching them how to trust the Lord. But I could not resist asking some guarded questions. I wanted to know if the same things were going on inside them that were inside me.



Levi Keidel, right, compares notes with John Kamba, whom he quotes in this article.

I asked John Kamba, then a coeditor with me in the Tshiluba language magazine TUYAYA KUNYI. His reply? "Yes, these are difficult days; but we have had hard days before, and God took care of us. After a time, these affairs will pass too."

I queried Pastor Kazadi Matthew, with qualms I'm afraid were poorly disguised. "Our rulers are scrapping with each other for power," he said. "We can't trouble ourselves with their palavers. We've got too much work to do."

Big strapping Pastor Thomas Kabangu told me with a beaming smile, "Sure we can flee for our lives. We've done it before. But when Jesus comes back, it's best He finds us with our hands in the work. Let's not be afraid. Let's keep busy. A few weeks ago I baptized 108 new believers. I'm pastor of six different areas. We're building a church. I've got 40,000 francs in our church treasury now and have set up evangelists in villages and am paying them regularly."

At a meeting, another of our pastors, Charles Kuamba, read for us 2 Cor. 4:8-11. For the first time it jumped to life with meaning: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always

bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh."

The Harold Graber family had spent two terrifying days with the rebels and were airlifted with only the clothes on their backs from the rubble of what had been their mission station. They were brought to Luluabourg, Congolese church leaders, on their own initiative, arranged a special coat-and-tie dinner at a city hotel in their honor. The leaders commended the Grabers for what they'd sacrificed for Christ, reminded them to rejoice in suffering, and gave them a love offering of 4,000 francs.

The faith of these men left me feeling about an inch high. I began asking myself: Just who is a missionary to whom? In my mind two things seemed to stand out: the jumble of chaotic events on the one hand, and the testimony of these Congolese on the other. From it all gradually emerged a lesson I will never forget. It's a lesson for all Christians.

The faith of a Christian—its strength, its growth—depends upon the climate, first, of the classroom in which it has been learned, and second, of the laboratory in which it has been practiced.

I'd studied my faith in the comfortable controlled "American classroom." Though I didn't recognize it, laboratory facilities, where faith is really put to the test, had been pretty limited. Nevertheless I felt I had developed reasonable spiritual stability. After all, look at all the years I'd spent in the classroom.

Congo's chaotic events from 1960 on provided its Christians with a different kind of classroom. It was a "cram course" on the subject of faith. Occasions for laboratory practice were abundant. The cost was frightful. Yet this brief classroom period has given them a stature of faith that makes me view them in a most admirable light.

Yes, they've proved themselves to be different from me. In terms of faith, they are no longer my students. They are my elder brothers. They have their problems and difficulties. They need and want help in a variety of forms. But in a purely scriptural context, circumstances have required them to "hear and do" the sayings of Jesus. He would liken them unto a wise man who built himself a house. The rains descended, the floods came, the winds blew, and beat upon the house. But it fell not; for he had built it upon a rock.

I. Toward Flexibility

Sometimes it helps to tell why we do what we do. I'd like, in this and the next articles, to pick up several strands of thought which currently guide the Mennonite Commission for Christian Education. Without explanation, people may wonder whether "those fellows at Scottdale" know what they are doing or whether changes in programs, materials, and methods are just sloppy planning without design. With explanation the brotherhood can see the reasons for certain actions. The church is then in a position to say, "Yes, this is the right way to go," or "No, it is wrong." We appreciate the letters from individuals and congregations. We need to hear from more of you.

Because of the wide variety in congregational programming we are discovering that we are more helpful when we provide curriculum materials that can be used flexibly. We prefer, therefore, to place less emphasis on specific curriculum pieces which are to be used only by particular agencies. Rather, we want curriculum pieces that are adaptable to the needs of many congregations, that can be used when they choose and in whatever settings they have available.

Examples of the trend toward flexibility are these:

Program Guide is a flexible tool. It is used primarily in the Sunday evening setting, but it can also be used midweek. Or it can be used as a focus for issues the congregation needs to face at any time. *Program Guide* has forty undated programs from which the congregation can select an arrangement of emphases that fits its own unique need.

The Luke-Acts Quarterlies we are studying currently in Sunday school classes have an element of flexibility. They have opened the way for many congregations to see the Sunday morning setting whole—one two-hour block. So, for this period, sermons are being preached from Luke which become the basis for discussion in classes.

A flexible program of youth resources is envisioned. It will be a packet of materials, printed and unprinted, including audio materials which can be used by the local youth group in a variety of settings and arrangements.

We are planning a resource guide which will include an annotated bibliography. The bibliography will list our own denominational Christian education materials as well as selected items from beyond our denomination. With this tool, congregations will be able to plan ahead and shape their own total Christian program so that they can equip for mission as their own needs suggest.

—Arnold W. Cressman.

*O God,
You have sent us
Into the arena
Of spiritual struggle.
May no staleness
Or complacency
Keep us from victory.
Give guidance
Into Your will
And grace to follow.
Make us strong to serve
And steady to live.
Free us
From every false hope
And from habits which hinder.
Grant that we may know
Your forgiving grace
And walk in the assurance
Of living faith.*

Amen.



First Mennonite, Morton, Ill.

The Mennonites have had a church building in Morton, Ill., since 1941. The new church building was completed two years ago. The former church and parsonage was sold to the Episcopalians. Clyde D. Fulmer is the present pastor. The membership is 239.

Let's Try Joy

The late Bishop Otto Dibelius of Germany, several years before his death, looked over his church conference program and wrote the general secretary, "When I scan the topics you have announced, I wonder if your New Testament hasn't revised Luke 2 to read, 'Behold I bring you good problems of great moment which shall engage you for the next 2,000 years.'"

What bothered the bishop was that the church is too problem conscious. The church lacked joy. He said the image of the church to the modern man should be that of power that overcomes the world and one of showing the joy of faith and victory. That's a good hint for conference topics and speakers. It's a good reminder to us all.

Some time ago our newspaper recorded the reflections of one who was a visitor to our country for six months. He was asked for his impressions of America. In the midst of expressing much appreciation for America he said, "Something is wrong with the people. They are friendly and helpful, but they appear to be unhappy. In America there is much pleasure but no joy."

Another writer states that the missing note in the church today is best summed up in one small word. It is the word "joy." There is no lack of orthodoxy. But we lack radiance, the contagious quality of joy.

In his *Explanatory Notes upon the New Testament*, John Wesley wrote, "Sour godliness is the devil's religion." Strange that anyone should think that he serves Christ better by being sad than by being glad. It's like saying a cloudy day is better than a day filled with sunshine, a poor photograph is better than a clear one, a garden of weeds is better than a clean garden of beautiful flowers.

In light of the good news in Christ it is strange that anyone would have the mistaken idea that there is something sacred about a long face. H. L. Mencken defined Puritanism as "the haunting fear that someone, somewhere may be happy." Christians are, or ought to be, the most cheerful and happy people. Helmut Thielicke, the great German preacher, went so far as to say that the Christian who has lost his sense of humor has denied his Lord.

One of the promises Jesus gave is that we will experience joy in coming to Him. "Your heart shall rejoice, and your joy no man taketh from you" (Jn. 16:22). Jesus really promised His people two things: first, trouble in the sense of hardship, danger, persecution, and misunderstanding, arising out of total surrender; second, overflowing joy, abiding and abounding even in the midst of hardship, danger, persecution, and misunderstanding.

Joy is the note we need today. The skeptic Nietzsche said to some Christians of his day, "You are going to have to look more redeemed than you do if we are to believe the message of redemption."

When we really think about it, there is nothing in Christianity which is conducive to melancholy. Paul, the great suffering servant of Christ, tells us to "Rejoice in the Lord alway." Although the New Testament centers in a cross, is bathed in blood of martyrs, and is filled with the fires of persecution, there is a note of triumphant joy pervading. The New Testament begins with the angel chorus singing in great joy that the Savior has come. The New Testament closes with rejoicing around the throne of God.

As Jesus said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." It is in "the joy of the Lord" we find our strength.—D.

Who Is Christian?

"One can have convictions that are Christlike, but if his desires or his actions are not Christlike, he is not worthy to be called a Christian." These words by Paul Quillian sound the note which must be sounded from time to time. I suppose it has always been a great temptation to think that when we express proper beliefs, then we can be properly called Christian. Yet the truth of history tells us that we can be completely orthodox in our beliefs and completely pagan in our practice.

We can wrap ourselves in religious activities, using them as a cushion to deaden the impact of the living God. And even our religious beliefs can be hiding places from God. All of us must at times catch ourselves and seek to bring our practice in line with our profession. We are too easily like the fellow who said, "I'm nonresistant and I want you to know I'll fight for my position."

Now the impact of Quillian's words reminds us that really we are no more Christian than our lives are Christlike. It's of no value to claim convictions about the doctrine of the Holy Spirit if the fruit of the Spirit is not manifest in our lives. It's of no value to carry convictions on the divinity of Christ if Christ is not Lord of our lives. It's a contradiction to cling to a doctrine of separation if our spirit toward others is worldly and our desires are little different from the non-Christian. So then if our desires and actions are not Christlike, we really cannot claim to be Christian.

May God give us the power and grace to live Christlike lives.—D.

Joining Church

People should join a church, not because they are good enough, but because they know they are not good enough; they join a church as confessed sinners who have accepted by faith God's pardon offered in Jesus Christ. Is it strange that the church is unworthy? It exists for unworthy folk. Day by day it receives sinners into a love made known in Jesus. No other fellowship would risk such a promiscuous inflow. The church invites and seeks it because the church is the home of the cleansing of the Holy Spirit.—George A. Buttrick.

The Work of the Holy Spirit in Acts

By Oswald C. J. Hoffman

IV

In the *Acts of the Apostles*, there is a great preoccupation with the gospel but none at all with methods of evangelism. The apostles preached in synagogues, and they called upon people in their homes. We are told: "Paul and Barnabas went to the Jewish meeting house and spoke in such a way that a great number of Jews and Gentiles became believers. But the Jews who would not believe stirred up the Gentiles and turned their feelings against the brothers."

"The apostles stayed there for a long time. They spoke boldly about the Lord who proved that their message about His grace was true by giving them the power to perform miracles and wonders. The crowd in the city was divided; some were for the Jews, others for the apostles. Then the Gentiles and the Jews, together with their leaders, decided to mistreat the apostles and stone them. When the apostles learned about it, they fled to Lystra and Derbe, cities in Lycaonia, and to the surrounding territory. There they preached the good news."

Apparently, it is not for us to choose the time and the place. One cannot say that there was no planning in the various trips made by St. Paul, that he had no plan eventually to reach Rome. If he had formed no plan at all, nothing might have happened. Who planned the trip to Troas, however? Who planned the appearance before Festus and King Agrippa? Who can predict the great events when the Spirit is at work?

The Spirit Plans

If I read the *Acts of the Apostles* aright, the projections of church executives for the next ten or twenty years may serve some purpose, but most of them will turn out to be wasted effort. The Spirit is at work. He gives us the now in which to work, and He has His own plans for the future. The plans could include persecution which we do not now foresee. They could also include a great upsurge which no one could possibly predict.

The persecution in Jerusalem, described in Acts 8, looked

like a major disaster for the church at that time. Under the ministration of the Spirit, it turned out to be a great thing. Those who were scattered went about preaching the Word. They went out in sorrow and started new churches in joy. That's the way it was. The Spirit was at work.

The lesson of the Spirit is that no one should lose heart in the proclamation of the gospel. The gospel contains its own dynamic, which cannot long be contained. The Spirit is at work through that gospel and who can predict what He will do?

I could give many examples of how the Spirit works in unexpected ways through the proclamation of the gospel over the airwaves. Every week is a constant surprise. Instead, I shall give one example of personal evangelism. Participating in a concerted effort of a congregation in Michigan to reach unchurched people in her community, a woman accepted an assignment to visit four families on each of four evenings during the week.

Since she owned no automobile, she hired a taxi driver to pick her up every evening and take her to make these calls. She invited the families to come to a special meeting that very night. The first night she was disappointed. No one came. The second night she was disappointed. No one came. Finally, on the fourth night, her persistence was rewarded. One came—the taxi driver!

An Honest and Modest Spirit

The Spirit does His own work in His own way at His own time. All the Spirit asks of faithful witnesses is that they be honest, employ no subterfuges and no tricks, and give straightforward testimony to Jesus Christ. You may go from house to house or to many houses at one time, as one does through the modern means of communication, but the story has to be the same. The Spirit has no truck with cleverness. He is an honest and modest Spirit, demanding honesty and modesty of those in whom and through whom He works.

There is room for *preaching* in the outreach of the church through the power of the Spirit. There is room for teaching by that same Spirit. Indeed, in the *Acts of the Apostles*, there is very little discernible difference between preaching

Oswald C. J. Hoffman is speaker of the Lutheran Hour. This is the fourth of five parts of a message delivered at the World Congress on Evangelism, Berlin, Germany. Copyright 1967 by Christianity Today, Washington, D.C., U.S.A.

and teaching when the Spirit is at work. Proclamation without instruction can be extremely superficial. Instruction without proclamation can be self-defeating. Preaching and teaching go together.

The apostles proclaimed the good news in Christ, and then they stayed to teach people, that they might grow in grace and in the knowledge of the Lord Jesus Christ. A casual remark is made in one place that Paul stayed for a year and a half to teach the people he had won for Christ through proclamation. In every case, arrangements were made for instruction that the faith of the new converts might have a sound basis of intellectual and emotional conviction.

The apostles drew no lines in their proclamation of the gospel to people. Impartiality, in this case, was not associated with impersonality. In fact, the *Acts of the Apostles* makes it quite clear that most of the apostles arrived the hard way, through personal experience, at the recognition that the Spirit is no respecter of persons. "Truly I perceive that God shows no partiality. . . . Who was I that I could withstand God? He made no distinction between us and them. . . . God made from one every nation of man. . . . From one man He created all races of men, and made them to live over the whole earth." Who can say that the *Acts of the Apostles* has no relevance to our time?

Christ Died for All

Hardly any issue in the modern world runs deeper or is more extensive than preoccupation with race. All through the *Acts of the Apostles*, the Spirit is at work enlightening the minds of people so that they come out of the darkness of sin into the light of God's glory in the face of Jesus Christ; out of the darkness of dead works into the light where they can serve the living God; out of the darkness of racial prejudice into the light of love which can draw no boundaries.

At the bottom of it all is a hard theological fact: Christ died for all. Henceforth, there are no distinctions. Nothing can be called unclean that God has redeemed by the blood of His Son. Paul had to learn it; Peter had to learn it; Philip had to learn it; everyone had to learn it! We all have to learn that lesson, and some of us may have to learn it as they did, the hard way. There are no distinctions. All have sinned and are far away from what God expects of them, but by the free gift of God's grace they are all put right with Him through Christ Jesus, who sets them free. God offered Him so that by His death He should become the means by which men's sins are forgiven through their faith in Him. We conclude that a man is put right with God only through faith, not by doing what the law commands. Is God only the God of the Jews? Is He not the God of the Gentiles also? Of course He is. God is one; He put the Jews right with Himself on the basis of their faith, and the Gentiles right through their faith.

The preaching and teaching mission of the church is directed to all. If it is not, the Spirit of God will not be at work. It is not His way to let us pick and choose whom He will call. He will have none of it.

Be a Missionary and See the World

By J. D. Graber

We are sometimes embarrassed when we read missionary literature of a previous generation. The outlook is usually completely ethnocentric. This means that the assumption is that we are at the center of the universe; our civilization, our technology, our way of life, our outlook, and, of course, our religion are all superior when compared to all the rest of the world, and particularly to the benighted heathen.

Mission maps were black and white. Western (Christian) countries were shown in white while the heathen world—Asia, Africa, and the islands of the Pacific—was done in black. Look in most any missions book from the turn of the century and you will be sure to find such a map. We don't make maps like that anymore. We have learned that heathenism cannot be bounded geographically; that sin is rampant in various forms throughout every nation and people; that the U.S.A., Europe, and all western nations are as truly mission fields as Asia and Africa.

Opportunity for getting into leadership positions was advertised in missionary promotion materials sixty years ago. This was definitely a low-level appeal—an appeal to self-advancement under the guise of becoming a foreign missionary. This looks shabby now and in the context of our present-day world we begin to see how wrong this kind of motivation was.

The focus of our mission philosophy needs constantly to be examined. Do we promote and engage in worldwide outreach programs because we need it to complete our education? to satisfy an urge for international experience? to use it as a stepping-stone to a more attractive or lucrative position at home? Is the question, "What does it do for us?" or is it, "How can we invest our lives in self-forgetful serving and witness so that other persons can find their eternal fulfillment in Jesus Christ?"

No mission without sacrifice. This is a fundamental law that brooks no repeal. We are not in worldwide missions because it is good for us, because we have to furnish an outlet for our young people, or for any other self-centered reason. We are in missions because the love of Christ reaches out in compassion to all men, and, if we are followers of Christ, we are motivated by the same love.

The focus is always on Christ and the question is always, "What does it do to the people, the persons, at the other end of the line?" What it does to us and for us must always remain secondary.

The Parable of the Gridiron

By David Augsburg

The kingdom of heaven is like unto a team of men who went forth to play football. And lo, the coach was blessed with great beauty of speech. Schooled was he in all the polity and regulations of the game. Gifted indeed with the ability to conduct a beautiful and meaningful huddle. And when all the men were gathered together, he admonished them in the virtues of the game before them. He announced that a time-out from the game would be called every seven minutes for the upbuilding of the team. Then said he unto them, "Make haste and get thee down into the gridiron and play the man. If ye do well, the victory is ours!"

At the sounding of the trumpet, the foe advanced before them. Whereupon the team drew back and walked no more with their coach.

"Sir," quoth one, "we have respect unto the huddle, and we will not neglect the time-outs, but we would take our accustomed places upon the bleachers. Go thou in our stead, and we will cheer for thee."

"Yea," saith another, "thou art our teacher; there is none with greater understanding of the game. Who can stand before thee? We are but unlearned men in the polity of football. We will support thee with great cheers, and at the huddles give ear unto thy words."

"Men and brethren," pleaded the coach, "know ye not the rule book? Know ye not that the game is for players, rather than coaches?"

"Was not the rule book but for our father's generation?" they answered. "Go ye forth to meet them; the great scorekeeper will be with thee."

Then went forth the coach and did valiantly, but what was one before so many? Yea, he was unable to withstand the attack of the enemy and they did trample him under their feet.

Then came he halting upon his limbs unto the huddle, and when he would speak unto his men, they were asleep, for they were wearied with watching, and they were filled with much food of hot dogs and mustard seed.

When the time-out had passed, went he forth again unto the gridiron, but the game was forfeit. The enemy had passed by knowing not that he was there.

Then the coach wept bitterly, and came again unto the huddle in tears.

"Take no thought for the game," said his men; "it is of little worth before the surpassing glory of the huddle."

"We must needs come apart from the foe," saith another. "Behold how spotted thy garments from contact

with the evil ones. And lo, how blameless and unwrinkled are we. Let us then not forsake the huddling of ourselves together."

"And let us dwell nigh unto one another," shouted a third, "lest the evil of this world be upon us. Yea, verily in the huddle, in the high esteem and praise of the rule book, and in the enjoyment of this common life is happiness found."

Then withdrew they unto themselves, and so they continue unto this day.

Again the kingdom of heaven is like unto a football coach who called his team unto him in the huddle.

"Men and brethren," saith he, "the foe is wise, with deceptive passes and deceitful plays. We must watch diligently and stand fast with all might and all strength."

Then sent he his players unto the stands.

"Take heed," said he, "and cheer for me." Then went he out unto the gridiron to face the foe. And it went not well with him.

And by and by, when time was called, the players said unto him, "Coach, we would go with thee, for the enemy cometh in like a flood, and thou art not able to withstand them."

"Nay," quoth he, "have ye not called me to be thy coach? What knowest thou of the polity of football? Return ye to the bleachers, and come punctually when time is called."

He went forth, and came again unto the huddle. And he was grievously sore. "My fellow players," saith he, "we must needs for the present forfeit the game. It matters nothing. It is but naught beside the importance of the huddle. . . . Let us not therefore fail to huddle every seventh minute, and it shall suffice."

"But, coach," protested the players, "what of the game?"

"It is but naught; come ye to the huddle," he replied.

And lo, when generation upon generation had passed, still came the huddle together to laud the glories of football. Still gave they ear to the eloquence of the coaches. Yet perceived they not that the game had passed them by.

Then arose there a referee in their midst. . . . "Fellow guards, tackles, and backs," said he, "why sit ye here all the day? Go ye forth into the field."

"But what of the coach?"

"Verily, verily," saith the referee, "he knoweth naught of the game else had he sent thee in his stead and the victory had been obtained."

"But, sir," said one, "it is not meet that we should

David Augsburg is pastor of the Mennonite Hour Broadcast, Harrisonburg, Va.

play the game. We have not been licensed as coaches."

"Look ye to the rule book," saith the referee, "and thou shalt discover that the game was meant for players, not for coaches. . . ."

Then went they and obtained a rule book, and lo, it

was so!

With gladness and rejoicing went they forth . . . and when the foe had descended upon them, they found strength to withstand . . . and the enemy prevailed not, but fell and great was the fall thereof.

To Build or Not to Build?

By S. David Garber

Let us consider the case of a typical congregation which meets in a serviceable building capable of accommodating 200 or more persons.

The church is full. Sunday school classes are able to get the benefit of more than one teacher at the same time—when they can sort out the Babel of voices. Families with small children hesitate to bring them because the mothers' room is always overflowing. No one invites nonmembers anymore; there just isn't room.

The people (after a few years of discussion) arise and (almost) in unison declare, "Let us build a house for the Lord." At this stage several questions arise: What does the congregation need to accommodate all its members at once (in a central assembly as well as in Sunday school rooms) with ample space left for growth in numbers and for visitors? How expensive a building are they willing to build? What style of architecture should be employed?

Is this all that is involved in erecting an edifice for worship?

Do We Need Buildings?

We believe that we are a servant church, that we exist for the sake of the world, and that we should follow Jesus "outside the camp," suffering for Him. Heb. 13:13. Are not tents more appropriate to a pilgrim people? Should we build buildings at all? Is a new building actually needed?

Robert McAfee Brown in an article, "True and False Witness: Architecture and the Church" [*Theology Today*, Vol. XXIII (January 1967), pp. 521-37], claims that the real question we face is: "When we build, how can we build with the most integrity?" How can we communicate our witness to the world clearly in what we build?

This integrity is needed in deciding whether or not to build. Men are starving, and there is dire need which we race past daily down the road to Jericho. Brown asks, Can we "take for granted our right to build, when others cannot even take for granted the right to live?"

Brown points out another danger: "Do we identify the church too much with the building, and do we feel too dependent upon a building if we are to consider ourselves truly a church?" Each congregation will need to struggle through to a justifiable decision about its own meeting place.

Is a "beautiful church . . . truly an invitation to worship the Lord in the beauty of holiness, or an indictment of our callous lack of concern for the fact that the world around the church is made ugly by our indifference to human need" (Brown, pp. 533 f.)?

In our building do we express the servant image of the church? Do we show that the church is first of all the people of God, who are serving the world?

How Much Used?

Brown again: ". . . we need, then, to build less, but to build with a greater sense of letting the building reflect the true nature of the church, which means that we must build more simply (a garment fit, so to speak, for a servant). . . ."

The church space we already have is not used efficiently. Most of the week it is idle. Brown challenges us with an idea which has already been simmering in the back of my mind: "Why is it impractical for a number of congregations to use the same physical facilities? There may be a few scheduling problems on Sunday morning, but is the eleven o'clock hour so sacrosanct that the facilities could not be used throughout the day by different groups, let alone other days as well?" This is especially appropriate for large community clusters of Mennonites to consider.

Several patterns of use might be considered. The typical congregation mentioned above could divide into two or three separately organized sister congregations sharing the use of the jointly owned building, meeting at different times. It might be advisable to have some activities joint, such as youth gatherings. For the occasional mass meeting a larger church building or convention hall in the locality could be rented.

One would not decide which of these groups to meet

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with on a Sunday merely by when he happened to awake that morning. Instead, the former congregation would peacefully split into two or three distinct covenanting groups. Each new congregation could then use its resulting financial surplus *to meet the needs of people* (through calling the additionally needed preachers, pastors, counselors, and / or administrators and through giving for mission and relief of human misery) *rather than to have a large material show-piece.* Which is our calling?

Congregations of other types of Mennonites or of different denominations, or even Christians and Jews, might use the same building, one group renting from the other. This would be not just a sign that those who call themselves God's people are able to begin cooperating, but also "as a simple exercise in good economy and logistics." A commendable example of this is the Charlottesville (Va.) Mennonite Church, which has for years rented a Unitarian church building for early morning services.

House Churches

Millard Lind has suggested that "house churches" in a city could worship in homes from week to week and then about once a month come together for a collective meeting in one large church or auditorium (rented for the occasion; compare Acts 19:9). Certain other activities could be joint.

This New Testament pattern is reflected in Acts 1:13; 2:46; 5:42; 12:12, 17; 19:9; 1 Cor. 16:19; Rom. 16:5; Col. 4:15; and perhaps in Heb. 10:25; 13:24; 1 Thess. 5:27. There is in our brotherhood a developing appreciation of the value of this sort of primary, face-to-face, gathering. It facilitates dynamic involvement in worship and fellowship, personal rather than bazaar evangelism, and an economic savings. See *Gospel Herald* articles: James Fairfield, "Housefellowships, A New Form for the Church?" Oct. 11, 1966 (904 ff.); J. Mark Stauffer, "Your Home—A Church," Sept. 8, 1964 (769, 772). Also note Floyd V. Filson, "The Significance of the Early, House Churches," *Journal of Biblical Literature*, 58 (1939), 105-12.

We believe the church should be a servant to man. Are we expressing this belief when we needlessly multiply physical structures, siphoning our limited financial resources away from serving the highest purposes of God? The \$100,000 we could save here and there by the multiple use of the large church buildings which we Mennonites already own would be a boost to our mission and relief efforts, both local and international.

It is well known that the average small congregation does little more than keep its own program running. It is the larger churches which through the economies of a lower per capita local program cost are able to give substantially for a wider witness. Some arrangements such as those mentioned above would enable smaller groups to realize similar economies. What is saved could be skimmed off the top of the offerings and given to implement the worldwide vision of the people of God.

Are We Selfish?

In following Christ we claim we are rejecting selfishness,

but there is still the undertow. Beneath the surface of our consciousness, perhaps, we wish to keep the product of our money where we can see it and sit on it and hold title to it—rather than to let it go where God needs it more.

We have adjusted to the automobile age. We drive past several churches on the way to *our own*. With a little deliberate planning and with Christian charity we can use this same mobility toward uniting Christians instead of perpetuating meaningless divisions. If among ourselves we cannot exhibit "the unity of the Spirit in the bond of peace" (RSV), how do we expect to attract "outsiders"?

Each congregation, in thoughtful response to God's call to servanthood and to the needs of their fellowmen, will need to tailor its building, remodeling, addition, or non-building program to its specific locality and situation. Are adequate resources already available if they were used with more flexibility?

We cooperate with all kinds of people in putting down highways, running schools, establishing public libraries, etc. Can we use the same sort of business sense in managing church affairs? Are we going to let inertia, the bitterness engendered by rebellious church splits of the past, and recent tradition and prosperity determine our church building programs? Is God's primary goal for us the erecting of edifices or the edification of man?

Discouragement

By Nelson W. Martin

Someone has said, "If Satan cannot defeat us in our Christian life by secret or outward sin, he still has one strong tool. We call it discouragement." As the drama of life unfolds, will you allow yourself to join the sad company of discouraged Christians?

When Peter looked at the waves as he stood upon them, he started to sink, but when he looked to Christ, he was able to walk on the same water. Discouragement can only be dispelled by entire faith in God and His Word. There is no other remedy. The future is just as bright as the promises of God. Each Christian should make every promise in God's Book his own. A Christian can be on top of his troubles by looking to Christ.

There are entirely too many professing Christians who are discouraged, sad, and long-faced. If anyone should be happy and smiling, it should be the child of God. We need more Christians who look happy and joyful. This will encourage other Christians and show sinners that we have a peace and joy that they know nothing about.

Keep looking to God and His Word, and you will find your heart and life filled with faith instead of fear, joy instead of sadness, and encouragement in place of discouragement. When the outlook is dark, try the uplook; it's always encouraging.

If I Have Not Love

By J. Mark Stauffer

If I could be a popular university or college professor, speak convincingly in public assemblies, or have the gift to "win friends and influence people," and did not possess a deep love, I would simply sound like an off-beat, out-of-tune brass section or a monotonous bombardment of unordered percussion sounds.

If I could match Jean Dixon's record to foretell future events, discover an effective agent for the prevention and cure of cancer, recommend a simple, practical, and honorable solution for resolving the war in Vietnam, and even if I had the caliber of faith that could remove every obstruction to human progress, and lacked love, I would be void and destitute.

If I would spend all my finances to buy groceries to give to the hungry peoples of India, and even if I were to soak my body in gasoline and burn as a human sacrifice in full view of my family and friends, if I did not truly love, there would be no value in these sacrifices.

Love endures injustice endlessly, and is forgiving; love does not indulge in jealousy; love does not glamorize itself—it is not a thing of vanity.

Love evidences itself intelligently; it is not selfseeking; it is not quickly irritated; it does not enjoy the thought of evil.

Love grieves for those who sin and is joyful whenever truth triumphs; it courageously endures every experience, trusts in the goodness of God, anticipates the future with hope, and outlasts everything else.

Love never experiences defeat, but—prophecies may be fulfilled and pass away; speaking in a foreign language cannot go on forever; the pursuit of knowledge may terminate in the receiving of a degree.

Because our understanding is only partial and our words are often inadequate.

But when we share the enlightenment of God, then our limited understanding will come to an end.

When I was a youngster, my language, my perception, and my powers of reason were of a childish nature; but when I became a mature adult, I, hopefully, indicated a mature level of thought and expression.

For now our vision is limited by an overcast, but sometime we shall see clearly as if we were in the presence of a dear friend; now my knowledge of God is incomplete, but someday I will know Him in the same manner that He knows me.

We shall always be grateful to God for three of His best gifts—faith, hope, and love; but the greatest of the three is love.

(Part of a message, "Love in the Christian Ministry" given at the Charlottesville Mennonite Church, Jan. 29, 1967.)

Into the Infinite

By Enola Chamberlin

*I may be chained to earth, my feet
Be able but to plod along
While far above my head a lark
Breaks my heart with song.*

*But I have thoughts and deep desires,
And prayers held by no thong,
And they reach heights far, far above
The lark and his bright song.*

Hindrance to Prayer:

Impatience

By Floyd Kauffman

"Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath: fret not thyself in any wise to do evil. For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth" (Psalm 37:7-9).

Impatience gives one a restless spirit. The answer to our prayers seems not to come through. We wait with an attitude that betrays our impatience. Saul, king of Israel, could not wait for Samuel to come to offer the sacrifice; therefore he was rejected from being king. David waited patiently for the time when God would give him the kingdom.

How patiently do you and I wait? Do we wait calmly, or do we wonder why, or think of things that might happen, or worry about the things that do not come to pass? This is not patiently waiting. It is hard to wait patiently. Paul says, "Then do we with patience wait for it" (Rom. 8:25). With patience wait. How often we find that waiting is the most difficult experience we have, yet Paul says, "with patience wait." We need to cultivate and practice this trait.

Without patience our souls become disquieted and we cannot hear when the Lord tries to speak. Prayer is a waiting before God until we are quiet so that God can speak. Our desires make us impatient, but our Scripture says, "Rest in the Lord, and wait patiently for him: fret not thyself."

So often we fret about trifling things which hinder our fellowship with God and others. James says, "Let patience have her perfect work." Patience is a trait of character we develop by its daily practice. It is not easy to wait, yet by the grace of God, we can overcome our impatience, and we will receive strength from our prayer fellowship that will stay with us from our youth to the end of life.

"Weak or Strong Men"

By David Eshleman

Romans 14—16

Dare a Christian smoke, play cards, bowl, attend professional games on Sunday, social drink, take part in politics or peace marches?

There are some things that a Christian knows are right. The Scriptures clearly state all Christians are to pray, witness, give, and love. There are other things that the Bible states are sin; murder, adultery, lying, cheating, selfish anger, pride, etc.

There are some things that are not mentioned in the Bible. What are we to do as Christians on these controversial issues? It is helpful to see how Paul handled this question in Rom. 14 and 15.

I. Do Not Judge Others. 14:1-12

According to the context the strong man is one who has gained liberty in Christ. It is the ultra-scrupulous man who is weak in faith. The weak man is a legalist. To him Christianity consists of rules and regulations. He is frightened with Christian liberty. The weak brother is in danger of depending on works rather than the grace of God for his salvation.

When someone who is weak in the faith wants to enter God's fellowship, we are to welcome him rather than criticize his views. 14:1. Usually the more liberal man despises the narrow brother and the narrow brother judges the laxity of the liberal Christian. It is not our job as Christians to criticize or judge each other. Verses 2-4. Our job is to live, sympathize, and understand.

We may have different practices or expressions of our faith but our aim is the same. Verses 5, 6. Each must be persuaded in his own mind. There is a subjective aspect to sin; what is sin for the weak man may not be for the strong man.

As Barclay says, "No man should make his own practice the universal standard for all other people. It is a duty to have our own convictions but it is an equal duty to allow others to have theirs without regarding them as sinners and outcasts" (William Barclay, "The Letter to the Romans," p. 201).

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II. Do Not Tempt Others. 14:13-23

There are some things you may see no harm in doing, but the weaker brother's conscience would haunt him if he did them. He would be sinning if he did the thing about which you have no scruples. Verse 23.

It is our duty to think of everything, not as it affects ourselves only, but also as it affects others. Some things are a matter of principle. We must stand firm upon these. The neutral things we may enjoy are not issues on which we dare give offense.

The guiding principle for all relationships must be love. "Christian freedom must never be used as an excuse for rough-riding over the genuine feelings of others. Augustine used to say, 'Love God and do what you like.' In a sense it is true; but Christianity does not consist only in loving God; it also consists in loving our neighbor as ourselves" (William Barclay, "The Letter to the Romans," pp. 207 f.).

Christianity is not primarily negatives; it is righteousness, peace, and joy provided by the Holy Spirit. Verse 17. Righteousness demands we give every man his due. Jesus said we are to put others first and self last. Peace is positive term in the New Testament. Peace is only maintained if we consider the other man's welfare. Joy does not consist in making ourselves happy; it consists in making others happy.

These Christians at Rome were using their freedom too freely, thus hurting the weaker brother. "Joy comes to the Christian only when he brings joy to others even if it costs him personal limitation" (William Barclay, "The Letter to the Romans," p. 209). There are areas in life in which our conduct must be regulated by our consideration for others. Verse 21.

You may feel that temperate drinking is all right (verse 22), but what influence might your freedom have for the man who is weak and can not control his drinking or who may feel that drinking is sin? Verse 23.

III. Follow the Example of Christ. 15:1-13

Jesus did not please Himself. He took upon Himself the reproach of the sinner. We are to welcome one another

as Christ has welcomed us for the glory of God. Verse 7. Were you worthy to come to Christ? Has your life been perfect the past 24 hours? Yet Christ welcomes you. Even so are we to welcome our weak brother as Christ welcomes us.

Being strong means we are responsible for our weak brother. Verse 1. One of the most valid tests we can apply to our Christian life is to ask, "What is our attitude toward those who disagree with me?" The more mature we feel we are, the more responsibility we have to be like Jesus at this point.

Perhaps the best adjective we can use to describe our Lord's ministry is servant. Verse 8. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mt. 20:28).

How the world needs to see this in our churches today! Too often they see just the opposite: jealousy, strife, a critical judgmental attitude. God help us to blot out of our lives the criticism which we feel toward those who do not agree with us. God help us to replace a censorious spirit with a Christ-loving spirit. Then and then only will the world see Christ in us and in our church.

A Snapshot of Diotrephes

By Harold Phillips

Not all church history or even church history in the making provides pleasant reading. Along with examples of great sacrifice and personal heroism go instances of unholy rivalry between church leaders, schisms that seem to have stemmed more from personal deficiencies such as pride or ambition than from pure devotion to truth.

Sometimes we wish we could sweep such episodes under the carpet. They embarrass us. They drive people, particularly young people, away from the church. They provide both excuses and weapons for those who wish to evade the demands of discipleship.

But admittedly, it is not always possible to discern, particularly in the heat of controversy, between a prophetic reformer and someone who at depth may be motivated by unresolved personal problems which lie back of his hostilities toward other persons. To make matters even more complicated, such a person may be self-deceived. He may not see himself in a true light. Psychologists tell us this is hard for any of us to do (including the psychologist!).

A not-very-pleasant-to-look-at snapshot of disruptive church leadership has been recorded for the warning guidance of every succeeding generation in the Third Epistle of John. The man pictured is named Diotrephes. When you see him you may say, "Why, I know that man, or someone quite like him, or maybe one of his descendants." Most Christians who have been around the church very long have met Diotrephes, sometimes in the pulpit and sometimes in the pew, and sometimes on a committee such

as a board of trustees, a building committee, a pulpit committee, or even a board of Christian education.

This fellow has many pious disguises. That is why he so often goes unrecognized for so long—meanwhile deceiving many sincere but not very discerning Christians. But rather basic to the situation is the common pattern that his chief stock-in-trade is opposition to other leaders in the church.

Elder John snaps a candid portrait of Diotrephes for posterity. Since this was before the days of cameras it is a word picture he gives us, but the image nevertheless is quite plain. Elder John is speaking from personal experience:

"I have written something to the church; but Diotrephes, who likes to put himself first, does not acknowledge my authority. So if I come, I will bring up what he is doing, prating against me with evil words. And not content with that, he refuses himself to welcome the brethren, and also stops those who want to welcome them and puts them out of the church" (vv. 9, 10, RSV).

Not a very pleasant snapshot, is it? That's the kind we wish we could somehow slip out of the family album so that our company will not see them. But Diotrephes is clever. Sincere Christians, in every generation, get "taken in" by some of his sons or imitators. Disillusionment eventually follows, but by that time irreparable harm often has been done.

So let's look even more closely at some of the details of this snapshot so that we'll be sure to recognize this fellow when we meet him. Diotrephes is pridefully self-centered and likes to "put himself first." Many theologians would say that this is the root-sin of all sins, both against God and against man. Be on the lookout for the "BIG I."

Then, Diotrephes is arrogant. He recognizes no authority except his own (usually interpreted as what the Holy Spirit has told him). Generally, he spurns brotherly counsel, whether it be from ministers or leading laymen. He can't be other than right in either opinion or action!

But slander, that's Diotrephes' specialty. He forgets that sometimes there are discerning people who take the measure of a man by watching to see whom he attacks (usually a widely respected, competent, and trusted leader of considerably greater capacities than Diotrephes himself).

This fellow is also unbrotherly and uncooperative, which naturally follows from the rest of his portrait. He judges his brethren harshly and thinks of himself as the only one who has remained true to the faith. He is quick to read others out of the church if they happen to disagree with him.

There he is. If you meet him, watch out. You will be big stuff if you run to his banners or echo his campaigns. But the day of disillusionment will come when suddenly you recognize how ugly he really appears in the white light of truth.—Harold Phillips, editor of *Vital Christianity*.

Change in Mission

By Daniel Zehr

It is trite to say that we live in a world of change. Numerous machines and gadgets built in our day have long faded into obsolescence. What is modern this year may easily be out of date next year. To some extent we like to mark time by pointing out transitions. Even this is almost impossible since transition can be observed at every point in time. Adam might well have said to Eve, "Eve, we're in a period of transition." Since the world began it has been wrought with change.

How does all this change compare with our Christian mission? Are we confusing message with method? Have we been so eager to preserve and protect the gospel message that we have overprotected methods? Would it be fair to say that while we have observed rapid change in the world, we have done so half scared to death, and have held on selfishly to our prized possession only to lose both message and method?

It is a conviction of this writer that God is more concerned with our hesitation to take advantage of change in the world than He is with change itself. So long as God allows this world to carry on, He also has a work for us to do within the world. God never said to the world, "Now hold still so that I can work in you." But He did say to Christians, "Go ye into all the world," and, lo, I am with you always, even unto the end of the world."

Many of our non-Christian friends tell us that the church is no longer relevant in today's world. We can turn from this accusation to the Scripture: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." No one will deny that there are poor, broken-hearted, captives, blind, and bruised in the world today. Why do not the church and the world meet? Does the problem rest chiefly with our non-Christian friends or with us Christians?

How relevant for mission is our church in her present-day form? If she only meets twice on Sunday and perhaps on Wednesday evening with mostly her own members present, is she really meeting the world? Might God have a hand in the fact that it seems difficult for us to get unbelievers to our churches? Is this perhaps His way of revealing to us the calling to heal the world's bruises and broken hearts where and when they occur?

Increased mobility is one of the trends in today's world. This is particularly the case in urban areas. It is also affecting rural areas. Rapid means of transportation allow

many persons to travel to and from work at considerable distances. Increased mobility has brought with it increased social and family tensions. It has also brought new challenges for the church.

The church cannot expect the world to be effectively reached if she merely withdraws at scheduled times and places. She must meet the world at problem junctions. These junctions usually do not occur in church on Sunday morning. The church needs to gather to become better equipped for her daily contacts. If she is to become relevant, she must befriend unsaved people as Jesus did. Jesus withdrew from the people only to become better equipped for the work of reaching them.

History reveals that congregations met at the crossroads of life; in market towns or at places of central government. Today many churches are attended by persons who live in an entirely different locality. Physically and psychologically the church is separate from the daily cares of life. This is not God's intention.

Can we be daring enough to go to the world and meet her in her struggles? Can we meet the changing world with methods that fit the changes? Let us go into the world because "greater is he that is in you, than he that is in the world."—*Ontario Mennonite Evangel*.

The New Morality

By James Payne

"Love is the measure of all actions" is on many tongues today. As Christians we must concur, for our Master put the entire law into two commands. They were to love God and to love your neighbor as yourself. Love is the essence of the Gospel.

However, as Christians we would demand that love be defined. The modern must with St. Augustine say, "I could not discern the clear brightness of love, from the fog of lustfulness." Love is patient; love is kind. It is never rude nor selfish.

Much of what passes for love today is selfish, rude, unkind, and impatient. Youth cannot wait for marriage. The romantic "lover" loses all sense of kindness in demanding for himself that which is not his by any principle of love.

Let us not get entangled in a battle against love. Rather, let us insist that love be discussed and defined. Then can youth find guides and standards which will support them when emotions are appealed to and aroused.

Plus People

By Cora M. Stutzman

I had brought the wrong kind of bedroom slippers to the hospital. They were felt and attracted dust and fuzz as blossoms attract bees! They were a sight and I was embarrassed; but too ill to brush them. Someone else noticed them too. Quietly and efficiently, day after day, the little lady in the gray uniform cleaned my room. Bless her heart, she did something about those awful slippers. She put a suction piece on the vacuum cleaner and presto, the slippers looked like new. My heart warmed in gratitude for that gesture of kindness. Certainly vacuuming bedroom slippers was not in her schedule. However, she was one of those plus people and went beyond her call of duty. And what is more, she cleaned those slippers again when needed.

Being hospitalized for a rather long stretch gave me time to observe people. The plus people were around as well as all other kinds.

One day I had written some letters and they were lying on my bedside table. I knew there would be visitors the next day and those letters would find a way to the mailbox. Lo, that same evening, a merry-faced nurse came into the room and spied those letters.

"I'll run those out to the mailbox for you." Before I had time to protest, she was gone! Who says nurses are independent and will do no more for you than they must? That nurse's thoughtfulness warms my heart even today and will for years to come.

There is no end of visitors when one is ill and always there are the plus kind. I know of some who preferred to comb my tangled hair rather than sit idly by the bedside. One even insisted upon finishing up my Christmas shopping. Their plus performance was a rebuke to me. I know I felt smug when I mailed a get-well card or made a hospital visit. That was surely all right, but where did I put in my plus?

When our children were small, they would point out some person or persons they thought were indeed wonderful. I had to wonder why, because they barely knew them. "They smiled at me," was their reply to my query. That plus made a childish heart glow.

How selfishly we refrain from giving someone encouragement! How tightly we keep our mouths clamped when we could tell one we enjoyed his teaching, preaching, essay, or fine performance for some job well done! How niggardly we can be with our thanks at times! How slowly we drag to a scene of emotional, spiritual, or physical need! We can be too late with our pluses.

I was once offering my condolences to a friend whose father had passed away. She told me he had served long

and faithfully as a deacon. Not once in all those long years did anyone tell him he appreciated the way he had expended himself for the church. But—as soon as he passed away, praises were heaped upon him. My friend went on to say, "If only they could have told him these things when he was living! How much easier it would have been for him to take up his load and go on."

I have received letters that have put a lilt in my voice and spring in my step for the day. Rest assured those letters were from plus people. I have several friends who never fail to send a note of warmest thanks after they have dined in our home. I do not expect them to take time out to write. They had thanked me when in our home. But they write that note because they are plus people!

Plus people are like honey on bread, the frosting on the cake, blossoms in a vase, and warmth on a chilly day. They go the second and even the third mile. They spread around life's extras because they have eyes that see and hearts that feel.

Life's Greatest Task

By Paul Showalter

Regardless of your age, you should have some idea of what you hope to accomplish in your lifetime.

Youth views life as an unending quantity with enough to spare that every moment need not necessarily contribute to the ultimate goal. The bypaths are too inviting to be left completely unexplored!

Such youthfulness causes many a well-meaning person to postpone the serious quest of measured living so that remorse dogs the feverish steps in pursuit of receding frontiers.

Probably most of us feel we are "behind schedule" in life's successes. There are material things to acquire, ideas to promote, personal character to develop, others to be helped, and spiritual heights to reach. Some of these are "on the way" and some have hardly been born. So life becomes one mad thing after another until God calls a halt.

Sometime each person must decide for himself what his chief aim really is. To recognize life's greatest task is of utmost importance to its accomplishment.

One man the Bible tells about was ready to die after he was privileged to see the Baby Jesus, God's gift of salvation. "At last, Lord, you can dismiss your servant in peace, as you promised! For with my own eyes I have seen your salvation which you have made ready for every people" (Luke 2:29-31).*

Are you ready to die until you have by faith met Jesus Christ?

*From *The New Testament in Modern English*, © J. B. Phillips, 1958. Used by permission of The Macmillan Company.

Slow My World Down

By Lois Anne Williams

Beside my appointment calendar are three questions which I use as a guide in deciding my answers to the requests made upon my time.

Before I set this guide I had found myself involved in too many activities simply because I couldn't say no. Any one of them was good by itself, but all of them together were leading me into frustration and exhaustion. I began to feel that this was truly a mad, mad, mad, mad world. I also knew it could not get any saner until our family managed to put some order into our daily life. Our home must be the center of our existence instead of a base from which we daily blast into the orbit of activities and events. I think that in a weightless state of inertia, I was letting myself be propelled into an endless routine from which I thought there was no retreat. I knew I couldn't stop the world and get off, but I did decide to do something to slow my pace of living.

One day left me exhausted and aware of the need for some answer to the situation. It began at 6:00 a.m. with making breakfast for my husband and packing lunches for three. With him taken to work by seven, the children were up and the morning bustle had begun. When they boarded the school bus at 8:15, I scurried about getting ready to be at a committee meeting at the church at nine. Then on to a training session by ten. This was for a school-related duty to be done the following morning. When that session was ended and I ran several necessary errands, I arrived home in time to eat a bite of lunch and be back at the

church for a circle meeting at 1:30. I was home again a few minutes before the children got off the bus. I prepared a quick and easy meal so that another engagement could be met at 7:30.

What was left? A little time to hurriedly look over the children's lessons; no time for family devotions.

And then it hit me. This was wrong. Every activity I had participated in was worthwhile, but I was involved in too much. When asked to assume each responsibility, I accepted, not because I wanted always to do it, but because I was afraid to say no; afraid that someone might think I was shirking my responsibility; afraid of the guilt feeling I had when refusing. The requests seemed to snowball. The more I was asked and accepted, the more others thought I would be willing to do. I had to learn a way to take stock of my life and accept only those responsibilities which I could fit into my schedule and still maintain a good family relationship.

In searching my heart for an answer I decided upon these three questions to use for my guide: (1) Is this activity making the best use of my time as God would use my life? (2) Will this activity help our family life or hinder it? (3) Will I be doing it because I want to and I feel I should or because I think others feel I should?

If I can give a positive answer to these questions, I accept the request. If I cannot answer yes to these questions, I refuse the request without any sense of guilt. I know that if I have honestly used this guide in making my choice, I have made the right decision.

Now I am planning my days to include time for good family relationships and devotional periods. I am certain this is how God would have me use my life.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

In trying to understand and interpret the scriptural teachings on any point, we need to begin from a basic foundation: That the Bible is God's Word, and that it is not self-contradictory. It seems to me that Bro. Robert Lee's exegesis ("A Response . . ." Mar. 7) is faulty because if his interpretation is correct, the Apostle Paul did certainly contradict himself. Am I to believe that he would urge the Roman Christians not to be conformed to the world, and then urge the Corinthian Christians to conform, as Bro. Lee asserts? I fail to see how an honest examination of 1 Cor. 11 can lead one to such a conclusion. Paul taught the Corinthians to recognize and submit to an eternal principle with a tangible symbol and the fact that the contemporary social practice concurred with that symbol is incidental. We may not conclude from this that we should conform to our contemporary symbols.

Again, if Paul taught in Gal. 3:28, as Lee asserts, that "woman is freed" from the Gen. 3:16 "sinful order," he certainly contradicts himself in Eph. 5:22-24 and 1 Cor. 11:3. Let us remember, also, that it was God who subordinated woman in Gen. 3:16, not man. It seems to me rather rash to call this "the sinful order." Paul recognizes it as the divine order.

There is a vast difference between "fallen man's continued subordination of woman" and Paul's teaching: "Wives, submit yourselves unto your own husbands, as unto the Lord" (Eph. 5:22) and "the head of the woman is the man" (1 Cor. 11:3). Whatever this may "seem to be" to Japanese Christians or anyone else, it remains Christian teaching and we need to take it.—Wayne C. Yoder, Mountain Home, Ark.

"Nurture Lookout" in the Mar. 14 *Gospel Herald* raises an interesting question: "What version shall we print in the quarterlies?" A companion question might well be: Why print a quarterly at all?

Occasionally a Lesson Help comes to hand which is quite useful in Bible study. Usually, they classify under two heads: as a convenient method of spoon-feeding versus individual study; or as a useful design to propagate a certain slant of interpretation, in accordance with the predominant beliefs of those responsible to prepare the pamphlet.

Spoon-feeding is fine for infants and invalids. But after being exposed to many decades to this method, are we not mature yet or are we invalids due to emaciation, or the converse, due to lack of exercise?

Why not study the Bible firsthand? Not segmentarily as the custom has been, but chapterwise; and why not, as someone suggested, consider the Bible as a Book with sixty-six chapters; and concentrate on one "chapter" a time?

This is a very wholesome method of Bible study. It is a preventive against misinterpretation

and misapplication of contextual passages; fascinating as these latter "Misses" may be to some.

Our libraries are well supplied with legal commentaries and expositions, based on Book units. . . .—S. C. Brubacher, Ayr, Ont.

. . . I have been disturbed upon reading the two articles by the brethren Robert Lee and David L. Graber on "A Response to Bro. Glendon B. Blosser's article, 'Which Symbol' in the Mar. 7 issue. When Jesus spoke, He spoke as one having authority. I believe as His Spirit (the Holy Spirit) moved holy men of old to write the Bible, it carries the same authority. I feel that the brethren Lee and Graber have each partly based their fine arguments on assumption or even some on presumption. By taking Gal. 3:28 in its context, we have only the universal offer of salvation to men and women. This cannot negate the Corinthian letters which seem to be written at a later date. I do not see any conflict in these two passages. When we begin to cancel out the usefulness of any Scripture, others do with equal reason disclaim other portions of the Bible. Paul's letter was written to the Corinthian church, "to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ" (1 Cor. 1:2). In 4:17 he further tells them he will send Timothy, "who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church." Paul further states in 11:16 "If any one is disposed to be contentious, we recognize no other practice. . . ."—John H. Herr, Jr., Holbrook, Pa.

CHURCH NEWS

Begin Work in Cordoba

By Mario O. Snyder

For its first venture in this kind of outreach, the Argentine Mennonite Church is sending one of its pastors into a new area: the city of Cordoba.

With the unanimous approval of delegates at annual conference in January, the Argentine Conference executive committee has found a house for Heriberto Palomeque, his wife Ana, and his two children, to move into in Cordoba in late April.

Cordoba is capital of the province of Cordoba. In 1935 D. Parke Lantz moved to this part of central Argentina and helped start three churches—Cosquin, La Falda, and Capilla del Monte. Since then many members of our churches have moved to the city for jobs and study since Cordoba is both a university center and an industrial city. In part the job to be done, therefore, is to provide a place of fellowship and worship for these Christians, but the bigger job is to start from scratch: to win new people to Christ. Cordoba has more than 700,000 people.

Pastor Heriberto Palomeque's parents were Christian. He was brought up in Trenque Lauquen. His father was converted through T. K. Hershey's work when he was on his way to kill a man who had deceived him. Heriberto has five brothers and five sisters. For more than 12 years he has served as pastor, although he wasn't ordained until December 1963. His last pastorate was in General Villegas, a church of 35 members.

Mrs. Palomeque, the former Ana Beisendorff, is a nurse, of German background. She is an excellent companion in the Lord's work. During these past years of great inflation, while her husband had to work eight hours a day to supplement his church support, she did considerable visitation and pastoral work. She also served last year as president of the Mennonite Women's organization for our conference.

The Palomeques will be working closely with William Hallman, who serves as area overseer in Cordoba.

The area chosen for work is approximately one mile west of the downtown

area, where a small two bedroom "chalet" has been found as the residence with a garage that may well serve as the meeting place.

To finance this new project the conference solicited the cooperation of 100 "Gideons." Fifty "Gideons" in Argentina are being asked to lend \$100 at no interest to be returned in dollar value. Another 50 "Gideons" in North America are being sought to lend the same amount. Since rents are prohibitive, we felt we should buy. But since the rate of interest for loans in Argentina runs from 24% to 48%, the committee felt the need to appeal to the brotherhood in this way. This was also a "first" for our conference.

Usually we think first of asking the older churches "up North." At annual meeting almost \$1,000 was gathered through pledges in February or March. This meant that A. F. Darino, then conference president, could look for a house and offer the 10% down payment. In the meantime another \$2,000 has been found in Argentina. We still need to gather another \$2,000 to complete the deal, and we look toward our "Gideon" friends in North America in this cooperative venture in mission extension.

Much can be done if you have 300 mature and strong "Gideons." What's great is that here in Argentina, we are finding such "Gideons!" These are signs of maturity in our church life. They have been overdue, but we rejoice that before we celebrate our fiftieth anniversary in January 1969, we will have a strong self-supporting congregation in the city of Cordoba, right in the center of Argentina.

Thank you for praying for this new project. Maybe you would like to write in English to Pastor Palomeque. Do so! His address is San Luis 1801, Cordoba. He can read English and will appreciate hearing from partners in the North. It will encourage him in the first and hard months of establishing a foothold in that community!

Pray for the Argentine church. We will write and tell you how your prayers are being answered!

Mennonite Encyclopedia Corrections

A reprint of *The Mennonite Encyclopedia* is being prepared by its publishers and editors. The editors are therefore requesting information about dates and misspellings. The number of lines on a page cannot be changed, since the encyclopedia is to be reprinted by offset process, but within the present space new lines can be substituted for the incorrect ones as necessary.

Information is requested for all volumes, but corrections for Volume I should be submitted to the editors by May 15. Kindly send this information as soon as possible to the address given below.

The schedule for the reprinting of the encyclopedia calls for a volume annually from 1967 to 1970. Parallel to this reprint the publishers and the editors are making plans for a thoroughly revised and up-to-date edition which is scheduled to appear by 1980. Suggestions for major revisions of articles as well as new articles are welcome at any time. The three major Mennonite publishing houses which published the first edition are also the publishers of the reprint and the revised edition which is to follow. The editors and publishers will greatly appreciate any suggestions, help, and cooperation so that this significant task can be taken care of in due time. Kindly send me your suggestions about corrections, particularly for Volume I, now.—Melvin Gingerich, Managing Editor, *The Mennonite Encyclopedia*, Goshen, Ind. 46526.

Letter Rates: US Effective May 1, 1967

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For more information see your local postmaster or the official United States postal guide.

Mission Meeting to Work

Mission 67 at Hesston College June 22-25 will be a working conference, Lewis Strite, Harrisonburg, Va., program coordinator, says. The conference, he goes on, "is designed to bring together the best thinking of Christian witness in today's world. Workshop sessions will share practical workable experiences. Mass sessions will open up contemporary problems all Christians face in witness."

Beginning Thursday evening after the close of annual business sessions of the Mennonite Board of Missions, workshops and mass sessions will continue through Sunday. Focus of the meetings is personal and congregational witness built around the theme "Becoming God's People Today."

Workshop sessions will begin with input from resource persons, including Ella May Miller, Heart to Heart speaker; Winston Weaver, Virginia contractor and board member of International Christian Leadership; Robert S. Friesen, Mennonite Brethren pastor from Omaha, Neb.; and Carl Kreider, dean of instruction at Goshen College. Various "witnesses" will supplement these input addresses. Following input, 30 or more discussion groups will pick up the concerns and explore them in depth.

Mass sessions evenings will feature speakers like John Lederach, former pastor of Zion Mennonite Church, Hubbard, Ore.; J. C. Wenger, well-known Bible teacher and Mennonite Church leader; and Andrew Shelly, secretary of the Board of Missions of the General Conference Mennonite Church.

Sunday will close with morning worship services and an afternoon commissioning and commitment service at which David Augsburg will speak. Augsburg is Mennonite Hour speaker.

Music groups singing at the sessions include the Mennonite Hour quartet, the Whitestone Mennonite Church choir, the combined Hesston-Whitstone Ladies' Choir, the combined Hesston-Whitstone children's choir, a Spanish quartet, the Hillsboro Men's Chorus, and the Eden Men's Chorus.

"Congregations of the (Old) Mennonite Church are urged to prepare for and participate in Mission 67," Ernest Bennett, chairman of the program planning committee, says. "We recommend the prior study of the Willard and Alice Roth book, *Becoming God's People Today*. We hope that each congregation will be sure that it is represented at Hesston and that congregational representatives will come prepared to share experiences. We can learn a great deal from each other, thus becoming more faithful and obedient in our witness."

Strite has set the objectives for the

workshops and mass meetings as follows: to dig out and expose the opportunities for witness to Christ in the world we live in, to assess our personal resources as Christians for witnessing, to challenge each other to new commitment and purpose for today and tomorrow, and to become agents of renewal and recommitment in our congregations as God leads.

Preceding the workshops and mass meetings will be the sixty-first annual meeting of Mennonite Board of Missions. Previous annual meeting public programs have tended to focus more on the institutional mission of the church. This year the meeting is being consciously redirected to focus more on personal and congregational witness.

The general mission agency of the Mennonite Church, Mennonite Board of Missions, has offices in Elkhart, Ind., and Harrisonburg, Va., the latter being headquarters for its mass communications division. Last year the Board in its meeting at Kitchener, Ont., reviewed a program involving nearly \$2 million in contributions, gross operations of more than \$8 million, and the service of more than 1,600 persons. Operating divisions of the Board reflect the total scope of its concern: overseas missions, home missions and evangelism, relief and service, health and welfare, mass communications, and student services.

The public is cordially invited to all workshops and mass meetings, and most of the business sessions of the Board are also open for interested persons.

Minister at Reformatory

Mennonite Hour tapes have been used in state prisons in Indiana and Michigan for some time. During March, Val Thomson, chaplain of Indiana Reformatory, Pendleton, Ind., also began using program tapes over Reformatory closed circuit radio.

Sixteen prisoners at the Reformatory are now taking Home Bible Studies through Mennonite Board of Missions, Elkhart, Ind. Their instructor is Wilbur Hostetler, who with Emanuel Hochstedler, Kokomo, Ind.; S. J. Hostetler, Ft. Wayne, Ind.; and Richard W. Yoder, Indianapolis, Ind., have been visiting prisoners at Pendleton. Both S. J. Hostetler and Emanuel Hochstedler take laymen along to visit. Hochstedler occasionally has groups of trustees visit his congregation as well as conducting worship services for trustees on a rather regular basis. Visitors maintain some contact with approximately 75 prisoners. In his services with the trustees, Emanuel Hochstedler also administers some Home Bible Studies courses.

MII Strengthens Protection

On Mar. 2 stockholders of Mennonite Indemnity, Inc., reviewed progress during 1966. They met in Chicago in connection with the annual meeting of the Association of Mennonite Aid Societies.

In 1966, gross premiums written increased from \$397,920 to \$428,280 (7.6%). Gross losses paid decreased from \$308,879 to \$291,457 (5.6%). Premiums earned increased from \$167,708 to \$178,479 while losses incurred decreased from \$147,352 to \$142,270.

MII began business in January 1958 and presently has reinsurance agreements with 17 Mennonite Mutual Aid societies. Sponsored by the Association of Mennonite Aid Societies, Mennonite Indemnity, Inc., is a participating stock company incorporated to provide reinsurance for Mennonite property mutual aid plans in Canada and the U.S.

There were two personnel changes. Orie Q. Miller, president, asked to be relieved of his position. Miller has served as president of MII since its beginning in 1958. Edgar Stoesz, who had served as secretary, succeeds him as president.

Lloyd Hershey, also on the MII board since its beginning, retired from the board of directors. Hershey is succeeded by Richard Ebersole of Akron, Pa. Ebersole is controller and treasurer of the Miller-Hess Shoe Factory and a member of the Fulton National Bank advisory board, both in Akron.

Catastrophe reinsurance was given considerable attention during 1966. As a result of the Palm Sunday tornado in 1965, member companies felt a renewed need for this kind of reinsurance.

Reinsurance involves many small companies sharing risks. For example, one company may insure a church worth \$125,000. The insuring company, retains \$10,000 of the risk, Mennonite Indemnity, Inc., holds another \$10,000 and the remaining \$105,000 is put in the retrocession pool.

Each of the 12 cooperating companies in the retrocession pool receives a portion of the remaining \$105,000 risk from the pool.

Reinsurance, by allowing small companies to assume large risks jointly, guards against the possibility of any one company being too severely hit due to a large loss in that company's area.

Howard D. Raid, president-elect of Freeman Junior College, Freeman, S.D., visited each of the interested companies during the summer months of 1966. At that time he was gathering information and interpreting how such a plan would work. This plan is now ready for acceptance by those companies wishing to participate.

Missionaries of the Week



James and Faith Wenger arrived in Japan in July 1966, where they are serving as Overseas Missions Associates under the Mennonite Board of Missions, Elkhart, Ind. Their assignment involves teaching English in Obihiro, Hokkaido.

Both are graduates of Hesston and Goshen colleges. James has also graduated from Goshen College Biblical Seminary.

Their parents are Mr. and Mrs. John Landis, Milford, Neb., and Mr. and Mrs. Raymond Wenger, Wayland, Iowa.

Strengthen Families

The Tanzanian government recently gave recognition to good work of the Women's Progress Club at Nyambuli, Musoma, Tanzania. Mrs. Rhoda I. Mangaru, daughter of a Tanganyika Mennonite Church pastor and herself a mother, organized the group and serves as its leader.

The recognition included the gift of a 112-piece cooking set, a hand-operated sewing machine, eight pair of scissors, five measuring tapes, 40 knitting needles, and teaching aids for classes in child care. The teacher herself received an Adult Education Campaign badge and a ten-shilling personal gift.

The Nyambuli Women's Progress Club was organized in June 1965 by Mrs. Mangaru. With the help and encouragement of Tanganyika Mennonite Church Secretary Mauma, the club began to grow in spite of difficulties and hindrances. Membership reached 25.

Cooking, sewing, child care, and health are taught in these clubs, following a simple syllabus. In addition to these practical matters, the women are taught to read. Through pamphlets and books they can continue to grow in their understanding and skills. At the end of the first year eight women passed their first examination, and on June 27, 1966, they

received achievement certificates from the local community development officer.

Women's Progress Clubs are one aspect of national self-help and integral to the Five-Year Plan. The underlying philosophy is that the nation cannot wait for external aid; people do all they can to help themselves and welcome any help outside agencies may give. Since home and family life must be improved if the nation is to advance, much help and encouragement is given to women's clubs. The Ministry of Community Development structures leadership and guides these efforts.

"I enjoy this work very much," wrote Mrs. Mangaru in *The Voice of T.M.C.*, a monthly newsletter published by the church. "In this way I can contribute to the national effort to overcome ignorance, sickness, and poverty."

Mennonites and Television

The Conrad Grebel Lecturehip Committee announces the completion of the sixth in the series of John F. Funk Lectures, "Mennonites and Television," by J. Daniel Hess of the faculty of Goshen College. In this lecture he reports on the results of a survey of attitudes toward television and viewing habits of owners of television sets by the members of a typical Mennonite congregation in Indiana. Bro. Hess will be available to give this lecture to interested Mennonite congregations as his time schedule will permit. Those interested in engaging Bro. Hess to give the lecture should contact him directly: J. Daniel Hess, Goshen College, Goshen, Ind. 46526.—Carl Kreider, executive secretary.

Penetrate Luxembourg Society

"Le Bon Livre" Bookstore in Luxembourg City, Luxembourg, is proving to be one of the few opportunities of entering the stream of daily life. Luxembourg society is firmly tied to certain fixed social and religious patterns.

Among the better customers are Catholic sisters and a small group of school-teachers. As a member of the Luxembourg Booksellers' Association the shop receives state recognition, and relates to local businesses.

The clientele is still small but represents a healthy cross section of society and is growing. Sales this year are at least 50 per cent higher than the same period last year.

Conclude MDS in Haiti

The second Mennonite Disaster Service team recently completed two months of service in Haiti. Both teams supervised and assisted with construction of 60 homes in the Maragot community along Haiti's southern coast. Maragot was heavily damaged by Hurricane Inez. The first six men finished their eight-week assignment in December. As they worked hand-in-hand with Haitians, MDS men related to Haitians. Children attending school nearby came during recess to watch the men work. One worker entertained them by using his tape measure and counting the distance he was measuring. The children responded in Creole.

One builder built a hogpen and purchased hogs, all at his own expense, later turning the project over to Pastor LaFont, a prominent figure in the community and negotiator for the workers.

Some problems occurred. They arranged a suitable pay schedule for the Haitians. During the first few weeks, they felt that the food payroll was being padded. So the men cut cards for meal tickets and used colored pencils to check food recipients.

Workers ran out of cement three different times because the Minister of Health sent only a limited supply and wanted a report on how it was used before he would send more.

Although both teams left before any houses were completed, 30 frames the first team erected had been assigned to owners. Jacob Dyck, leader of the first group, and Pastor LaFont arranged this, and a citizens' committee picked the recipients. The government was more closely involved in the second group's work. Final recipients of these homes will have to be approved by the government. Suggested names will, however, be given to the Minister of Health.

Earl Bowman, Akron, Pa., was optimistic about his team's accomplishments. He reported his own growth through fellowship with other members. The group studied *Acts* for their devotions and often spent a half hour discussing relevant problems in their own lives. He received satisfaction from construction itself and from good relationships with Haitian church members.

Team members relaxed by swimming in the Caribbean Sea or by going horse-back riding.

One Sunday they trekked four hours into the mountains to visit a girl whom they had met earlier as hostess for a Swiss mission group. They sensed that she was an exceptionally talented girl. She wanted to enroll in a three-year teacher-training course near Port-au-Prince. The six men agreed to pay her school tuition and board for the next three years. Bow-

man remarked, "We feel that this is a good investment in the future of Haiti."

At a farewell service in the Baptist church on their last Sunday in Haiti, an audience of 200 heard MDS-ers sing and Marlin Pankratz, leader of the second group, speak. Pastor LaFont told the audience that some people in the community didn't understand Americans, but that Christians did understand why they were there and what they were attempting to do. "We are glad you came," he said.

Local town officials also spoke. Many expressed sorrow because MDS men were leaving. Bowman later said he felt that a good impact had been made. "I'm very happy I had the opportunity to represent the church in Haiti."

Bowman hopes to follow up his work by corresponding with the girl they are supporting, as well as with Pastor LaFont about the final completion and occupancy of the homes.

Book New AV's

Three new audio-visu-als—"Algeria Mission," "Sermons in Overalls," and "Vietnam"—have recently been produced by Mennonite Central Committee and are now ready for booking.

"Algeria Mission" is a 20-minute, 16mm black-and-white sound film describing MCC involvement in Algeria, particularly at the demonstration farm at Henchir Toumghani. Peter J. Dyck, MCC director in Europe and North Africa, did the photography.

"Sermons in Overalls" is a 98-frame filmstrip with an 18-minute tape narration. It shows the work of Mennonite Disaster Service at home and abroad. The audio-visual focuses on three men who have participated in disaster services operations, describing their occupations and the reasons they feel led to serve their neighbors through disaster service.

A 90-frame filmstrip with a 12-minute tape-recorded narration depicts the work of Vietnam Christian Service in the ministry to human need to Vietnam. It is entitled "Vietnam."

These three audio-visu-als may be scheduled without charge from Audio-visu-als, Box 370, Elkhart, Ind. 46514, or from Mennonite Central Committee in Akron, Pa.; Winnipeg, Man.; Kitchener, Ont.; and Yarrow, B.C. "Sermons in Overalls" will also be available from many MDS units in Canada and the U.S.

* * *

Cora Lehman was scheduled to return to Tanzania on Apr. 10 for her second term of missionary nurse service. She was commissioned in a service on Sunday morning, Apr. 9, at the Shady Pine Church. J. Lester Esleman brought the message.

FIELD NOTES

Open House at the Allegheny Mission Board's International Guesthouse, 1441 Kennedy St., N.W., Washington, D.C., will be held Apr. 29, 30. Open House all day Saturday; dedication on Sunday afternoon.

Homecoming at the Staunton Mennonite Church, Apr. 23. Speakers will be Gerald Good, Elmira, Ont., and Gerald Martin, Harrisonburg, Va.

Mr. and Mrs. Menno Wenger celebrated their fiftieth wedding anniversary with open house at the Yellow Creek Church cabin, Goshen, Ind., on Apr. 9. They were married Apr. 7, 1917.

The Lancaster Homebuilders will hold their spring inspirational meeting in the Lampeter-Strasburg High School Auditorium, Apr. 27, at 7:30 p.m. There will be a short business meeting including reports and election of officers. The main program will feature a devotional dramatization, *The Nameless Ones*, written by Miriam Sieber Lind. Grace Wenger will be the narrator, with twelve other women portraying the twelve biblical women. All women of the area are invited, and family groups are welcome to attend this special program.

The United Mennonite Church of Pre-mont, Tex., is looking for a brother who would be interested in a summer ministry for the months of June, July, and August. The pastor, Sam Swartz, has asked the church for a leave of absence during this time because of other commitments. Any information concerning this matter should be directed to Paul Wohlge-muth, church moderator, R. 1, Pre-mont, Tex. 78375.

New Every-Home-Plan churches for **Gospel Herald** are Mountain View Men-nonite Church and Hickory Mennonite Church at Hickory, N.C.

Special meetings: David Augsburg, Harrisonburg, Va., at Masontown, Pa., Apr. 17-23. William R. Miller, North Liberty, Ind., at Greenwood, Del., Apr. 23-30.

New members by baptism: two at Beth-El, Colorado Springs, Colo.; two at Bart, Pa.; four at Moorepark, Three Rivers, Mich.; six at Sunnyside, Conneaut Lake, Pa.; three at Los Angeles Men-nonite Fellowship, Los Angeles, Calif.

Change of address: Irvin B. Horst from Julianalaan 306, Haarlem, to Johan Wage-nariaan 5, Heemstede, The Netherlands.

Mail may be addressed to Mennonite World Conference addressees July 23-30, c/o Doopsgezind Wereldcongres, RA1, Europaplein 8, Amsterdam, Netherlands.

The Indianapolis Mennonite Church, Sao Paulo, Brazil, opened its second year of kindergarten and nursery school on Mar. 1. The teacher is Dona Mari Be-leote. She also teaches at the Pan Amer-ican Christian Academy where the Sa-watsky children attend school. Alice Sawatsky assists in the administration of the school which is self-supporting. The school provides a bridge from the church to the homes. One Catholic mother didn't want her child to be absent because of the weekly Bible verse the child was learning.

A self-styled "prodigal" got home in the wee small hours one morning and plugged in the radio by mistake, instead of the telephone. This person heard *The Mennonite Hour* and wrote to express thanks that it was on at that "improbable hour. I was reminded that there may still be a way back to the Father's house if we can only find it."

A young soldier en route to Vietnam wrote recently to Mennonite Broadcasts, "I would appreciate it if you'd send me the Home Bible Studies and 'How to Become a Christian.' My girl friend who is at-tending college sent me your radio sched-ule. I'm planning on listening to *Way to Life* every Sunday over Radio Saigon, Vietnam."

Dhantari Christian Hospital, Madhya Pradesh, India, dedicated a blood bank on Mar. 28 with a special program. One of the medical staff spoke on the need for

Calendar

- Ohio Mennonite Mission Board Annual Meeting, Orrville Mennonite Church, Orrville, Ohio, Apr. 28-30.
Annual meeting, Franconia Mennonite Board of Mis-sions, Christopher Dock Mennonite School, Apr. 28, 30.
Ohio & Eastern Mennonite Conference, Neffsville, Pa., May 7-10.
Annual sessions of the Mennonite Conference of On-tario, Zurich, Ont., June 2, 3.
North Central Conference, Lakeview Church, Wolford, N.D., June 8-11.
Pacific Coast Annual Conference and related meetings, Western Mennonite School, June 8-11.
General Mission Board meeting, Hebron, Kan., June 22-25.
Virginia District Conference, EMC, Harrisonburg, Va., July 11-14.
Allegheny Mennonite Mission Board meeting, Martins-burg, Pa., July 14, 15.
Mennonite World Conference, Amsterdam, Holland, July 23-30.
Annual meeting, Iowa-Nebraska Conference, Iowa Men-nonite School, Kalona, Iowa, Aug. 8-11. Sponsored by Lower Deer Creek congregation.
Mennonite General Conference, Franconia Conference, Aug. 21-24.
South Central Conference, Pleasant Valley, Harper, Kan., Sept. 8-11.
Board of Education, Eastern Mennonite College, Harri-sburg, Va., Oct. 20, 21.

the bank. Mrs. Mabel Conrad, mother of Paul Conrad, long medical director of the hospital, cut the ribbon and declared the blood bank open. Refreshments were served.

Nelson and Ada Litwiler, missionaries in South America since their first appointment in 1925, started for North America on Apr. 15, via Paraguay, Ecuador, Colombia, Central America, and Mexico. They expect to arrive here in mid-May.

To Carson and Ellen Moyer, Accra, Ghana, a daughter, born Tuesday, Apr. 4, 1967. Name: Rebecca Jane.

The James Kratz family is scheduled to leave Saenz Pena, Argentina, for North America on May 14. They will be coming via Central Argentina, South and North Brazil, and Puerto Rico en route home. They are scheduled to arrive in Wichita, Kan., on June 17. Kratz is joining the staff of the overseas missions office for Mennonite Board of Missions in Elkhart this summer.

Igreja Evangelica (Evangelical Church) of Indianapolis, Sao Paulo, Brazil, added 12 new members on Sunday, Feb. 12. The congregation was chartered in 1953. The 1967 Mennonite Yearbook lists a membership of 55. Peter and Alice Sawatsky are the missionaries.

Missionaries Lena Graber and Miriam Krantz have a new address: Box 252, Katmandu, Nepal.

On Apr. 1, 2 a group of nineteen young people from Sunnyside Mennonite Church drove more than a hundred miles to give two days of service at the Spencer Community Mennonite Church, Swanton, Ohio.

They filled holes in a lane, painted the lobby and two small rooms, shampooed the carpeting, and more than all of this, became aware of mission in its true sense. After four meals and a morning of participating worship they returned to their Indiana communities knowing mission includes not only work but fellowship with the heart.

On Mar. 21, 1,334 pounds of clothing left Akron, Pa., for Lexington, Miss. The new and used clothing and shoes will be distributed to young children needing them to attend Head Start classes or elementary grades. Gerhard Buhler, senior VS-er at Lexington, Miss., requested the clothing. In his letter he stated: "Three representatives from another area came yesterday asking for some clothing. They had names of 62 children who did not have clothing to go to school." Mr. and Mrs. Ammon Kaufman, members of the Millwood Mennonite Church, accompanied the clothes to Lexington and planned to help with the distribution.

Rebecca Herr, missionary nurse in Honduras, arrived home on furlough Apr. 1. Her address is 2506 Creek Hill Road, Lancaster, Pa.

Omar and Lois Stahl arrived in the

States on a three-month furlough from missionary service in Europe on Apr. 4. Their address is 60 Main Street, Salunga, Pa.

Mennonite Medical Association is carrying on a number of mission and relief projects. Editor of the Mennonite Medical Messenger, Delmar Stahly, reported in the first quarter issue of 1967 that members had shipped orthopedic surgery equipment for Dhamtari Christian Hospital, Madhya Pradesh, India. They also guaranteed transportation to Vietnam for Dana O. Troyer, MD, for a special round of ophthalmological service there, and to Abiriba, Nigeria, for the Dr. Charles Hertzler family, where Dr. Hertzler will be assisting in a five-month medical staff shortage. Troyer is from Goshen, Ind., and Hertzler from Harrisonburg, Va.

Search is a weekly feature of the Chapel of the Lord at Premont, Tex., in which community youth come to discuss topics of interest. Recent discussion starters have been filmstrips on smoking, sex, drugs, and drinking. Dating was a recent topic. Area youth have shown good interest, as have youth from the Church of the Brethren at Falfurrias nearby. An observer describes the discussion as "serious."

"The Congregation in Mission" was the theme of South Texas Mennonite churches' mission convention at Mathis Feb. 18 and 19. More than 150 persons attended and participated. Nelson Kauffman, Elkhart, Ind., secretary for home missions and evangelism for Mennonite Board of Missions, was an outside resource person. Local persons participated in panel discussions and as small group discussion leaders.

Calvary Mennonite MYF at Mathis, Tex., finished pouring concrete for a recreation court on Feb. 17. Members picked pickles, washed cars, and sell Stanley products to pay for the project.

South Texas Mennonite churches began

a six-week Christian Education Institute on Mar. 29. Purpose of the institute, which will meet each Wednesday evening during the six-week period, is to "help teachers to become more effective in their work." Meetings are being held in the Alice Mennonite Church. Ruth Zimmerman is discussion leader. Materials are being used from February and March Builders.

Lee Schlachbach, administrator of Huerfano Memorial Hospital, Walsenburg, Colo., says, "Two registered nurses, two licensed practical nurses, one registered X-ray technician, one supervisor of maintenance and housekeeping are needed at Huerfano Hospital—some immediately." Interested persons should write either to Schlachbach or to James Mininger, Mennonite Board of Missions, Elkhart, Ind.

Sixty-five VS-ers from Rocky Ford, La Junta, Pueblo, Woodland Park, and Denver, Colo., units participated in a snowcamp on Feb. 24-26 at Camp Id-Ra-Ha-Je near Shawnee, Colo. The snowcamp, second of its kind for VS-ers, was planned by the Pueblo unit. Evenings and Sunday provided opportunity for fellowship, worship, and study.

A new meeting place for a new group, an outgrowth of the congregation at Mina, Reynosa, Mexico, is in operation at La Colonia Industrial, a section of Reynosa.


Alumni and friends of EMC are invited to Homecoming weekend, Apr. 21-23, with activities and events as follows:

Fri. p.m. Alumni banquet. Speaker—Harry Kraus. Followed by college alumni basketball game.

Sat. p.m. Seminar entitled "Dutch Mennonites—History and Present Situation," in care of J. P. Jacobszoon, visiting instructor from the Netherlands.

Sat. eve. The traditional "Holy City" program.

Sun. a.m. Sermon by B. Charles Hos-




PRINCIPLES OF BIBLICAL INTERPRETATION

By Myron S. Augsburger

Presents guidelines for interpreting and understanding the Scripture. The author points up some of the pitfalls which are easy to fall into.

The reading of this pamphlet will give insight into the difficulty the Anabaptists had in communicating with the religious leaders of their day.

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tetter, followed by discussion groups at 11:00 a.m.

Sun. p.m. Sacred concert by A Cappella singers.

Note of change: Sat. afternoon "Brothers in Christ" drama canceled.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bauman, David H. and Alice (Shantz), Floralda, Ont., fourth child, third son, Charles Thomas, Mar. 16, 1967.

Beaverson, Gerald and Betty (Roth), Fayette, Ore., first child, Samuel Gene, Mar. 21, 1967.

Biddler, Kwami and Rose Marie (Armstrong), Apple Creek, Ohio, third and fourth children, second and third sons, Joel and Joseph, Mar. 17, 1967. (Joseph deceased shortly after birth.)

Brubaker, Donald L. and Wendy (Wagner), Lewisburg, Pa., second child (first living child), first son, Barry Lee, Mar. 11, 1967.

Cortez, Herman and Frances (Evans), Des Allemands, La., fourth child, second son, Wade Curtis, Mar. 2, 1967.

Gerber, Raymond and Olive (Hendrich), Fairview, Mich., fifth child, third son, Timothy Oliver, Mar. 22, 1967.

Groff, Harold and Patsy Ann (Bean), third child, first son, Randall Scott, Mar. 16, 1967.

Gusler, Nelson and Violet (Grabner), Fairview, Mich., first child, Jay Nelson, Mar. 19, 1967.

Hartzler, Eugene and Lois (Longenecker), Bainbridge, Pa., seventh child, third son, Daniel Dean, Feb. 27, 1967. (Second son deceased.)

Hochstedler, Lewis and Marilyn (Lehman), Wakarusa, Ind., third child, second son, Roger Devon, Jan. 26, 1967.

Kaufman, Clifford and Arlene (Litwiller), Barberton, Ohio, third daughter, Karen Lynn, Mar. 29, 1967.

Kaufman, Titus F. and Barbara (Lapp), Christiana, Pa., first child, Dale Scott, received for adoption, Feb. 1, 1967.

Kreider, John and Sara (Stahl), Harrisonburg, Va., second child, first son, Jonathan Andrew, Mar. 26, 1967.

Leinbach, Keith and Carol (Hoover), Three Rivers, Mich., second son, Steven Lynn, Jan. 19, 1967.

Martin, Willard and Karen (Bearinger), Floralda, Ont., first child, Craig Derrel, Mar. 5, 1967.

Miller, Andrew R. and Susanna (Schmucker), Middlebury, Ind., sixth child, third son, Lamon Ray, Mar. 19, 1967.

Miller, Gordon Kay and Iva (Overholt), Kalona, Iowa, third daughter, Starla Delight, Feb. 10, 1967.

Moser, Donald and Arletha (Moyer), Croghan, N.Y., sixth child, fourth son, Clinton Lee, Mar. 28, 1967.

Nussbaum, Richard and Judie (Gerber), Dalton, Ohio, second son, Lyle Scott, Mar. 17, 1967.

Ramer, Dale and Grace (Miller), Goshen, Ind., second son, Roger Dale, Mar. 21, 1967.

Rohrer, H. Kermit and Elaine (Erb), Columbia, Pa., first child, Randall Lee, Mar. 15, 1967.

Roth, Urban and Marcia (Freyenberger), Mt. Pleasant, Iowa, first child, Tammi Jo, Feb. 22, 1967.

Smith, Maurice and Evelyn (Hartzler), Latour, Mo., third child, second daughter, Susan May, Sept. 6, 1966.

Yoder, Leslie and Colleen (Manner), Newton, Kan., first child, Marshall Todd, Mar. 24, 1967.

Yoder, Richard and Orpha (Hartzler), Wayland, Iowa, first child, Pamela Michelle, Sept. 17, 1966.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Eshleman-Baum.—Kenneth W. Eshleman and Dorothy S. Baum, both of Lancaster, Pa., East Petersburg cong., by H. Raymond Charles, Mar. 25, 1967.

Graybill-Shafer.—John Graybill and Connie Shafer, both of Port Trevorton, Pa., Susquehanna cong., by Donald Lauver, Mar. 18, 1967.

Headings-Schweitzer.—Daniel Headings and Ramona Schweitzer, both of Albany, Ore., Fairview cong., by Verle Nofziger, Mar. 17, 1967.

Holdeman-Koch.—Kenneth Ray Holdeman, Manhattan, Kan., Gospel Fellowship, and Arlene Elizabeth Koch, West Liberty, Ohio, South Union cong., by Roy S. Koch, Mar. 25, 1967.

King-Hannon.—Marvin King, Kouts, Ind., and Fat Hannon, Valparaiso, Ind., both of Hopewell cong., by Samuel S. Miller, Mar. 18, 1967.

Martin-Weaver.—Earl Martin and Barbara Weaver, both of Litzitz, Pa., Hammer Creek cong., by Lester S. Martin, Mar. 25, 1967.

Sharer-Coty.—Ernest Sharer, McMinville (Ore.) cong., and Effie Marie Coty, McMinville, by Oscar Wideaman, Mar. 4, 1967.

Steiner-Shank.—Glen Morris Steiner, Dalton, Ohio, Episcopalian cong., and Arnela Fay Shank, Broadway, Va., Trisels cong., by S. A. Shank, Mar. 18, 1967.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Garcia, Eloisa, daughter of Antonio and Luisa Salazar, was born at Pleasanton, Tex., Feb. 3, 1919; died at Memorial Hospital, Corpus Christi, Tex., Aug. 22, 1966; aged 47 y. 6 m. 19 d. She was married to Trino Garcia, who survives. Also surviving are her father, 5 children (Miguel, Elida Saldivar, Manuela Saldivar, Alicia, and Maria Epifanio), and one sister (Elvira). One child (Lupe) and her mother preceded her in death. She was a member of the Calvary Church, where funeral services were held, with Raul Tadeo officiating; interment in Descanso Eterno Cemetery.

Ingold, Roy A., son of David and Katie (Ginger) Ingold, was born at Foesland, Ill., Nov. 10, 1889; died of cancer at Urbana, Ill., Mar. 23, 1967; aged 67 y. 4 m. 13 d. On Jan. 8, 1925, he was married to Sadie Stalter, who survives. Also surviving are 4 children (Paul, Leroy, John, and Virginia—Mrs. Earl Peschy), his mother, 4 brothers (Raymond, Harvey, Joseph, and Daniel), and 3 sisters (Mrs. Lena Weaver, Mrs. Mary Slagell, and Mrs. Catherine Kean). He was married to Mary Petersheim, who survives. Funeral services were held Mar. 25, with Harold Zehr and Alton Horst officiating.

Kaufman, Jonas H., son of David and Barbara (Guengerich) Kaufman, was born in Johnson Co., Iowa, Mar. 5, 1877; died Feb. 21, 1967; aged 89 y. 11 m. 16 d. He lived in Kansas most of his life. On Nov. 19, 1902, he was married to Mary Petersheim, who survives. Also surviving are 6 children (David, Jacob, Anna—Mrs. Samuel Detweiler, LeRoy, Edward, and Ralph), 18 grandchildren, and 9 great-grandchildren. He was a charter member of the Yoder

Church, where funeral services were held Feb. 23, in charge of Harry A. Diener and Alva Swartzendruber.

Lebold, Elizabeth, daughter of the late John and Mary (Steeckley) Albrecht, was born in Perth Co., Ont., Aug. 17, 1885; died at Wellesley, Ont., Feb. 26, 1967; aged 81 y. 6 m. 6 d. On Jan. 14, 1906, she was married to Christian Lebold, who died July 27, 1961. Surviving are 5 sons and 6 daughters (Mary Ann—Mrs. Harvey Leis, Ervin, Edward, Barbara—Mrs. Elmer Boshart, John, Clara—Mrs. Kenneth Roth, Alvin, Lloyd, Frieda, Laurene—Mrs. Levi Kuepfer, and Ruth—Mrs. Aaron Kuepfer), 66 grandchildren, and 49 great-grandchildren. She was predeceased by 2 sons (died in 1926 and Elmer in 1953), 5 grandchildren, 3 great-grandchildren, 3 brothers, and 3 sisters. She was a member of the Maple View Church, where funeral services were held Mar. 1, with Allan Bender, Alvin Leis, and Chris Streicher officiating.

Lehman, Arthur Otis, son of Simeon and Salome (Buzard) Lehman, was born Mar. 8, 1895; died at Goshen, Ind., Mar. 11, 1967; aged 72 y. 3 d. On Jan. 31, 1918, he was married to Nora Weaver, who survives. Also surviving are 2 sons (Leonard W. and Ernest W.), 4 grandchildren, 2 great-grandchildren, 2 brothers (Wilbur and Joseph), and 3 sisters (Edna—Mrs. Steve Yoder, Ruth—Mrs. Enos Mumaw, and Hazel—Mrs. Floyd Weaver). A daughter (Esther Arlene) died in 1934. He was a member of the Yellow Creek Church, where funeral services were held Mar. 14, with Mahlon Miller and Jerry Weaver officiating.

Perez, Daniel F., son of Sista F. Perez, was born at Beeville, Tex., July 19, 1944; died in Vietnam, Mar. 16, 1967; aged 22 y. 7 m. 25 d. Surviving is a sister (Mrs. Benilda Perez Marex). He attended Calvary Church, Mathis, Tex., where funeral services were held Mar. 26, with Eulorio Flores, Samuel Hernandez, and Paul Conrad officiating; interment in Descanso Eterno Cemetery.

Roth, Michael, son of the late Daniel and Rebecca (Swartzendruber) Roth, was born at Tavistock, Ont., Feb. 6, 1889; died at Strathroy, Jan. 15, 1967; aged 77 y. 11 m. 9 d. On Jan. 4, 1912, he was married to Nancy Gascho, who survives. Also surviving are one son and 2 daughters (Erma—Mrs. John Roth and Gladys), one sister (Mrs. Sarah Ingold), 5 grandchildren, and 3 great-grandchildren. One daughter (Seleda—Mrs. Ed Roth) predeceased him. He was ordained in August 1941 to serve as deacon in the Steinman Church, where he served until 1949, when the family moved to Alisa Craig. He continued to serve as deacon there at the Nairn Church as long as health permitted. Funeral services were held at the Nairn Church, Jan. 17, with Wilfred Schlegel, J. Harding, and Elmer Schwartzendruber officiating.

Schlegel, Bob Lee, son of Harry and Mable (Neuschwander) Schlegel, was born at Albany, Ore., Dec. 27, 1923; died from diabetes at Albany General Hospital, Feb. 21, 1967; aged 43 y. 3 m. 4 d. On Aug. 24, 1946, he was married to Esther Kennel, who survives. Also surviving are 3 children (Yvonne Sue, Gary, and Duane), his mother, his grandmother (Mrs. Barbara Neuschwander), 2 brothers and 2 sisters (Dick, Barbara—Mrs. Sam Headings, Mary—Mrs. Wilmer Headings, and Jim). He was a member of the Albany Church, where funeral services were held Apr. 3, in charge of David W. Mann; interment in Twin Oaks Memorial Park.

Stutzman, Susan Ann, daughter of Joseph S. and Barbara (Nafziger) Roth, was born near Wheatland, Mo., Sept. 15, 1900; died at Pleasant View Nursing Home, Garden City, Mo., Mar. 18, 1967; aged 66 y. 6 m. 9 d. On Mar. 22, 1924, she was married to Fred Stutzman, who survives. Also surviving are 7 children (Orville Ralph, Lela Marie—Mrs. Ed Guddie, Doris Jean—Mrs. Howard McKee, Wayne Leslie, Betty Lee—Mrs. Loren Honaker, Dorothy

Pearl—Mrs. Jerry Schlinder, and Freda Ann—Mrs. Paul Hochstetler, 2 brothers (Harvey and Earl) and 15 grandchildren. He was preceded in death by 4 sisters (Barbara and Erma, who died in infancy; Ella—Mrs. Jona P. Yoder, and Pearl—Mrs. Emery D. King). She was a member of the Sycamore Grove Church, where funeral services were held Mar. 21, with Earl B. Eberly and Charles Sutton officiating; interment in Oaklark Cemetery.

Weaver, Mahlon S., son of Hiram and Amanda (Shaum) Weaver, was born in Elkhart Co., Ind., Apr. 2, 1884; died at Elkhart General Hospital, Mar. 24, 1967; aged 82 y. 11 m. 22 d. On Nov. 24, 1906, he was married to Clara Blosser, who survives. Also surviving are 4 sons (Virgil C., Oscar R., Earl J., and Ivan K.), one daughter (Thelma—Mrs. Lowell Yoder), 25 grandchildren, 13 great-grandchildren, 4 sisters (Ida—Mrs. Dan Ramer, Lydia—Mrs. Amos Martin, Martha—Mrs. Noah Leinbach, and Mary—Mrs. Merle Buzzard), and 2 brothers (Harvey S. and Vernon). He was a member of the Yellow Creek Church, where funeral services were held Mar. 26, with Mahlon Miller and Kore Zook officiating.

Witmer, Lillie May, daughter of the late Christ and Lizzie Keesey, was born at Lancaster, Pa., Feb. 12, 1891; died of a stroke in Lancaster General Hospital, Feb. 21, 1967; aged 76 y. 9 d. On Nov. 25, 1911, she was married to Clayton S. Witmer, who survives. Also surviving are 7 children (George M., Harry K., Esther—Mrs. William H. Rice, Mrs. Ruth E. Harrington, Lloyd C., Warren W., and Anna Mary—Mrs. Harry M. Rineer), 19 grandchildren, and 12 great-grandchildren. She was a member of the New Providence Church, where funeral services were held Feb. 25, with A. Clyde Hostetter and Paul Myer officiating; interment in Hershey Cemetery.

Zimmerman, Mary E., daughter of Gideon and Kathryn (Nusbaum) Grieser, was born near Archbold, Ohio, Nov. 5, 1892; died of a heart attack, Mar. 22, 1967; aged 74 y. 4 m. 17 d. On Jan. 8, 1918, she was married to Lloyd Zimmerman, who died Jan. 16, 1942. Surviving are one daughter (Martha—Mrs. Edwin Blosser), one grandchild, and one brother (Albert). She was a member of the Central Church, where funeral services were held Mar. 26, with Charles H. Gautsche and Dale Wyse officiating; interment in Eckley Cemetery.

gicalism and traces its development in England and the United States, with particular emphasis upon conditions which gave rise to the National Association of Evangelicals in 1942. Shelley concludes his work by describing the "Ministry and Maturity" of N.A.E. and measuring the strength and vitality of American evangelicalism today.

• • •

Ohio's Supreme Court has upheld the denial of tax exemption to Lutheran Senior City, Inc., on its home for the aged facility in Columbus, Ohio. In a 4-3 decision, the court affirmed a decision by the State Board of Tax Appeals denying the exemption and remission of taxes already paid on the grounds Lutheran Senior City had said the property is used exclusively for charitable purposes.

MENNONITE YEARBOOK

Here is a book with answers to your questions

Edited by Ellrose Zook

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Churches
Baptisms
Deaths
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Funerals
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Interments

DIRECTORY

Churches
Schools
Businesses
Professions
Families

ORGANIZATIONS

Churches
Schools
Businesses
Professions
Families

Items and Comments

School systems in more than 20 states are including religion in their curriculums leaning heavily on the statement by Justice Tom Clark that "the Supreme Court is not against . . . study of religion or the Bible, when presented objectively as part of a secular program of education. . . ."

"The primary evidence of evangelicalism's vigor lies in those twins of her early years, evangelism and missions," says Dr. Bruce L. Shelley in a new book released at the Silver Anniversary convention of the National Association of Evangelicals in Los Angeles, Apr. 4-6.

In *Evangelicalism in America: Its Rise and Development*, Dr. Shelly defines evan-



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The majority opinion held that "while the purpose of the applicant (Lutheran Senior City, Inc.) is admittedly charitable, the only use of the property involved is for private residential housing" and not entitled to tax exemption. The court record showed that the nonprofit corporation has the purpose of providing facilities and services "to meet the spiritual, physical, social, and psychological needs of the aged."

* * *

Soka Gakkai is a new religious movement in Japan, based in part on Buddhism, Shintoism, or Christianity. The movement has been termed corruption of Buddhism and is claiming 100,000 new members each month. The west coast membership of 2,300 met in San Francisco recently to make plans to increase adherents to this new religion.

* * *

Dr. Martin Niemöller, one of the six presidents of the World Council of Churches, reported that following an interview he had with North Vietnam leader Ho Chi Minh in Hanoi in January he doubted if negotiations would ever be achieved.

When he asked Ho how long the war would last, Dr. Niemöller said, Ho commented that the North Vietnamese have no war with Americans, but that Americans "make war against us."

Dr. Niemöller said that from his Hanoi interview he felt that there will be peace either when America wants peace or when the last Vietnamese is killed. According to the German churchman, Ho Chi Minh, now 78, is unlike China's Mao Tse-tung. Ho Chi Minh is "a civil man who does not pretend to be anything, and who is not concerned about who his successor will be," according to Dr. Niemöller.

Communist China will not join the United Nations even if it is invited, Dr. Niemöller said. He asserted that a gap is developing between the white and non-white peoples of the world.

Dr. Niemöller expressed belief that the Russians have already decided they will have to share the fate of the white race; so now they consider it better to live with other whites who are not communists.

When asked about his own views of the Vietnam war, Dr. Niemöller replied: "Would Jesus say 'yes' to what your government is doing there? Would Jesus fight the Vietcong?"

Dr. Niemöller said that West Germany has a greater percentage of atheists than Russia today. He added that Christians should not find it impossible to love everyone, holding it was not the Christian's duty to combat communism.

"Jesus died for communists as well as for capitalists," he concluded.

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Coming Next Week

**Celebrating Ascension Day
Fact or Facade**

Glendon L. Blosser
Aulden D. Coble

Cover photo: "Young Creek shepherd and his flock of sheep," by Philip Gendreau.

JOHN M. DRESCHER, Editor
Boyd Nelson, Contributing Editor
J. C. Wenger, Ellrose D. Zook, Consulting Editors

The *Gospel Herald* was established in 1908 as a successor to *Gospel Witness* (1905) and *Herald of Truth* (1864). The *Gospel Herald* is a religious periodical published weekly by the Mennonite Publishing House, Scottdale, Pa., except the second Tuesday of February and the Tuesday following Thanksgiving Day. Subscription price (in U.S. dollars): \$5.00 per year, three years for \$15.25. For Every Home Plan: \$4.25 per year mailed to individual addresses. Change of address should be requested six weeks in advance. Send all materials for publication to *Gospel Herald*, Scottdale, Pa. 15083. Lithographed in United States.



I go to the Father...
and I will pray the Father,
and he will give you
another Counselor,
to be with you forever,
even the Spirit of Truth.

Celebrating Ascension Day

By Glendon L. Blosser

Do you have plans to celebrate Ascension Day this week? Even though May 4 isn't red on your calendar, it is a day worth celebrating.

Why is it that Christmas and Easter have developed into days of holiday excesses and Ascension Day is seldom mentioned? My curiosity drove me to our bookshelves to select a triad of encyclopedias and do some investigating.

Christmas wasn't hard to find. After a sizable column describing its historical developments, there were two pages of pictures showing the Christ child in the crude manger, the first Christmas tree as associated with St. Boniface who named the fir as the holy tree of Christ, the yule log being lighted as a popular European custom, kissing under the mistletoe, and several pictures depicting the fat, jolly and bewhiskered fellow who travels by reindeer.

The script went on to suggest Dec. 25 as the time of the "Roman festival in honor of the sun-god Mithra, which gave it the name 'Birthday of the Unconquered Sun.' This name was given a symbolic interpretation after the festival was adopted by the Christian church in the fourth century as the anniversary of Christ's birth."

Easter was easily found in the second book of my triad. Not only was there a description of the religious and popular observances of the day, but a listing of Easter days for every year until 2000 A.D.! The discussion stated that "Easter, the season when the resurrection of Christ is celebrated, derives its name from Eastr, a Teutonic goddess of spring. Many of the popular observances of Easter are pagan in origin. Some may be traced to the feast of the goddess Eastr. The church endeavored to give Christian significance to such of the pagan rites as could not be rooted out."

Something seemed wrong. Wasn't the spectacular event of Jesus Christ in a visible body being lifted against the forces of gravity and into the cosmic radiation of outer space something worth remembering? Weren't there any comparable pagan practices ever available to originate and establish a happy holiday in commemoration of the ascension?

If religious holidays can only make an impression when the church Christianizes the secular cultural gaieties, then the Christian church with our contemporary space age mentality could rise to its task and bring Christ's ascension into focus and thereby complete the triad consistently!

I would venture a guess that the neglected and unappropriated spiritual truths of our Lord's ascension into heaven are more at fault than the fact that the world has never had cultural practices that were adaptable in

symbolizing an astronomical Christ.

The Christian church soon lost the New Testament and apostolic realities that accompanied and prevailed because the risen Lord didn't remain earth-bound. (1) The energizing Holy Spirit that Christ promised the church in His bodily absence was soon replaced with a structured church and program. (2) The interceding High Priest in God's throne-room was soon replaced with a pope and ritualistic priests. (3) The imminent return of the King of glory was replaced with the hope of an earthly utopia. Let us notice these three scriptural realities as emphatic reasons in suggesting that Ascension Day merits commemoration.

The Plenitude of the Holy Spirit

Jesus dropped hints throughout His earthly ministry concerning His return to heaven. In fact, one time Jesus said, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (Jn. 16:7). This heartfelt expression suggests that the gift of the Spirit is an immediate result of Christ's ascension.

Even though Jesus portrayed a godly life and helped many, He was limited in His influence among the masses of humanity. At His birth the robe of human flesh became His habitation and set limits to the scope of His personal contacts.

Christ was concerned that the works of His Father be accomplished and be far-reaching. For this reason He told His disciples, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. . . . And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (Jn. 14:12, 16, 17). The coming of the Comforter was an extension to the earthly life of Jesus, and the plenitude of the Holy Spirit gave the presence of the Divine to every believer.

The descriptive title Jesus gave the Holy Spirit was "another Comforter." This designation becomes significant when we take note of the original meanings. A more literal translation would be "One of the same kind called alongside to help." The going away of Jesus brought to us another One of the divine Trinity that can dwell within us, but is yet of the "same kind" as the compassionate and omnipotent Jesus. Because of this extension of His presence it can be understood what Christ meant when He said, "Lo, I am with you always, even unto the end of the world" (Mt. 28:20).

Christ left a parting bequest to believers. "Peace I leave

Glendon L. Blosser, Harrisonburg, Va., is pastor of Zion Hill Mennonite Church, Singers Glen, Va.

with you, *my peace* I give unto you" (Jn. 14:27). How were the believers to receive His peace; to have the quality of character that Christ had in loving His enemies in a world of conflict and trouble? Jesus said, "I will not leave you comfortless: I will come to you" (Jn. 14:18). This same peace Christ maintained in His soul is transmitted by the Holy Spirit who is sent to indwell the hearts of His followers.

The departure of Jesus into heaven becomes a glorious event when we realize in a personal way that His presence is still abiding with us by the descended Comforter sent by the ascended Christ.

The Providence of the Heavenly Priest

The accounts of the actual ascension experiences are recorded by Luke in the closing of his Gospel and in the beginning of the Book of Acts. This has significant meaning when we realize that the ascension closes the earthly ministry of Christ and is the beginning of His heavenly ministry. The ascension is both an end and a beginning.

Christ entered the courts of heaven as One that was highly exalted, but His power is manifested in acts of providence for His followers left on earth. "For Christ is not entered into the holy places made with hands, . . . but into heaven itself, now to appear in the presence of God for us" (Heb. 9:24).

Although Christ was exalted in heaven above every name and "is on the right hand of God; angels and authorities and powers being made subject unto him" (1 Pet. 3:22). He is there with a personal interest in every human soul. "Wherefore *he is able* also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).

In the experience of every believer when forgiveness and mercy are sought, "We have an advocate with the Father, Jesus Christ the righteous" (1 Jn. 2:1). Here the designation "advocate" is translated from the same Greek word as was Comforter which was used in relation to the indwelling Spirit. With our Comforter and advocate having identical meaning, we can rejoice to know we have two divine beings as our intercessors (cf. Rom. 8:27, 34)—one on earth dwelling in our heart and the other in heaven sitting by our Father. How can we as children of God ever go astray?

Our Lord's intercession is not so much in what He says as in what He is. As One that has triumphed over sin and death, He pleads by His presence with the Father. Christ's redemptive work on earth was satisfactorily completed in making atonement for sin, and the Father grants His Son a sitting position on His right hand. This position symbolizes a completed work. "By his own blood he entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9:12).

The ascension has placed in heaven a sympathetic intercessor. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God. . . . Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of

need" (Heb. 4:14, 16). The experience of Stephen being stoned to death should impress us how our heavenly Priest is touched with human need. The "sitting Christ" was seen by Stephen as standing on the right hand of God, which may suggest that our Lord rises to the occasion when one of God's family needs to experience divine grace.

The Prospect of the Returning Christ

The visible departure of Christ from His disciples on Mount Olivet was a farewell without tears. "He was parted from them, and carried up into heaven. And they . . . returned to Jerusalem with great joy" (Lu. 24:51, 52). Surely Jesus had become a close friend to them and humanly speaking such a parting would bring sorrow.

Not only had Christ told them earlier, "If I go away, I will come again," but heavenly messengers stood by those gazing upward and gave a promise. "This *same* Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). Blast-off from the launching pad of Cape Kennedy and the disappearance of the astronomical traveler into the far distance brings joy, not pain. Why? Because reentry is expected!

The prospect of the returning Christ is the hope that purifies our lives. "We know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 Jn. 3:2, 3).

To believe in the imminent return of the Master is to keep our house in order. There will be daily watching and readiness for the One that can give us a bodily deliverance from this present evil world. "For our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:20, 21).

Would this promise be exciting to us if our Forerunner into heaven would have remained earth-bound? We know that if One that dwelt in flesh could be taken up into glory, then others with human natures can be changed and received also.

The return of Christ suggests both union and reunion. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16, 17).

The ascended Lord has put dimensions to our salvation that transcend earthly limitations and disappointments. The future is bright for the Christian on the other side of the cloud. If Christ would have never pierced the cloud, then hanging over us would be the heavy overcast of a dismal end. Rejoice! The cloud may soon again be split apart to reveal the reentry of the One that comes to receive the multitudinous ascent of His own. □

*From *The American Peoples Encyclopedia*, Spencer Press, Inc., Chicago, Ill. (1960).

II. Focus on Leaders

As congregations are taking responsibility for planning their own arrangement of educational options, the Christian education department of the church can be a better servant to them by helping leaders. Leaders themselves must be trained so that they can make responsible judgments. Also they must be informed on what is available so that they can select from the full range of educational options. We are attempting to work with leaders on both of these fronts—training and information.

The examples which indicate a trend toward a focus on leaders might be listed as follows:

We have promoted leadership training workshops across the church to introduce the four Christian Service Training texts which have been released in the church to date.¹ We are making plans to increase this emphasis on workshops. We are hoping this fall to have a resource person available on a staff basis for about one entire month. This person will move from conference to conference conducting workshops on the fifth Christian Service Training text in the series—*Learning to Work Together*.¹

The workshops we envision for this fall are part of a larger plan to help leaders. We feel the need of providing personal resources, that is, making *persons* available to help congregational leaders learn how to make the best use of existing curriculum materials. In line with this plan youth leadership seminars are being planned for 1968. We envision about twelve such seminars of about 100 youth leaders in each. The focus will be on helping youth leaders to help youth. Also, we have held and plan to hold additional summer Bible school superintendents' workshops.

Another aspect of our focus on leaders is a plan to visit each of the conference Christian education cabinets this summer. These visits will provide the occasion to present all of the churchwide Christian education programs presently available. Four things will be worked through with each of the Conference Nurture Cabinets:

1. Which programs meet needs in the conference?
2. How shall each be tailored to fit the conference?
3. When shall the programs appear in the conference biennium calendar?
4. How shall the cost of each program be shared between conferences and the Christian education department?

—Arnold W. Cressman.

¹ *Learning to Lead, Learning to Teach, Learning to Understand People, Learning to Know the Bible.*

My Prayer

O God,
Today I praise You
For the brilliance and beauty
Of this morning's sunrise.
Your mercies are new
Every morning.
I praise You
For strength and sustenance
In the midst of shadows.
Your grace is sufficient
For each day.
Help me see
That each sunrise
Brings some new purpose
And each cloud
Has a silver lining
Because of Your love
And Your remembrance
Which never fails.

Amen.



Pleasant Hill, East Peoria, Ill.

Sunday school was first begun in a school building in November 1920. In 1930 the first church was built and membership chartered. J. N. Kaufman was the first resident pastor. The present building was dedicated in 1965. This was one of the first missions under the Illinois Mission Board. Paul O. King is the present pastor. The membership is 65.

A List of Rules

"After all these years on the river, do you know where all the rocks and sandbanks are?" The river pilot replied, "No, but I know where the deep water is. To make progress it's more important to know where the deep water is than where the dangers are."

One approach to spiritual living is to describe all the dangers and make a list of rules. The Pharisees of Jesus' day listed over six hundred rules to regulate life. They were precise in their prohibitions and the list grew and grew. Really there is no end to the list if it is to remain relatively current. Many of the rules may soon be out of date but even these dare not be deleted. Such action is departing from the faith. Instead, new rules must be added. It is impossible to make enough of them because conditions always change.

The other approach to spiritual living is to seek out the deep water, to lead people to live in the riches of Christ. Jesus in positive terms turned to the depth of spiritual experience when He dealt with all the Pharisees' rules with a simple statement, "Love God with all your heart and your neighbor as yourself."

Now if we want to make progress, we must steer for the deep water. It is not enough to point out the rocks and sandbanks. It is not sufficient to have a list of prohibitions and petty rules. The fact is that the New Testament is almost totally lacking in specific rules. It is permeated with great principles. That's why it does speak to every situation.

Why is it that we are prone to propound the dangers of the Christian life rather than probe the depth of Christian experience? We love to list our rules. The trouble is that it's sort of the easy way out, of course. Some feel that once a rule is written, the problem is solved. Often, however, the making of a rule stops growth and stifles spiritual response.

Really the setting up of rules may work two ways. Disobedience to a rule may develop a hardened conscience. On the other hand, keeping a rule may pamper pernicious pride.

I suppose, of course, in spite of the above, some rules will always be needed. At best, however, we admit that rules are basically for the immature. They do not do much in developing maturity. Even the law of God given by Moses remained inadequate for the needs of man as long as they were external. Thus the call again to lead people into the riches of Christ rather than developing a mania for rules. Usually prohibitions, rules, tightening of the reins seem more necessary when a deep Christian commitment has not been developed. The less we feed, the tighter and higher the fences must be made.

So there are really two ways of looking at the Christian life. We can look primarily at the perils of the Christian

life and plan to avoid every germ of contamination. Or we can seek out the safety and security we have in Christ and develop a spiritual stamina which is able to overcome infection.

This is not a plea for loose living. Rather, it is a plea that we plumb the depths and give more attention to where the deep water is.—D.

"Witness"—or Witness?

Too long have Christians talked "witness" and meant "advertising." As if telling somebody about Christ was all that Christ had in mind.

The Great Commission is to go and make disciples. Telling is only part of it. Just as advertising and product promotion is only part of selling.

What else is involved? Product quality. A frothy advertising job may interest a customer enough to sell him—once.

Witness is more than skin-deep. It involves more than selling or promoting Jesus Christ by "witnessing." What we are, what we do, where our loyalties are directed—these all witness more consistently than our "commercial-for-Christ."

Advertising is necessary to move a product off the shelf into a customer's hands. Just so is witnessing necessary. People must hear of Christ and what He can do for them. The church must move its gospel out from its sanctuaries and into the experience of its "customers."

Here it gets rough. The church can talk brotherhood and live segregation. The church can talk love and sanction discord. We can talk nonresistance, and rule our families and our congregations with an iron hand.

We can "witness" of Christ—but actually communicate a pottage of contradictions, inhibitions, and frustrations.

Christ doesn't need that kind of "witness." He's already been crucified once. A wholesome balance of honesty, integrity, good workmanship, love for others, genuine social concern—these will wordlessly confirm the reality of what we say about Jesus and our new life with Him.—James Fairfield.

The Would-Be Prophets

This is an age when prophets and heretics flourish and it is difficult for most of us to tell them apart. We should remember that the world has known a few major, some minor, and many false prophets. We doubt that our generation is more productive of the good or less hospitable to the bad than our fathers were. One thing is clear, would-be prophets are more numerous, more articulate, and louder. And there are many who seem to think that to be out of line is to be out in front. It isn't necessarily so.—*The Observer*, United Church of Canada.

Fact or Facade?

By Aulden D. Coble

"Remember, they aren't interested in facts. Just make it a good story!" This rather cynical remark came from a veteran missionary after some 40 years of experience and hundreds of furlough talks.

As missionaries of the church of Jesus Christ we pride ourselves on being conveyers of the truth—the truth that sets men free.

But when missionary reporting and particularly missionary letter writing relate overseas experience to the life of the church at home, how much care is given to reporting "the truth, the whole truth, and nothing but the truth"? Are mission reports more facade than fact?

Perhaps an even deeper question should be formulated: How much does the church really want the truth—all of it—and nothing but the truth?

The church at home carries on its usual program in an ordinary community. To create interest in its missions overseas it wants stories and accounts of the exotic and unusual. Many Christians want "their" dollars to do sensational things in the mission field. They give much more freely when they get the kind of reporting which feeds this need for identification with a markedly exciting investment of their dollar overseas. These Christians have not yet grown out of the era in which the missionary was romanticized for leaving his homeland and for making a great sacrifice by burying himself in some far corner of the earth.

A Symbol of the Romantic?

As a representative of these churches and Christians, the missionary must fulfill a role by being for his senders and his supporters a symbol of the unusual and the romantic with which they can identify. If he does not succeed, his support may diminish.

How does this affect the missionary?

1. It causes him to enlarge upon little things until they become important enough to make a fine sounding paragraph in a prayer letter.

2. It causes him to be unrealistic. His normal life has its humdrum aspects, its periods of disillusionment, but he dare not reveal or dwell on these at any length.

3. It causes him to grasp at the sensational, which happens only rarely, and write it up (perhaps unintentionally) so that it is portrayed as typical and as everyday routine.

Dr. Aulden D. Coble has been director of the Spanish Language Institute, Costa Rica, for the past seven years. Before this assignment, Dr. and Mrs. Coble served in Colombia, South America, directing the Normal School and Bible Institute of the Presbyterian Church. The Cobles entered mission work in 1942 after a three-year pastorate in Illinois.

How can one meet the demands of supporters for prayer letter material or for dramatic information to be used in a furlough speaking schedule? The answer to this question ought to provide excellent opportunity for missionaries—by their use of honest and factual reporting—to help their supporters become good stewards even though their missionary's letters talk of life's reality as he finds it.

It seems that unless the missionary's letters and speeches are hair raising, they have little value for fund raising. Missionaries themselves can be blamed for this. They sometimes seem to cultivate this attitude instead of correcting it.

It has been my experience to speak to church groups in America about their participation in the preparation of Colombian teachers and evangelists. These were Bible institute and normal school students who needed help in the form of buildings and scholarships. It was a prosaic need, although a matter of strategic importance for church growth.

At the same time I also reported on Christians suffering with Hansen's disease in the great colony at Agua de Dios in central Colombia. The latter was something little known and dreaded, and it caught the sympathy and opened the purses of American Christians immediately.

Real honesty on our part demanded emphasis on the more prosaic yet far more strategic Bible institute needs. The temptation was to not tell the truth—to build our appeal on the emotional response to the leprosy story.

Danger of Dishonest Reporting

A situation like this presents the missionary with the real danger of dishonest reporting.

Several years ago the Spanish Language Institute students spent a Saturday morning at the luxurious Ojo de Agua swimming pool and recreation park a dozen miles from San José. A new student spied a tumbledown, abandoned, mud-walled, thatch-roofed house. He climbed a bank and scaled a fence to get various pictures of the uninhabited wreck. We have wondered since that day how often those photos have depicted "life in Costa Rica."

Another missionary student was visited by his parents. They photographed a tiny unpretentious drugstore, street corner vendors, the most run-down little corner food stores they could find. Upon return home they spoke of these primitive places in which their missionary children were forced to buy, not even implying that San José has the finest large stores and a modern downtown shopping area.

A visiting secretary from a large and powerful mission board knocked at our door one Sunday morning for the

purpose of meeting us and adding our photo to slides which were to document his trip into Central America. As we posed in front of our rather modern rented house, he suddenly asked us to move to a place where only green plants would form the background.

"That modern house would not be appropriate," he explained. "People expect missionaries to live in some kind of rather primitive dwelling."

These are cases of irresponsible, sensational reporting—to maintain the romantic image of the missionary. In the midst of Costa Rica's recent presidential campaign, letters went out from missionary students playing up the dangers and the possibility of revolution, with the missionary in a rough spot—only delivered because he was the Lord's emissary. Few Costa Rican Christians who saw this kind of writing were amused. The fact is that things were exceptionally calm and no missionary was ever in any danger of any kind.

The odd and the sensational may make wonderful incidents to tell about, but it is not honest to portray them as the norm. A veteran of half a life in Africa drove two prominent board secretaries along a road teeming with people. A dramatic incident occurred—something the missionary had never seen before in his years of service. During the rest of the day he took many opportunities to try to undo the thinking he knew was taking place in the minds of his two friends—and which would almost certainly develop into board secretary speeches back home portraying this strange and unrepeatable incident as typical of life in that country.

Sheer Misrepresentation

One of the most common ways for missionaries to dodge the truth is by sheer misrepresentation. One letter stated that here in Costa Rica there were only two resident missionary families to proclaim the gospel. How were the supporters to know that the gospel has been proclaimed here for 75 years, that there are many dozens of organized evangelical churches in the country, that there are nearly 200 resident missionaries, and that there is an evangelical community of over 35,000 in Costa Rica? In this case he failed at one "small" point. He did not say "our mission" has only two families.

One competent couple left school for a city near an evangelical center which had a hospital, evangelical grade and high schools, and a rural church which had produced over 25,000 baptized believers in some 20 years. A number of resident missionaries and national evangelists lived within a short distance of this new couple's location.

Before they moved they wrote their supporters, "We'll be 1,000 miles from the nearest missionary family." From this statement the home folks got the message—isolation, sacrifice, end-of-the-world situation, drama, etc. If the report had said, "1,000 miles from the nearest other family in our denomination," and included some recognition of the already existing great evangelical movement, it would have been honest reporting. Recognition of the work of other Christians never hurts, but sometimes we are too small to

admit they are there.

Let me submit the following plan for truthful reporting which will make the missionary better able to interpret God's working as he communicates with his home churches.

1. Let there be realism. A student recently shared with us his personal experience of deciding to write home honestly from his heart. He shared many of his own perplexities, doubts, failures, and uncertainties, as well as his blessings. He found that people appreciated his frankness and were able to enter more realistically into a partnership of prayer and intercession. This was helpful to their own spiritual welfare, for they were able to identify with him as a real person in spiritual warfare rather than an unreal image that they could not understand.

2. Let there be frankness in the presentation of the fact that one's ministry is a part of a total evangelical thrust and that other missionaries, national pastors, and churches of other denominations are witnessing there too—perhaps have been for long years.

3. Let reporting be vivid, rich with human interest—all this as lives are lived under the guidance and leading of the Lord. But let it be the truth, the whole truth—and nothing but the truth!

No Propagation

It is a curious fact in botany that we may cultivate a plant until we destroy the ovaries of seed-vessels, so that the plant can no longer propagate itself. The wild rose, for example, has a fully developed ovary; but the beautiful double rose, full of leaves and beauty, the crown of horticulture, reveals no seed-vessel. We find an analogous fact in the world of mankind. There is a sort of culture which is fatal to service. It develops a fine mind, a ready tongue, graceful manners, a beautiful person; but there is no love for souls, no power to win them—no holy self-propagating seed or new lives. While the church perhaps never stood so high as now in wealth, in culture, in commanding worldly influence, it is only here and there one blade in God's harvest field that bears to ear swelling with the full ripe corn that God can use to sow His field, and bring thirty, sixty, an hundredfold returns!—A. T. Pierson.

Problem of Communication

A youngster came home from his first time at Sunday school and said he was never going back. When his mother questioned him as to why, he said, "Because the teacher said if I didn't come for three Sundays in a row, then she would drop me into the furnace." The boy's father couldn't believe it but was annoyed that his child had been frightened by the teacher; so he went to the church and questioned the teacher as to what she really said. Her reply was, "What I really said was that if he didn't attend Sunday school for three Sundays in a row, I would drop him from the register."

The Work of the Holy Spirit in Acts

By Oswald C. J. Hoffman

V

The church must always be ready for a new beginning—a beginning like the one in Acts. If the church is not ready, it must be made ready. Even now the church is being made ready for a new beginning. Reporting to the home congregation at Jerusalem, some of whose members were criticizing him for eating with uncircumcised Gentiles and thereby making ridiculous their insistence on the circumcising of Gentiles before they could openly be admitted to the church, Peter said: "I remembered what the Lord had said: 'John baptized with water, but you will be baptized with the Holy Spirit.' It is clear that God gave those Gentiles the same gift that He gave us when we believed in the Lord Jesus Christ; who was I, then, to try to stop God!" As Peter told the story, this was the key sentence: "When I began to speak, the Holy Spirit came down on them just as on us at the beginning."

A New Beginning

With the coming of the Holy Spirit, there is always a new beginning. He comes when a man like Peter speaks "words to you by which you and all your family will be saved." He comes by word and work, neither of which can be separated from the other. Works of mercy must be joined to the verbal witness of the gospel. Testimony by word which is not backed up by testimony with works is bound to be worthless. In fact, it can be worse than worthless, since it gives people the impression that faith in Christ is nothing but a matter of words, just that and nothing more.

A new age comes to every place where the gospel is proclaimed, believed, followed, and lived in that place. Proclamation of the life, death, and resurrection of Jesus Christ is not something people have to think about a long time before they can talk about it or before they can act on it. It comes naturally to people living in the new age.

Ananias came to Saul; Saul was filled with the Holy Spirit; something like fish scales fell from Saul's eyes; he was able to see again; he stood up and was baptized; and after he had eaten, his strength came back. Just a few days later he went straight to several synagogues and began to preach about Jesus. What did he say? "He is the Son of God," he said. All who heard him were amazed and asked: "Isn't this the man who in Jerusalem was killing those who called on His name? Didn't he come here for the very purpose of arresting them and taking them back to

the chief priests?" But Saul's preaching became even more powerful, and his proofs that Jesus was the Messiah were so strong that the Jews who lived in Damascus could not answer him. So they decided to kill him.

This is not the first case of racial or religious prejudice gone wild, and it certainly has not been the last. Usually, the answer of the world to violence is more violence. In spite of the fact that this process has never produced peace, it is still followed both personally and professionally by the best people as well as by the worst.

A New Age Ushered In

In Acts, a new age has been ushered in, the age of the Holy Spirit. A new Spirit has entered the world, working in the church through people. He is the Spirit of the living and exalted Christ, the Spirit of the living God. The Spirit has literally been poured out on the world because Christ has been exalted. "God has raised this very Jesus from the dead, and we are all witnesses to this fact. He has been raised to the right side of God and received from Him the Holy Spirit, as His Father had promised; what you now see and hear is His gift which has been poured out on us."

Where the Spirit is at work in the world, there is such a thing as the fellowship of the Holy Spirit. The fellowship is His church. The church consists of people; the Holy Spirit is at work in the church through people. These are people who have to think about themselves, because they can no longer accept their own pride and prejudice and passions as the arbiters of action. They think about the Holy Spirit, too, who has expressed the goodwill of God for the world and witnesses constantly to the Saviorhood of Jesus Christ through the Word of God given to the world by the Holy Spirit Himself.

Jesus, the Son of God sent by His Father, is the Savior of the world lost in a wilderness of its own making. This is the testimony of the Spirit of the living God. Jesus, Son of God and Savior of the world, is our hope, as He is the hope of a multitude of people in whom the Holy Spirit has worked the miracle of faith. So says the church, so say we, with every new beginning. So say we right now to our world: "If you confess with your lips, 'Jesus is Lord,' and believe in your heart that God raised Him from the dead, you will be saved. For the Scripture says, 'Whoever believes in Him will never be disappointed.' This includes everyone, for there is no difference between Jews and Gentiles; God is the same Lord of all, and richly blesses all who call on Him. As the Scripture says, 'Everyone who

Oswald C. J. Hoffman is speaker of the Lutheran Hour. This is the concluding part of a message delivered at the World Congress on Evangelism, Berlin, Germany. Copyright, 1967 by Christianity Today, Washington, D.C., U.S.A. Reprinted by permission.

calls on the Name of the Lord will be saved.' But how can they call on Him, if they have not believed? How can they believe, if they have not heard the message? How can they hear, if the message is not preached? How can the message be preached, if the messengers are not sent out?"

Where the messengers go out, where the message is preached, where people believe and calling upon the name of the Lord are saved, there the Holy Spirit of the living God is at work. He is ever at work in His church through His people.

God Made Me a Woman

By Susan Martin Weber

American women are fighting against their natures. They are discarding their innate feminine qualities and trying to create in themselves the qualities of manhood. And Mennonite women are included.

I watch them step into a man's role. I listen to them denounce the superiority of men. I hear them discuss the drudgery of housework, the boredom of staying at home, and the folly of being subject to men.

Deep within me is the cozy consciousness that God made women with natural desires to be homemakers, not career women; helpers, not leaders; submitters, not revolters.

I am in favor of freeing the American woman from the pressures of American society and tucking her into the biblical role assigned to her. God created woman for man, not man for woman. She is commanded to accept a position of quietness and submission. She ought to enjoy it!

Wouldn't it make a difference in our churches if women would let themselves yield to their own natures? I'd like to see women praying and interceding for the men who lead the church instead of trying to accept leadership responsibilities themselves. A woman's efforts should be used to support men in their efforts.

A woman has the power to enrich a man's life. Her gentle and dependent spirit makes a man rise to the height of his masculinity. Any superior qualities a woman has are for the purpose of completing men, not competing with them.

A woman need not be insipid. God made her intelligent, alert, and companionable. The abilities and education she has are geared toward making her a better helper to man. She can communicate effectively with men and even more effectively with children. Why must she rebel against the beautiful role God has created for her? Living outside of God's purpose, she loses her effectiveness as a woman.

Deep joys come to the women who appreciate and treasure their God-given natures. I glow. God made me a woman.

Promotion vs. Education

By J. D. Graber

Promotion is for immediate or short-term results while education is building foundations for long-term commitment. It is necessary to distinguish between these two forms of missionary information. Obviously, both need to be done, but one should be aware of which he is doing when he speaks or writes.

Ours is a denominational board of missions. For this reason our releases and publicity are usually more educational than promotional. We would like to see a well-informed constituency. The worldwide program of the Board is large and complex. The publicity pressure from all directions bombards us all the time and the church's mission program can easily be forgotten or neglected. So we try in various ways to keep the total program before the constituency.

"One Message, One Mission" is the title of the 1966 General Mission Board Annual Report and Handbook. This paperback book of 234 pages contains a wealth of information about all aspects of the board's program: Home and Overseas, Radio, Mass Communications, Voluntary Service, Health and Welfare, Financial, Personnel, Student Services, WMSA. It is more than a fact book; it contains much challenging reading and lists interesting missionary experiences.

Your pastor has received a copy of this Handbook and a copy has been supplied to your church library. A limited number is available for general distribution. Write to Mennonite Board of Missions and Charities, Box 370, Elkhart, Ind. 46514, for a copy while they last. This is a source book for a great deal of information about the worldwide outreach program of your church.

Dramatic happenings and thrilling success stories are often used for mission promotion, especially by nondenominational so-called "Faith Missions." Our Mennonite church-centered mission philosophy dictates that we promote missions by calling people to be faithful stewards of the gospel, of their lives, and of the money the Lord has entrusted to their care. We believe it is sub-Christian to try to interest people to give to missions because of magnificent results. We give because we love the Lord and love all men as He loves them and are thankful for every token of His blessing on our mission efforts.

Christianity is not a success cult. We are motivated to mission by a study of the Word and as "the love of Christ constrains us."

Eastern Mennonite College

Students responded to the recent week-long emphasis on Vietnam by contributing \$2,655.35 to MCC's program in that war-torn country. William T. Snyder, executive secretary of MCC, acknowledged the contribution in a letter in which he said: "The splendid contribution that came from students and staff for the Vietnam program is deeply appreciated. I sensed a deep concern on your campus for the people of Vietnam who are going through a crucible of suffering in the present war."

"The contribution to assist the Mennonite Central Committee alleviate some of that suffering is important, but even more important is the long-term interest in the people of Vietnam. We are praying that the day may come soon when the rehabilitation of that country might be undertaken in peace. Personnel and resources will be needed for the postwar reconstruction, and I sincerely hope that some of those who are now students at Eastern Mennonite College may be among the rehabilitators."

Eastern Mennonite College broke ground Mar. 30 for its new \$1-million-plus Science Center.

During the ground-breaking ceremonies, four short messages on the growth of the college and the place of science in the college program were given by Dr. Myron S. Augsburg, EMC president; DeWitt Heatwole, chairman of the board of trustees; Daniel B. Suter, chairman of the Natural Sciences Division at EMC; and D. Ralph Hostetter, a member of the college faculty since 1923.

Excavation for the new building began immediately after the formal ground-breaking.

The Goshen College A Cappella Chorus gave a program of sacred music in the chapel-auditorium on Thursday evening, Mar. 30. The 57-member chorus was directed by Dr. Dwight Weldy.

Waldo E. Smith, executive secretary of the American Geophysical Union, was on campus on Mar. 29 to stimulate interest in the field of geophysics. He lectured and presented films to several classes, including the monthly meeting of the Astral Society.

Hesston College

The 13th annual VS Conference for Unit Leaders west of the Mississippi was held on the Hesston College campus Mar. 29-31. Thirty-seven persons representing 19 units attended. Fourteen of the 37 persons are former Hesston College students. The Hesston College curriculum will be

expanded to include two new business courses next year.

Basic Data Processing will be taught for the first time. The introductory course is designed to teach students the use of the key punch and other machines of the IBM Computer System. It is a three-hour course, with two hours of lecture and two hours of laboratory each week.

Hesston Corporation will be supplying the instructor, and students will be using the corporation's IBM machine.

Introduction to Business will also be taught this coming fall. This three-hour course is particularly for business secretaries and business administration majors.

Students at Hesston College who are interested in increasing their reading speed and comprehension will have the opportunity next school year to take part in a reading improvement program. Melva Kauffman will direct the program. Laboratory facilities will be installed in the Administration Building this summer at the time of its renovation.

Readers Say

Submissions to Readers Say column should come on printed articles and be limited to approximately 200 words.

Your editorial title, "Do the Scriptures Sanction Division?" caught my attention; so I read it. I have a couple of thoughts I would like to share with you on this subject.

I believe *everyone* would agree that Scriptures do not sanction divisions among Christians. Those who separate, believe they are not separating from Christians, but from false ones, and thus have a right and a command to do so. There have been many such divisions in history, and I am glad for them. For example, I am glad for what the Anabaptists did.

The issue today is, who are the false ones and what should one do when they have taken over, causing a church to fall? Perhaps the question of what to do is easy, since a fallen "church" is not a church (true, real, group of disciples following Christ, etc.). Therefore the disciples must form a church, that is, come out. The question of when and how do you tell a false "church" is harder. But we all know it must be answered over and over again since no church is exempt from falling. I wished your editorial would have spoken to this—the real issue.—Leland M. Haines, Columbus, Ind.

The reference is to the article, "Other Kinds of Conscientious Objectors," by J. Lawrence Burkholder, in the Feb. 21 *Gospel Herald* (p. 153). "It may mean a new chapter in war-making as well. It may mean that hereafter our nation will need to justify its wars before a tribunal of an awakened American conscience. . . . Wars must be just or you cannot count on our support. This application of the just war theory is relatively new and has broad implications. . . . This is a "nice" idea concerning war, if wars have any. It is aside the true war spirit and function. And it is still more aside true Bible nonresistance. It is the men who have gone through wars that tell us in strongest terms that "never have been any just wars"; that "War settles nothing," etc., etc. . . . In wars, do not both sides claim to be fighting a "just cause"?

For over 60 years I have heard and believed that the Mennonite Church has taught and stood for a New Testament nonresistance, based on the Scriptures given there. Those Scriptures are still there. The great need is to obey them, and let what God is telling us teach what it does, or we will soon enough settle for a social and popular "peace," which is our great danger now as a church.—D. D. Miller, Goshen, Ind.

I want to thank you for the charity and courage of your editorial criticism of Graham's Vietnam visit. It takes courage to challenge an action of a spiritual giant most of us respect. It takes courage to criticize anyone's popular idol, as Graham has become for some Christians. It takes courage to challenge an American folk religion which so easily equates the American way of life and anticommunism with the gospel. I am glad that you did not simply write to us about Graham's failure, but that you confronted him directly and charitably. That speaks of responsible Christian brotherhood. Entirely too much criticism of other Christians' motives and takes or with whom we disagree is extremely uncharitable. Some appear in this column.

However, it is precisely because you and other Christians have confronted Graham directly that he is all the more responsible for his actions. He can no longer plead some kind of innocence; he has the benefit of the Christian conscience of brothers and Christ. He made a deliberate choice to identify with the military cause rather than this conscience. This is disturbingly confirmed in the reports from Graham and his team on their Vietnam visit. For example, the Vietnam Christian service program is never mentioned as part of the Christian witness in Vietnam. This must be a deliberate omission since from MCC and other reports we know that Graham and members of his team did meet with and heard reports from MCC and Mennonite mission workers while they were in Vietnam.

I believe that Graham has not taken seriously enough the responsibility of being considered by many the spokesman for evangelical Protestant Christianity. This makes his action all the more disturbing and his failure all the more glaring. Persons in non-Christian nations already have greater difficulty in receiving the gospel because they unwittingly identify it with the war effort and Graham's actions simply confirm that impression. The whole college generation in our own nation already has difficulty hearing the message of evangelical Christianity because too frequently conservative Christians have opposed the civil rights movement or similar necessary corrections in our society. The cause of evangelical Christianity among the college age crowd will be further hampered by Graham's Vietnam visit. I still believe that Billy Graham is an honest enough Christian that he can be expected to mend his ways.—Virgil J. Brenneman, Goshen, Ind.

I thank God for leading you to emphasize the work of the Holy Spirit. I praise Him for the editorials in the Mar. 21 *Gospel Herald*, especially the next to the last paragraph in the first column and the marks of the Spirit's work in the last portion of the "True Doctrine" editorial. "The Way of Self-Exposure," in the Mar. 21 and 28 issues, also really spoke to my heart. I find myself guilty too often of the same—hiding behind a mask—not willing to have people know my failings. I pray you may have the gift of discernment by the same Holy Spirit to always know which articles will be upbuilding and which may do harm, and the courage to do accordingly even though you can expect people to be "on your neck" as a result. I fear at times Satan has more cause for rejoicing than the angels when Christians are preoccupied with exalting their own ideas of righteousness, instead of exalting the Lord Jesus and proclaiming the good news of His love which calls sinners to repentance.—Mrs. Irvin Beachy, Salisbury, Pa.

CHURCH NEWS



MCC Orientation

Sixteen persons attended the second Mennonite Central Committee orientation of 1967. Gordon Zook, pastor of Monterey Mennonite Church, delivered the commissioning address in the MCC chapel on Apr. 7.

Mennonite Church members who participated were: Mark Derstine, Souderton, Pa., who will serve at National Institutes of Health, Bethesda, Md., and Brook Lane Psychiatric Center, Hagerstown, Md. His parents are Mr. and Mrs. Abram Derstine of Souderton.

Gary and Sharon Marner, 4950 Allison St., Arvada, Colo., will serve at Men-

nonite Vocational School near Taegu, Korea. They are the children of Mr. and Mrs. Walter Marner of Lakewood, Colo., and Mr. and Mrs. Harold Hjelmstad, Wheat Ridge, Colo.

Orlene Stuckey, RN, Denver, Colo., was assigned to Hospital Grande Riviere du Nord in Haiti. Her parents are Mr. and Mrs. John Stuckey of Archbold, Ohio.

Esther Weaver, Bowmansville, Pa., has accepted an assignment to Appalachian Regional Hospital, McDowell, Ky. Her parents are Mr. and Mrs. Daniel Weaver of Ephrata, Pa.

Divide Unit Leaders' Conference

The growth of voluntary service in recent years for Mennonite Board of Missions, Elkhart, Ind., forced new approaches. One result was two VS unit leaders' conferences—at Hesston College, Hesston, Kan., and Eastern Mennonite College, Harrisonburg, Va., instead of the usual one. The two conferences were held Mar. 28-31 and Apr. 4-7 at the respective locations. Asked how they decided who would go to which conferences, Ken Seitz, VS administrator at Elkhart responsible for coordinating the Harrisonburg meeting, commented, "The Mississippi River did that for us!"

Program growth created two problems for one conference. The number of people could limit the amount of interpersonal interaction among staff and leaders. Dividing the meeting reduced travel costs.

Cumulative travel for leaders and staff personnel to get to Hesston alone and to return to their locations, John Lehman, coordinator of the Hesston meeting,

observed, amounted to more than 45,000 miles. Yet both leaders and staff personnel felt that the investment in time, travel, and other things was well worthwhile. One administrator noted receiving a letter remarking how much things had improved in the unit while the leaders were at the conference. His feeling was that 50 percent or more of the change was likely in the leaders' reactions and approach.

Seitz noted that of the 29 leaders and wives representing 15 locations east of the Mississippi at Harrisonburg, nine came from units just established in 1966. At Hesston four new units were represented among the 37 participants from 19 unit locations. Two couples at Hesston were from Puerto Rico because of schedule and travel reasons. Locations with only one or two people were not represented at the conference. The conference was thus a "unit" leaders' conference. This was the first time a unit leaders' conference was held at Harrisonburg.

Both Seitz and Lehman stressed the fact that the conference is symptomatic of VS conviction about the importance of people. Twin foci of the discussions were What we do for people "out there" and What we do for the volunteer. Anything we can do to help VS-ers not only serve others, but also develop their own Christian experience and outworking is important to their effectiveness in their service. "If we don't love each other," Lehman points out, "we don't love God either!" Like the congregations workers come from, it is much easier to love those we are concerned about in the community than it is to love each other.

Resource persons at both places included not only VS administrative staff, but also Willard Roth, Scottsdale, Pa. At Hesston resource personnel included Justus Holsinger, Ivan Lind, Orlyn Zehr, Tilman Smith, and Peter Wiebe. At Harrisonburg resource personnel were Myron Augsburger, John A. Lapp, Laban Peachey, Paul Wenger, and John and Vel Shearer.

The three days of meetings at each place focused on promoting spiritual life in the unit, understanding volunteers' problems, interpreting Mennonite belief to others, helping people to help themselves, church relationships, and Mennonite youth today. A new unit leaders' handbook had just been developed and it became a tool for a review of policies and procedures for the entire program.

Seitz commented that he finds VS "swimming upstream against the individualistic affluent American pattern." At a number of points during the conferences, the implications of this became clear through a small remark or incident. This year the byword was a volunteer who spent \$51 on a single telephone call to his girl friend. Administrators pointed out that this was for a conference call which also included his family for the purpose of making some life plans together. Last year the byword was the volunteer who came to VS with 42 pair of shoes.

American affluence and individualism were confronted at other points too. Discussions at one point considered the problems which occur when a volunteer receives \$30 or \$35 a month from the church at home, with the inequity this introduces between unit members. Leaders and staff decided to encourage churches who want to support their members in VS to find other ways—something to benefit the unit as a whole, like the family who bought the Richmond, Va., unit a new toaster. Boxes of food tend to be shared, although money doesn't. Groups might offer to pay a volunteer's dental bill (a cost VS doesn't cover). They may want to help with clothing replacements—or a dinner out at a restaurant for the entire unit for some special occasion. Two

persons demonstrated exactly this type of concern for the leaders during the two conferences. Each conference went out—all 50 persons or more—to a local restaurant for a meal paid for by a local businessman. One of the businessmen commented, "This has been a real blessing for me. This would be something good that more Christian businessmen could do if they knew about it!"

Could they use more unit leaders, or do they have enough? VS administrators' immediate response was, "We could use half a dozen next month. We need leaders who love people and want to invest themselves in helping people with their problems—whether the people are in the unit's community, the local congregation, the unit, or on the project. What VS is concerned with is a life of serving—servanthood—rather than acts of service."

Build Bridges in La Ceiba

After one and one-half years of direct evangelistic work in La Ceiba, Honduras, Mennonite church membership has grown to 19. Included are two rural youth in the city to study, and six missionary and VS personnel.

Attendance at Sunday services averages in the thirties, and attendance at the three weekday services averages nearly 30. The church in La Ceiba is reaping benefits from good community relationships and clear Christian testimony established by VS personnel during the past five years.

In late April they are participating in a two-week city-wide evangelistic campaign with two Spanish-speaking evangelists of the Billy Graham Evangelistic Association. The Association is also sponsoring a preparatory pastors' retreat in Tegucigalpa. Local churches are responsible for all other preparations and arrangements.

Amzie Yoder is chairman of the arrangements committee for the La Ceiba campaign. The cooperation among churches now contrasts with years gone by when several evangelical groups were divided by prejudices and misunderstandings. Eastern Board workers, new on the scene, uninvolved in difficulties of the past, are serving to build bridges. "Everything looks very hopeful," wrote Amzie and Fanny Ellen Yoder, "and we're praying God to touch our lives and those about us during this special effort."

For Mennonite churches, this united evangelistic effort comes at a strategic time. The special evangelistic program, "Evangelical Advance," is now moving in to the visitation ministry. During April, May, and June members are engaged in intensive visitation efforts.

LaMar and Kathryn Stauffer, who

opened the VS headquarters in La Ceiba in 1961, expect to return to La Ceiba in May from language school in Costa Rica to replace Elam and Doris Stauffer as VS directors. In turn the Elam Stauffers will move to Tegucigalpa to replace the James Hesses during their six-month furlough.

Prepare for World Conference

Mennonite missionaries in Brussels, Paris, London, and Israel will welcome visitors en route to or from Mennonite World Conference who are interested in seeing and understanding the work of the Mennonite Board of Missions, Wilbert Shenk, assistant secretary for overseas missions, says.

In London missionary personnel include Quintus Leathermans, John Coffmans, and Erma Hunsberger. In Brussels missionaries are the David Shanks and the Robert Ottos. In Paris the Robert Wimers represent North American Mennonites along with several MCC Paxmen involved in a construction program. Missionary personnel in Israel are the Roy Kreiders, the Paul Swarms, the John Wengers, and the Robert Martins.

Unfortunately, Shenk says, because of the small missionary force at work in Europe for the General Board, they will not be able to provide travel and other types of service for visitors. Mission lodging and food facilities are so limited, and staff time so meager that World Conference visitors will need to rely on public facilities for those services. Missionaries will be most happy, however, to share their work and goals or objectives enthusiastically. They will also have some suggestions for lodging, meals, and transportation available for visitors.

The principal activity in London is centered with an international student center. In Belgium three congregations, plus participation in witness and service activities with other evangelical Christians, continue efforts begun in reconstruction days following World War II. In Paris a congregation has 34 members and is deeply involved in a sheltered workshop for retarded youth and classes in French for Algerians, along with a new country location for some of the activities. In Nazareth, Israel, North American Mennonites assist in a hospital, while other Israeli personnel are working in the Tel Aviv area.

World Conference visitors who are interested in the work or have personal concern for missionaries there and plan to visit them are encouraged to write to the respective missionaries in advance.

Missionaries of the Week



Byron and Elaine Shenk and family went to India in August 1966, where they are serving a term as Overseas Missions Associates under the Mennonite Board of Missions, Elkhart, Ind. Byron is teaching physical education at Woodstock School in Landour, India.

Prior to his mission service Byron taught physical education at Bethany Christian High School and Goshen College. He is a Goshen graduate and has attended the University of Oregon, Eugene, Ore. His parents are Kenneth and Frances Shenk, Sheridan, Ore.

Elaine attended Hesston College. She is the daughter of Earl and Florence Yeackley, Colorado Springs, Colo.

The Shens have two sons: Eric Eugene, 4; and Tod Michael, 2.

To Operate Ulysses Hospital

Mennonites have been invited by the Ulysses, Kan., community to operate their local hospital, Luke Birky, secretary for health and welfare for Mennonite Board of Missions, said recently. The hospital, which serves Grant County, an area with approximately 4,000 citizens, is currently operated by a Catholic order, the Sisters of St. Joseph, who have asked to be relieved of the responsibility.

The hospital has 37 beds and patients are served by four community doctors. Ulysses is primarily an agricultural community with 100,000 acres of irrigated farmland, plus much dry land farming. Ulysses area also boasts large natural gas reserves and several smaller industries.

Churches in the community represent a number of the larger Protestant groups along with the Catholic Church. The Mennonite Brethren Church has an active and growing congregation there.

Mennonites have been invited to operate the hospital, and in light of the active Mennonite Brethren program in the community, Mennonite Board of Missions will be assisting Mennonite Brethren in the operation, with Mennonite Board of Missions holding the contract with the

community. Most of the operating Board members would be Mennonite Brethren persons and most new personnel would be supplied also by the Mennonite Brethren Church.

Giving leadership for the Mennonite Brethren is their Board of Missions and Services, which has offices at Hillsboro, Kan. Details are yet to be worked out for the transfer, which will likely take place this summer. But major principles have been agreed upon by the health and welfare committee of Mennonite Board of Missions, the Board of Missions and Services, the local Mennonite Brethren Church leaders, and community hospital leaders.

Mennonite Board of Missions has its offices in Elkhart, Ind.

Duty Despite Dangers

Bu M. lives in central Java, Indonesia. In the uncertain post-coup days of October 1965, she had to decide to what extent she was going to live the life she thought a Christian should live.

A schoolteacher, with his wife, four children, and father-in-law were her neighbors. The husband lost his life in the early stages of the "communist hunt" which followed the coup.

The father-in-law was still imprisoned, and his daughter (the wife) had to take food to the jail twice a day. Sneers and unkind remarks from the prison guards made this an unpleasant experience.

Bu M. could hear her neighbor's children crying day and night. The widow dared not look for sympathy or understanding. She was not even supposed to express her grief openly.

Being a mother herself, Bu M. knew that her neighbor could not stand the strain she was bearing for long. She offered to take the four children to her home for a few hours every day.

Several days later both Bu M. and her husband received a call to go and be questioned by the local screening committee. Fearfully they answered the summons, unable to imagine what their offense had been.

They came before the committee and the questioning began. Did they have papers to prove they had been members of the Christian party? Had they ever attended a communist meeting of any kind? Why were they befriending the widow of a communist?

Someone had watched Bu M. as she befriended her neighbor. This was enough to make her suspect, too.

She gave her Christian witness to the committee. She then asked this question: "Are you saying that I must stop being kind to this lady?" No, they were not saying that, they told her.

The committee gave her a warning. They did not think she was guilty this time. Later, however, someone else might use this experience to accuse her of "pro-communist" activities. This could have bitter repercussions.

Bu M. said she was willing to take this chance. She went home and continued to do what she thought was her Christian duty.—Anne Warkentin, MCC nurse on furlough from Indonesia.

Nanah Waiya Grateful

Glenn Myers was installed as pastor of the Nanah Waiya congregation at Preston, Miss., on Apr. 16, replacing Nevin Bender, his father-in-law, who is continuing as bishop. The Nanah Waiya congregation baptized two persons Sunday, Apr. 2, and another Apr. 9. Twenty members participated in the communion service held recently.

Recently also, the congregation formally expressed gratitude to the community for its help and support following the third dynamiting of their building on Dec. 23, 1966, and during its reconstruction. In part the statement, published in *The Neshoba Democrat*, said:

"We appreciate what many of the citizens of Neshoba County have done and are doing to uphold truth and right. Truly this is the kind of action necessary to preserve our freedom and our nation.

"Nearly two thousand years ago the Prince of Peace walked among men, demonstrating to all mankind God's great love and compassion. May we all accept the responsibility He placed on His followers, to work for the good of all men, and to promote the spirit of peace and goodwill here in our county."

Rebuilding costs were approximately \$2,000. The community contributed \$250, Mennonites all over nearly \$1,000, and Hillsplan coverage assumed \$800.

FIELD NOTES

The 18th anniversary meeting of the Goshen Church, Laytonsville, Md., will be held Apr. 30. Speakers are Ray Geigley and Donald Stelfox.

Annual Sunday school meeting at the Diller Mennonite Church, Newville, Pa., May 14.

Dedication of the Shirkville Mennonite meetinghouse, Fredericksburg, Pa., will be held Apr. 30.

The Penn Valley Male Chorus, under the direction of C. Clyde Landes, sang to a capacity crowd at the Akron Mennonite Church, Akron, Pa., Apr. 9. The chorus is currently associated with the Calvary Hour Radio Broadcasts and tapes are made for their use.

Change of address: S. Allen Shirk from Lancaster, Pa., to 11B Durham Road, Kowloon, Hong Kong. **Paul H. Campbell** from Willow Street, Pa., to Conowingo, R. I., Md. 21918. Telephone: 301 375-4712.

Abner Miller, East Earl, Pa., has accepted the pastorate of the Holly Grove congregation near Westover, Md. Their address is 1403 Princess Anne Lane, Pocomoke City, Md.

New Every-Home-Plan congregation for *Gospel Herald* is Salem Mennonite Church, Elida, Ohio.

Special meetings: Nelson Kanagy, Sarasota, Fla., at Valley View, Spartansburg, Pa., Apr. 30 to May 7. **Elam Stauffer**, Lancaster, Pa., at Huntington Avenue, Newport News, Va., Apr. 26-30. **Rufus Wesley**, a Choctaw Indian from Pearl River, Miss., held revival meetings in the

Choctaw language at Mashulaville, Miss., Apr. 12-16.

New members by baptism: ten at Willow Springs, Tiskilwa, Ill.; two at Lebanon, Ore.; fourteen at Blooming Glen, Pa.; twelve at Grey Ridge, Millersburg, Ohio; three at Orrville, Ohio; two by baptism and four by confession of faith at Ann Street, Peoria, Ill.; one at Mashulaville, Miss.; six by baptism and one by confession of faith at Jefferson Street, Lima, Ohio.

The article, "The Good Samaritan," by Stanley Kreider, p. 324, Apr. 11 issue, should have carried the following explanation: "Presented at Lancaster Mennonite School chapel with apologies to Clarence Jordan."

Central Christian High School is in need of an Industrial Arts instructor for 1967-68. Inquiries will be appreciated. Contact Clayton L. Swartzentruber, Supt., Kidron, Ohio 44636.

The Alvin Frey family, Freeport, Pa., will be at Allensville, Pa., Apr. 29, 30, to show slides and describe their experiences in Northern Canada ministering to the Indians.

Among the items that the Archives of the Mennonite Church has received in recent years are copies of the proceedings of court-martial trials which Mennonite conscientious objectors experienced during World War I. The latest to be received is the proceedings of a trial at Camp MacArthur, Texas, on Nov. 19, 1918. The Archives also has several lists of the 130 Mennonites who, along with many

others, were "Religious C.O.'s Imprisoned at the U.S. Disciplinary Barracks, Ft. Leavenworth, Kansas." The list was published by J. D. Miner, Mar. 10, 1919.

P. J. Malagar, director of Mennonite Christian Service Fellowship of India, requests prayer for:

The first All India Mennonite College Students' Camp at Champa, M.P., May 4-7. C. Norman Kraus, on sabbatical in India from Goshen College, will be the main speaker. About 50 students will attend.

A consultation on peace under the leadership of Kraus, May 10-12, in connection with the forthcoming annual board meeting of Mennonite Christian Service Fellowship of India. This consultation will include both missionaries and Indian Christians of Mennonite, Brethren in Christ, and United Missionary churches.

Joseph M. Bhehwa, secretary for the Mennonite Church in India, arrived in North America on Apr. 6.

Summer Bible School Workshop sponsored by the Ohio Mennonite Christian Workers' Conference will be held on May 13 from 1:30 p.m. to 4:00 p.m. at the Central Christian High School, Kidron, Ohio, for all denominations using Herald Summer Bible School materials. There will be a workshop leader for every grade. Teachers are to bring their teacher's manual and pupil book. There will be a workshop for superintendents. A registration fee of \$1.50 will be charged for the workshop. For more information, write Hubert E. Short, District Summer Bible School Secretary, R. 1, Apple Creek, Ohio 44606, or call Kidron 857-2186.

Caroline Nebel, missionary nurse in Araguacema, Brazil, arrived in Indiana for a rest on Apr. 10. She is living at 3306 South Main, Goshen, 46526.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Alderfer, Arlen and LaRaine (Wambold), Morwood, Pa., second child, first daughter, Rhonda Sue, Mar. 27, 1967.

Brubaker, J. Allen and Erma (Shirk), Mogadiscio, Somalia, third child, second son, Brian Eugene, Apr. 4, 1967.

Buerge, James and Jean (Orton), Albany, Ore., fourth child, second daughter, Susan Rene, Apr. 5, 1967.

Delagrange, Richard and Lois (Lengacher), Hicksville, Ohio, second daughter, Kimberly Joy, Mar. 10, 1967.

Fry, Jake and Mary Ellen (Bontrager), White Pigeon, Mich., fourth child, first son, Darin Radford, Mar. 26, 1967.

Hostetler, Garry and Shirley (Hjelmstadt), Inman, Kan., first child, Tamara Kay, Mar. 24, 1967.

Leaman, Daniel G. and Miriam (Heisey), Lancaster, Pa., fourth child, second daughter, Carol Jean, Mar. 10, 1967.

Martin, George and Norma (Beaudin), Waltenstein, Ont., second son, Jeffrey Brent, Feb. 16, 1967.

Mascarenas, Dennis and Carolyn (Kauffman), Goshen, Ind., fourth child, second son, Lon Anthony, Feb. 26, 1967.

Seiler, Ed and Carol (Graham), Spencerville, Ind., first child, Scott Edward, Jan. 31, 1967.

Shenk, Calvin and Marie (Leaman), Nazareth, Ethiopia, second son, Duane Laverne, Apr. 8, 1967.

Shrock, Leon O. and Emma (Wengerd), Wooster, Ohio, third child, first daughter, Brenda Sue, Mar. 22, 1967.

Solis, Louie and Esther (Oliver), Los Angeles, Calif., eighth child, Jeanette, Feb. 12, 1967.

Swartz, Don and Joyce (Graber), Spencerville, Ind., second daughter, Lisa Renee, Feb. 14, 1967.

Wenger, William A. and Margaret (Emswiler), Harrisonburg, Va., third son, Louis Jay, Dec. 24, 1966.

Wieser, George and Ruth (Groh), Kingston, Ont., second son, Robert George, Mar. 17, 1967.

Yoder, Meredith and Shirley (Stauffer), Fort Wayne, Ind., second daughter, Leslie Renee, Mar. 6, 1967.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Beitzel—Byler—Mayard Beitzel, Accident, Md. and Margret Byler, Allensville, Pa., both of Locust Grove cong., by Erie Renno, Mar. 25, 1967.

Hege—Burkholder—Ira Hege, Jr., Hagerstown, Md., Reiff cong., and Vera Burkholder, Ephrata, Pa., Martindale cong., by J. Paul Graybill, Apr. 1, 1967.

Miller—Longenecker—Ira Z. Miller, Lancaster, Pa., Good cong., and Anna B. Longenecker, Lancaster, Pa., Landsville cong., by H. Raymond Charles, Apr. 4, 1967.

Myers—Rice—Joseph L. Myers, Doylestown, Pa., Groveland cong., and Charlotte Mae Rice, Perkasie, Pa., Deep Run cong., by Omar V. Shwalter, Mar. 18, 1967.

Segura—Pace—Sam Segura, Montclair, Calif., and Noel Pace, Los Angeles (Calif.) Fellowship, by Leo Egli, Feb. 4, 1967.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Alderfer, Ada, daughter of Harvey L. and the late Lizzie (Lous) Alderfer, was born in Franconia Twp., Pa., Sept. 27, 1905; died at Grand View Hospital, Sellersville, Pa., Mar. 30, 1967; aged 61 y. 6 m. 3 d. Surviving are one brother (Jacob L.) and one sister (Adella)—Mrs. Stanley Derstine. She was a member of the Franconia Church, where funeral services were held Apr. 3, with Leroy Godshall, Floyd Hackman, and Curtis Bergery officiating.

Bayse, Price N., son of Jonas and Dora

(Sager) Bayse, was born at Westernport, Md., Nov. 17, 1907; died at his home, Bergton, Va., Mar. 28, 1967; aged 59 y. 4 m. 11 d. In 1938 he was married to Ruth Sherman, who survives. Also surviving are 2 children (Paula—Mrs. Irvin Crider and Imogene), 4 brothers (Floren, Nathan, Clinton, and Frank), and 2 sisters (Mrs. Mildred Parker and Mrs. Pearl Rhodes). He was a member of the Mt. Hermon Church, where funeral services were held Mar. 30, with Harley Good and Lillian W. Wenger officiating; interment in Sherman Cemetery.

Biehn, Clayton, son of Aaron S. and Mary (Bowman) Biehn, was born at Strassburg, Ont., May 23, 1886; died at St. Elizabeth Hospital, Humboldt, Sask., Mar. 24, 1967; aged 80 y. 10 m. 1 d. In 1913 he was married to Elma Snyder, who survives. Also surviving are 3 children (Nita—Mrs. Arthur Shantz, Mary, and Ward R.), 5 grandchildren, 3 great-grandchildren, 2 brothers (Freeman and Aaron), and one sister (Samantha—Mrs. Clem Snider). James Mullet officiated at the funeral services.

Blank, Elam B., son of David and Rebecca (Beiler) Blank, was born at New Holland, Pa., Oct. 6, 1894; died at Lancaster (Pa.) Osteopathic Hospital, Apr. 4, 1967; aged 72 y. 5 m. 29 d. On Nov. 19, 1919, he was married to Mira K. Shenk, who died Oct. 6, 1960. On June 25, 1961, he was married to Anna M. (Charles) Doerr, who survives. Also surviving are 4 children (Miriam—Mrs. Lloyd Leffever, Gladys—Mrs. Robert Lesty, Mervin E., and David E.), 11 grandchildren, one sister (Mrs. Elsie Stoltzfus), and one brother (Aaron). One daughter (Verna) preceded him in death. He was a member of the East Chestnut Street Church, where funeral services were held Apr. 7, with James M. Shank, Lester Blank, and Ira B. Landis officiating; interment in Mellinger's Cemetery.

Clemmer, Allen L., son of Cyrus K. and Ellen (Landes) Moyer, was born in Hatfield Twp., Pa., June 24, 1890; died at his home, Mar. 26, 1967; aged 76 y. 3 m. 2 d. On Mar. 11, 1911, he was married to Alice Moyer, who survives. Also surviving are 5 sons (Jacob, Joseph, Cyrus, Marvin, and William), 3 daughters (Mary Ellen—Mrs. Dayton Derstine, Elizabeth—Mrs. Sjoerd Kupaer, and Alice—Mrs. Norman Rittenhouse), one sister (Mrs. Marvin Ruth), 29 grandchildren, and 7 great-grandchildren. He was a member of the Franconia Church, where funeral services were held Mar. 30, with Leroy Godshall, Floyd Hackman, and Curtis Bergery officiating.

Detwiler, Paul M., son of Irvin F. and Lizzie (Moyer) Detwiler, was born at Harveysville, Pa., May 30, 1931; died at Vernfield, Pa., as the result of an automobile accident, Mar. 12, 1967; aged 35 y. 9 m. 10 d. Surviving are his parents, 6 sisters and 2 brothers (Loren—Mrs. Harold Nye, Irvin, Jr., Ruth—Mrs. Norman Clemmer, Homer, Miriam—Mrs. Arlan Halteman, Rhoda—Mrs. Mazzei, Joyce, and Ferne). Funeral services were held at the Townemann Church, Mar. 15, with John E. Lapp and E. L. Angstadt officiating.

Detwiler, Wesley M., son of Irvin F. and Lizzie (Moyer) Detwiler, was born at Harveysville, Pa., July 19, 1940; died at Vernfield, Pa., as the result of an automobile accident, Mar. 12, 1967; aged 26 y. 7 m. 21 d. On Feb. 10, 1961, he was married to Sandra Moore, who died Jan. 15, 1967. Surviving are 2 children (Tami Lynn and Jay Scott), his parents, 6 sisters and 2 brothers (Loren—Mrs. Harold Nye, Irvin, Jr., Ruth—Mrs. Norman Clemmer, Homer, Miriam—Mrs. Arlan Halteman, Rhoda—Mrs. Mazzei, Joyce, and Ferne). Funeral services were held at the Townemann Church, Mar. 15, with John E. Lapp and E. L. Angstadt officiating.

Erb, Clara, daughter of Christian and Mary (Licht) Erb, was born in Wilnot Twp., Ont., Feb. 19, 1894; died at K-W Hospital, Kitchener, Ont., Jan. 28, 1967; aged 72 y. 11 m. 4 d. Surviving are one brother (Irvin) and 3 sisters

(Amelia—Mrs. Solomon Roth, Mrs. Lucinda Roth, and Lydia—Mrs. Aaron Weltz). She was a member of the St. Agatha Church, where funeral services were held Jan. 25, with Elmer Schwartztruber and Gerald Schwartztruber officiating.

Kanagy, Plus H., son of Eli H. and Nancy (Hartzler) Kanagy, was born at Belleville, Pa. June 25, 1891; died at the home of his son, David, Mar. 29, 1967; aged 75 y. 9 m. 4 d. On Oct. 6, 1917, he was married to Mary E. Yoder, who survives. Also surviving are 7 children (David Chester, Plus Jr., Savilla—Mrs. John King, Attrenis, Paul, and Titus), one brother (Isaiah), 19 grandchildren, and 2 great-grandchildren. He was a member of the Pinecroft Tourist Church, Sarasota, Fla. Funeral services were held at the Baggus Funeral Home, Belleville, Pa., Apr. 1, with John B. Zook, Nelson Roth, and Raymond R. Peachey officiating; interment in Allensville Cemetery.

Kaufman, Mollie, daughter of Crist J. and Lizzie (Yoder) Yoder, was born at Belleville, Pa., Nov. 7, 1905; died Mar. 24, 1967; aged 61 y. 4 m. 17 d. On Nov. 25, 1925, she was married to Alpha Kaufman, who survives. Also surviving are 5 children (Katie—Mrs. Ambrose Yoder, Mary—Mrs. Charles French, Linda—Mrs. Bobby Flips, Ruth—Mrs. Wilmer Stoltzfus, and Paul) and 16 grandchildren. She was a member of the Locust Grove Church, where funeral services were held Mar. 27, with John B. Zook and Eric Renno officiating.

Kulp, Marnie (Rosenberger), was born near Lansdale, Pa., May 28, 1881; died at Kulpville, Pa., Mar. 29, 1967; aged 85 y. 10 m. 1 d. On Oct. 8, 1902, she was married to Abram C. Kulp, who survives. Also surviving are 4 children (Beulah—Mrs. Norman Nyce, Abram, Willis, and LaVene) and 5 grandchildren. Two children (Elmah and Ernest) preceded her in death. She was a member of the Plains Church, where funeral services were held Apr. 2, with Henry P. Yoder and John E. Lapp officiating.

Leidig, Martha, daughter of Joe B. and Anna (Weaver) Weaver, was born in Holmes Co., Ohio, May 31, 1900; died at the University Hospital, Columbus, Ohio, Mar. 17, 1967; aged 66 y. 9 m. 17 d. On Feb. 22, 1950, she was married to Reuben Leidig, who survives. Also surviving are 4 sisters (Mary—Mrs. Steve Miller, Susan—Mrs. Yose Miller, Sarah—Mrs. Eli A. Miller, and Emma—Mrs. Calvin Miller), one brother (Roman) and 5 stepchildren (Wilbur, Melvin, Bernice, Gladys—Mrs. Herman Ropp, and Hazel—Mrs. Don Yoder). Her parents and 2 brothers preceded her in death. She was a member of the Martin's Creek Church, where funeral services were held Mar. 20, with Roman Stutzman and Warren Miller officiating.

Peachey, Emma, daughter of John and Barbara (Yoder) Alvey, was born at Belleville, Pa., Apr. 5, 1893; died Mar. 21, 1967; aged 73 y. 11 m. 16 d. On Dec. 22, 1918, she was married to Gideon J. Peachey, who died June 29, 1935. Surviving are 7 children (Nelda R., Roy L., Mrs. Ella C. Hartzler, Ethel—Mrs. Calvin Petersheim, Byron J., Verda—Mrs. Ezra Peachey, and John A.), 15 grandchildren, and 10 great-grandchildren. She was a member of the Locust Grove Church, where funeral services were held Mar. 23, with Louis Peachey, John B. Zook, and Eric Renno officiating.

Roth, Emma, daughter of John C. and Mary (Eicher) Roth, was born near Noble, Iowa, Oct. 6, 1890; died at the Memorial Hospital, Mt. Pleasant, Iowa, as the result of a stroke, Mar. 29, 1967; aged 76 y. 5 m. 23 d. On Oct. 14, 1917, she was married to Alvin H. Roth, who died June 21, 1941. Surviving are one son (John H.), 2 sisters (Mrs. Katie Wenger and Mrs. Eliza Zehr), 4 grandchildren, and 4 great-grandchildren. She was a member of the Sugar Creek Church, where funeral services were held Mar. 31, with Simon Gingerich, Vernon Gerig, and Robert Hartzler officiating.

Saner, John A., son of John A. and Phoebe (Went) Saner, was born at Millintown, Pa., Feb. 2, 1910; died at the Geisinger Medical Center, Danville, Pa., Mar. 2, 1967; aged 57 y. 1 m. On Oct. 14, 1936, he was married to Anna Pfenner, who survives. Also surviving are 3 children (John R., Nancy J.—Mrs. Carl Knouse, and Mildred—Mrs. Glenn W. Good), 4 grandchildren, his mother, 4 brothers (Ralph, Clair, Roy, and Henry), and 2 sisters (Ruth—Mrs. George Wortman and Mary Ella). Since 1959 he was a deacon for the Lost Creek Church, where funeral services were held Mar. 5, with Donald Lauver, Raymond Lauver, David Weaver, and Elmer D. Leaman officiating.

Yoder, David Lee, infant son of John R. and Sara Ann (Yoder) Yoder, was born at Lewistown (Pa.) Hospital, Apr. 6, 1967; died at the same place, Apr. 9, 1967; aged 3 d. Surviving besides his parents are one sister (Edna Mae) and grandparents (Mr. and Mrs. David E. Yoder and John R. Yoder, Sr.). Graveside services were held at the Locust Grove Cemetery, Apr. 10, with Eric Renno officiating.

Yoder, Elizabeth, daughter of Mr. and Mrs. Mose E. Chupp, was born in Clinton Twp., Ind., Feb. 14, 1904; died at Goshen (Ind.) General Hospital, Mar. 29, 1967; aged 63 y. 1 m 15 d. On Dec. 24, 1936, she was married to Willis Yoder, who preceded her in death June 6, 1963. Surviving are one daughter (Carol—Mrs. Floyd Schaaf), 2 stepsons (James W. and David J.), one stepdaughter (Freda—Mrs. Ralph Krabill), 2 grandchildren, 6 stepgrandchildren, 3 brothers (Eli, Levi, and William), 4 sisters (Barbara—Mrs. John Hostetter, Mrs. Mary Schmucker, Mrs. Susie Hersherberger, and Fannie), and one stepister (Barbara—Mrs. Sam M2). Two infant sons preceded her in death. She was a member of the Clinton Frame Church, where funeral services were held Mar. 31, with Vernon E. Bontreger officiating; interment in Clinton Union Cemetery.

Zook, Samuel Y., was born at Milroy, Pa., Nov. 1, 1874; died at Pickel's Convalescent Home, Columbus, Pa., Mar. 19, 1967; aged 92 y. 4 m. 9 d. On Nov. 8, 1905, he was married to Amelia Kanagy, who died in September 1927. On Dec. 4, 1928, he was married to Lillie M. (Good) Kreider, who survives. Also surviving are 3 children (Atrenis T., Arie—Mrs. Clarence Fries, and Samuel E.), 5 stepchildren (Luetta—Mrs. Samuel E. Zook, Ruth—Mrs. Jere Fenninger, Tobias G., Vivian, and Mary), 19 grandchildren, 6 stepgrandchildren, and 35 great-grandchildren. He was a member of the East Chestnut Street Church. Funeral services were held at the Furman Funeral Home, Leola, Pa., Mar. 14, with James M. Shank officiating; interment in Mellinger's Cemetery.

Items and Comments

Interreligious dialogue which seeks to "eradicate all denominations and create a single church" was opposed in Minneapolis by the general director of the National Association of Evangelicals (NAE).

Dr. Clyde W. Taylor of Washington, D.C., was critical of the "Living Room Dialogues" which bring together laymen for home discussions based on a book published jointly by the Paulist Fathers (Roman Catholic) and the National Council of Churches.

He charged the book stresses the "sinfulness" of divisions in the Christian church and seeks "to get everyone back together in one church."

"We don't believe that the divisions in the church create the greatest single obstacle to the world becoming Christian," Dr. Taylor declared. He said the NAE also is not satisfied with the biblical and theological basis of the discussion book. It also views with suspicion, he added, advice that clergymen should be barred from the "living room" discussions.

The "Living Room Dialogues" are "going great guns" in the Pacific Northwest, Dr. Taylor said, but he reported that the results have been "very disappointing."

He said the NAE did not object to dialogue on doctrines and beliefs so long as the participants would agree on the Bible as the common standard.

* * *

A Quaker group's effort to carry medicine and medical supplies to the North Vietnamese has been successfully carried out, it was announced in Philadelphia, Pa.

The 50-foot ketch *Phoenix* arrived in Haiphong on Mar. 29, carrying \$10,000 worth of medical materials contributed by Japanese physicians in Hiroshima. Accord-



WELFARE KID

By Dave Hill

Illustrated by Allan Eitzen

The story of a welfare kid growing up with all the escapades and family relationships accompanying this kind of social situation. Written to help youth understand the feelings of one who doesn't have the security they experience. Adults will learn much from this boy who reveals his side of the picture and his feelings. This book is for anyone who wants to grow in his understanding of human relationships. Whether he is nine or ninety years old makes no difference. One hundred and seventy-eight pages of insight into the world of another.

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ing to a Quaker Action Group in Philadelphia the supplies were consigned to the North Vietnamese Red Cross. On its arrival the largely Quaker crew of the *Phoenix* sent the following cable to the Quaker Action Group, its sponsor:

"Trip successful, welcomed with flowers, large reception. Medicines formally and gratefully accepted. Please inform spouses (husbands, wives of crew)."

A Quaker Action Group immediately dispatched the following telegram to President Lyndon B. Johnson at the White House:

"We inform you *Phoenix* medical supplies reached Red Cross safely in Haiphong. We who addressed Statement of Concern to you are grateful."

* * *

A noted Roman Catholic theologian has urged those members of the clergy—particularly those of his own faith—who support the war in Vietnam to "take the logic of their position" and enlist. In a letter to the *New York Times*, Father Peter J. Riga, professor of theology at St. Mary's College in Moraga, Calif., wrote:

"Since so many of the clergy—particularly among the Catholic clergy—support the war in Vietnam, then let them take the logic of their position: let them fight and kill in the cause of God's justice alongside the many Christians they encourage to do the fighting and killing."

"Those who oppose war absolutely or relatively could easily apply and obtain conscientious objector status. By all means, let us have full justice in our future draft reorganization," Father Riga said.

In his letter, Father Riga said that during the first three centuries the church was pacifist, both for the clergy and the laity. After the Edict of Milan, he said, Constantine convinced the church to allow military service for Christians.

However, the church never forgot her pacifist origins. "Her constant demand for clerical exemption from war through the centuries is eloquent testimony of this," he said.

* * *

A second great World Conference on Evangelism, patterned on last year's gathering in Berlin, will be held in 1970, possibly in an Asian city, according to Dr. Clyde W. Taylor of the National Association of Evangelicals.

Dr. Taylor said the rudiments of the proposed meeting had been agreed upon but he did not know who would sponsor the meeting.

"I would assume that the Billy Graham organization and all the others would join in this event, as they did at Berlin," he said in an interview. "But maybe I shouldn't even have mentioned it yet, so sketchy are our plans."

R R SHUCHEN 7:17
414 ROVER PLAZA 7:18
GOSHEN IND. 10501

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GOSPEL HERALD

Tuesday, May 2, 1967

Volume LX, Number 17



What's a Mother For?

By Blaise Levai

It was the start of one of those "off" days. Everything went wrong. The alarm clock failed to go off at 6:15 and the whole family overslept.

Marian was rousing the children and me. Between getting breakfast, pulling the previous night's load of clothes out of the dryer, making sandwiches for the children, posting notes for the baby-sitter—Nancy, our nine-year-old, kept hunting for her unmatched sock. "What's a mother for?" she grumbled.

The comment made Marian, who works in New York City, ponder as she finished making one of the six beds. Along with 16 million other American working women she tries to care for the needs of five overcharged children, ages 4 to 14, and incidentally, a working husband.

Sometime every working mother has to ask herself some basic questions regarding the overall effect this double life has on her family: "What is my influence as a mother?" "Are the children deprived of certain emotional and spiritual stability?" "Is there a sense of general well-being and family unity?" "If not—how can a closer relationship under such circumstances be developed?"

Since every husband is not fully convinced he wants his wife to work—especially when he has to pitch in washing dishes and baby-sitting after a rugged day, it pays to come up with some frank answers.

Mothers work outside the home for various reasons. There are no pat answers. The most obvious reason is financial. One mother said: "Frankly, I work so that we may have some of the so-called 'better things of life.'"

Another mother explained: "By my working at least we manage to keep from being plowed further into debt."

Some mothers work because it provides an escape from the frustrating boredom of house chores and all the tedious

tensions that go with taking care of children.

Still others feel trapped because the talents they have are not being used creatively. Betty Friedan, throughout her much-discussed book, *The Feminine Mystique*, stresses this problem of conflicting ambitions. Motherhood and the home do not present the modern well-educated housewife with adequate challenges. Consequently, four of every ten mothers who have children of school age work outside the home.

What really matters in this never-ending debate is how her temperament affects the rest of the members of the home. How well does she manage her other more important job as wife and mother after returning home each evening? There are many at-home wives who feel empty and exhausted. The attitude the mother reflects is fundamental in making for a happy home whether she works or not. Children have sensitive antennae; they detect with amazing accuracy whether the mother performs her duties with love and satisfaction, or because she feels "duty-bound."

A further pertinent factor which makes for a contented, adjusted home is the cooperative role of the baby-sitter . . . the substitute mother. Imagine what happens when the baby-sitter arrives late or for that matter, does not show up! Bedlam! The entire day is thrown out of schedule. And with preschool age children, the mother is unable to even set foot out of the door until other arrangements can be made. Only by knowing she has a compassionate baby-sitter who seriously cares for the children is the mother enabled to work outside the home with some semblance of sanity and freedom of unnecessary worry. Undoubtedly for this reason, many working mothers ask their own mothers or relatives to care for home and children during their absence. This, however, frequently raises additional interpersonal conflicts. A reliable baby-sitter is often the deciding factor as to whether a mother can continue outside work.

Blaise Levai is secretary for Church Relations for the American Bible Society and former managing editor of the *Bible Society Record*.

Against this background the pattern of contemporary American family living is undergoing a conspicuous transformation. Visitors from other lands frequently sense a lack of family consciousness in the average American home.

Dr. Martin Niemöller, known as "the Iron Curtain Bishop of Germany," said after touring our country and living as a guest in numerous homes: "One of the difficulties that the modern-day family in America, and increasingly in Germany, faces is that the evening meal spent together no longer exists as it did in former times. Somehow, American families today don't seem to *live* in the same place. They merely *sleep* in the same house. Christians must rediscover methods by which daily Bible readings may be brought back into the integral life of the home."

In Dr. Niemöller's youth the Bible was considered the "house Book" read by the father as the head of the household. The family table was the altar—the center of religious life. Here God's Word was read; prayers rendered; plans and dreams shared. Belief in God's will linked the family together.

In contemporary homes it is somewhat difficult to know who actually is the head of the household. In most American homes the mother generally assumes leadership in family devotions. Nielson's current television survey on *Viewing Habits and Hours*, provided by the National Association of Broadcasters, reports: "The average American household watches television almost six hours a day or 41 hours and 52 minutes every week."

One distressed mother said dryly: "Sure, we agree; Scripture in our daily life is necessary. But when is there time to read it? Either the members of our family are out, or glued to that one-eyed monster."

The age-old insights of the Bible are still relevant in dealing with personal problems. Granted, daily reading of the Bible and attempting to understand its significance for our lives take discipline. But it reinforces fresh faith and strength into our harassed lives.

The Christian psychiatrist, the late Dr. Smiley Blanton, commended the calming effect Bible reading can have in family life. "It's the greatest textbook on human behavior ever put together," he was fond of saying.

When both mother and father are absent much of the day, they are not always in the most composed mood when they return after a ruffled day to find the children using the brand-new couch in place of a trampoline. In our family we find reading Bible passages at the table, just before the evening meal, does have a calming effect on each member of the home. It sets the mood to discuss the events of the day, and braces us for the children's last spurt of energy before bedtime.

Kathy, our eighth-grader, recently forced Marian and me to take an honest look at ourselves when she brought an essay home from school: "There's a kind of behavioral chain reaction in our family. Somehow it starts when Daddy brings work home from the office. And when he loses his temper—then Mommy takes it out on us and we feel like orphans. But we know that they don't mean it—not really."

The essay helped us to see that as parents we neglect to find out the views of our children. How do they feel about their mother working outside the home?

Nancy, our fourth-grader, summed it up this way: "So, I get mad when my clothes are still in the dryer. But, down deep, I'm proud of the work Mommy is doing. And her being away from home makes me appreciate her all the more when she's at home."

Here, it seems to me, is the answer. Frankly, what is immediately important is learning how to appreciate each other as a person and using wisely the time we have together as a family. Maybe it's not the easiest way to live. There are inconveniences. And clashes are bound to be expected. But here are seven simple suggestions that have helped our family live together as a team:

1. Develop mutual respect for each member of the family.
2. Thoughtfully listen to each other.
3. Hold informal discussions where each member can express himself unafraid.
4. Get aside alone as husband and wife so that problems may be shared intimately and appraised.
5. Maintain a sense of humor to help lift morale in conflicting situations.
6. Keep in focus a sense of identity and purpose.
7. Attempt in some way at some time during the day to have family devotions together.

What's a mother for? She cooks, shops, washes dishes, takes care of laundry, folds clothes, mends, chauffeurs the children, feeds the pets, helps the children with homework, gets them to brush their teeth and ready for bed. Countless times she bends down to tie shoelaces, but she also points up to the stars, directing inquiring minds to spiritual values that stand eternal. And in these unshakable standards of God's Word she replenishes her own strength and faith. For she knows that she is unable to give faith unless she herself has faith.

A mother's love makes home the one place on earth where each member of the family still feels he belongs. It is where he finds shelter from the stress of a competitive world that is often hard and unfair, but in which he can live courageously and in which he has a part.

Bless This Home

Bless, O Lord, this home.

Fill each room with Your presence.

Teach us anew how to live here without hurting each other by harsh words or unkind actions.

Deepen our trust in one another so that we can honestly accept each other as we are.

Show us that here we do not have to impress.

In such fellowship—help us to know You better so that we in turn may be unafraid to know ourselves.

And as we go back into the world—help us to go forth with Your confidence.

Amen.

III. Emphasis on Wholeness

This article continues the discussion begun three weeks ago on how the Mennonite Commission for Christian Education sees its role as a servant to the local congregation. We feel that the local congregation must be seen not as so many pieces, agencies, or programs but as a single unit.

Our emphasis on wholeness rises out of a basic conviction which is becoming more central in our total philosophy of Christian education. We are interested in seeing Christian education as a continuous process across the life span. In this process we feel the urgency for focusing on adults rather than on children because adults provide the context for the training of children. We must begin with adults even when we attempt to isolate the basic concepts which provide the starting point for the nurture of children. These ideas can then be built upon and expanded all through life.

The above view of wholeness is reflected in our total program and can be illustrated with a number of specifics. We are interested in emphasizing continuing education. We are hoping that a task force of about six persons will be able to serve as an across-the-age-span counsel and reference committee. This group will constantly work at the matter of building a program of continuing education from the cradle to the grave.

The church membership materials that are envisioned also reflect the view of wholeness. We will probably not be producing materials only for teenagers. There will be a second level of church membership studies for adults so that persons can go through the process of understanding what church membership means a second or a third time.

Plans for the new preschool materials are another example. The program envisions materials both for the child and for parents. The Counsel and Reference Committee recognizes that some of the best help that can be given to the preschool child can be given by parents. Intersections in the program will bring the parent and child together into a learning context.

The peace quarterly planned for 1968 is another illustration of how we are taking wholeness seriously. Both youth and adults will be studying aspects of the peace question. The quarterly will replace one entire unit of uniform lessons. This is because it was felt that a quarter on peace is needed to round out the denomination's emphasis. This indicates that we are not bound to a rigid uniform lesson pattern when it seems clear that something other is needed.

—Arnold W. Cressman.

My Prayer

*O God,
With the start of spring
And new life
All about,
My heart calls out
To You—
Giver of life.
I cannot doubt
That You are alive.
You are still
The great "I Am."
I could as well
Doubt my own existence
As to harbor the thought
That You are not alive.
Now, Father,
Teach me how to live
In full recognition
And reception
Of Your abiding presence
And power. Amen.*



Bourbon Church, Indiana

The Bourbon Mennonite Chapel, located three miles north of Bourbon, Ind., was purchased from the Lutherans in 1964. Bourbon is the outgrowth of the North Main Street Mennonite Church in Nappanee and became an independent congregation in 1965 with 44 members. Richard Yoder, pastor of the North Main Street congregation, served the church until 1963 when Robert Gerber was licensed to the ministry and later ordained. The present membership is 47.

Nation of Chiselers

Oris W. Ray in his Longview, Texas, newsletter tells the following story: "One Monday morning a preacher boarded a city bus and gave the driver a one-dollar bill. As he was finding a seat, he counted the change and noted what had happened, but still sat down and contemplated what to some would have seemed good fortune. Three times he excused himself for keeping the money, but finally his enlightened conscience won the battle. He went to the bus driver and said, 'Sir, you gave me too much change for a dollar when I boarded the bus a while ago.'

"Without even looking up the driver said, 'I know. I was at your church last night and heard you preach on Thou shalt not steal. I just wanted to see if you practice what you preach.'"

Our entire economic system is established on the basic principle of "Thou shalt not steal." Yet according to a recent *Time* article "America is becoming a nation of small-time chiselers."

Many persons who wouldn't think of taking a gun and breaking into a house to rob, think nothing of keeping that which doesn't belong to them or of stealing small items when it seems easy. Supermarket thievery alone costs up to three billion dollars a year. *Time* magazine reports that "one out of every 52 supermarket customers is secreting at least one item that will not be paid for." Women sometimes switch sticks of butter with margarine or insert smaller items in coats or pocketbooks.

In the last five years, according to the FBI, shoplifting arrests have increased by 79 percent. Many persons of course go undetected and many even if caught are left go without arrest because of the time it requires for store personnel to testify in court and because of danger of a suit for libel in case the court considers proof insufficient. Many young people have little conscience against shoplifting, even consider it a sport, according to Earl Selby in the April 1967 *Christian Herald*. He says that "the under-twenty-one group is on the greatest shoplifting spree in our nation's history." Also few steal out of need. Many well-to-do youngsters and adults who have more than enough already are the guilty.

Big business, by its very impersonality, seems to ease some persons' consciences when they steal. People feel that they are stealing from an organization instead of a person and supposedly this is less serious. Some, even church members, seem to think big business owes them something, to the point that beating big business by fair means or foul is almost socially approved.

For example, there are parents who send their son off to college. They instruct him to place a person-to-person call asking for a fictitious name when he arrives

at his destination. By prearranged agreement parents refuse the call and at the same time know their son has arrived safely. In other words, they steal from the telephone company and encourage their son to steal and cheat.

How else do people steal? Businessmen "pad" expense accounts. Taxpayers cheat on income tax payments. Utensils and other items are picked up in restaurants and hotels as souvenirs.

Some time ago both adults and teenagers responded alike under very similar situations. At a laundromat customers jammed the washers and dryers so that the machines operated for free. Students in a certain school jammed the milk machines or used a certain rigged up tool to release milk without a coin. When parents and students in these situations were approached about their dishonesty, both responded that it was not their fault if machines were made so that such things were possible.

Our moral code seems to have shifted to "if you can get by with it, it's all right." The most observed commandment seems to be "Thou shalt not get caught."

When a clerk in a store, a bus driver, or anyone else gives too much change and the customer notices it but fails to mention it, that customer is a thief just as much as a pickpocket. When a person picks up items in a store or restaurant without paying for them, he is just as much a robber as the person who robs a home. When one takes things not his at the office or job, it is as much stealing as to rob a bank.

No matter how lax the moral climate of our country becomes, professing Christians ought not be numbered among those who steal. God's law still prohibits stealing and says clearly that thieves are outside the fold of heaven.—D.

Our Weakness Revealed

The church must realize that in the years ahead she is communicating the news not only through preaching, but through being. This has tremendous consequences. It means not doing business behind closed doors. That may seem dangerous, but the church that hides faults and weaknesses is unwilling to take up the cross. Our weaknesses highlight the strength of our Lord.—Jan J. van Capelleveen, De Rotterdammer, Rotterdam, Netherlands.

Jesus and Soldiers

We imagine Jesus dealing with soldiers, but can we imagine Him marching with an army? I cannot; nor can I think of it as a possibility for any one of the apostles who became witnesses of the risen Lord after He had died on the cross and had overcome evil by good, our sin by His love and sacrifice.—Martin Niemöller.

Pentecost Power

By Willard H. Taylor

"The world is power-mad," is the way a leading newspaper cartoonist stated and depicted it as he scorned the phrase "black power."

We've heard about "presidential power," "police power," "capitalist power," "foreign power," "military power," and now "black power." History is one long tale of man's efforts to dominate his fellowman by one means or another—and all too often for selfish purposes.

Strangely, minutes before He took flight back to the heavenly Father, Christ promised a form of power to His disciples. He declared, "But you shall receive power when the Holy Spirit has come upon you" (Acts 1:8, NASB).

The Master knew that it was quite natural and necessary for man to seek modes of influence and persuasion by which to achieve social and spiritual goals for the well-being of society. His disciples, acting in His name and pursuing kingdom ends, would need power. Thus His gift to them upon leaving this earthly sphere was *Pentecost power!*

The Many-faceted Power

Varied were the effects of the Holy Spirit's descent upon the 120 in the upper room on that fiftieth day after the cross and the resurrection. The dynamic inspired by the Spirit evidenced itself in many forms.

(1) There was the power of unity. They were a people of "one accord." Love implanted by the Holy Spirit welded them into a harmonious and inseparable unit. Together-ness? They really had it!

(2) There was the power of spiritual illumination and understanding. The Holy Spirit shed a sharp light upon the history of God's dealings with Israel and the ministry and death of Christ. Witness the masterful, insightful messages of Peter (Acts 2) and Stephen (Acts 7).

(3) There was the power of peaceful hearts. Prior to Christ's ascension His followers were uncertain about "the shape of things to come" (see Acts 1:6). But in the upper room all had been resigned to God, and from there they went contentedly and committedly to their task of winning their neighbors.

(4) There was the power of enthusiasm and inspiration. They were an ecstatic people, who went about their living with great excitement. Hear them say joyfully, "We can't keep quiet about our experience; it's too good!" (See Acts 4:20.)

The Power of Purity

But Pentecost's thrust would have died shortly if its

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dynamic was only a matter of unity, illumination, peacefulness, and inspiration. In the hour of test, when motives and ethics were attacked, the cause would have perished as quickly as it had been inaugurated had there not been a deeper power.

Pentecost brought into the hearts of those upper room suppliants *the power of purity*. Pure hearts were created there, and in that fact lie the permanence and the power of that memorable feast.

When the Holy Presence descended, He came with one purpose and only one. That was to make the hearts and lives of men clean, both within and without, in action and attitude. That first Christ-centered group wanted just such an experience. Devoted believers want such an experience today. Like Wesley, they plead:

*Oh, for a heart to praise my God,
A heart from sin set free,
A heart that always feels Thy blood
So freely shed for me! . . .
A heart in ev'ry tho't renewed,
And full of love divine;
Perfect, and right, and pure, and good;
A copy, Lord, of Thine!*

A pure heart exercises a silent, inescapable strength. Tennyson has one of his characters say:

*My strength is as the strength of ten
Because my heart is pure.*

Why is there power in purity?

(1) *It creates trust.* A pure heart will show its motives in due time, and if they are holy, they will draw others. Transparency of character bears its own store of magnetic power.

(2) *It arouses thirst.* Sin's complete defeat in the heart by the work of the Holy Spirit provides the basis for freedom and a sense of security under God. The infilling of the Spirit likewise brings an adequacy for life. Here again is where purity of heart will turn a needy sinner toward spiritual things. If consistency prevails, he will submit, in time, to Christ.

(3) *It releases talents.* All things being equal, a man with a pure heart will bring out the best in others. The personal resources of others can in turn be employed in the program of God.

Pentecost power is given that we might truly be witnesses to the world, to bring others to God. This is the power of powers which ultimately can destroy all other evil forces and at the same time infuse the good influences of mankind with integrity and kindness. O God, give us *Pentecost power!*

Just Talking About Mothers

By Ruth Beiler

Jesus on the cross was concerned about making provision for His mother. We do well to copy this beautiful picture of devotion.

Someone has said that the mother's heart is the child's best schoolroom. Things our mothers have taught us cling in our memories longer than anything else we learn. My mother left me when I was only twelve years old. Still, I remember even as yesterday some of the things she taught me—the first Bible verse I ever learned, how to use the concordance in hunting for things in the Bible, the first steps in sewing and cooking, and the first cake I baked. I remember all of these and hundreds of other things too sweet and sacred for public mention.

We read many stories of those who strayed, but in after years came back because of Mother's teaching and prayers. It was Lincoln who said, "All I am, or ever hope to be, I owe to my angel mother."

A mother's job first of all is her duty to be a loving wife and a homemaker in general. This includes being a dietitian or cook and seeing to three meals a day plus snacks and drinks. Being a dishwasher goes with that. Then she's the family nurse and doctor for minor things and is ever on the alert for the necessity of professional care as far as health conditions of her family are concerned.

She's a general housekeeper and scrubwoman. She's a teacher; runs a laundry and a bakery. She's a gardener; runs a canning factory and freezing and packing house. She's a seamstress. Then she is also an inspector, a watchman on call 24 hours of the day. She's a peacemaker and go-between.

Homemaking is a never-ending job; and sometimes we get weary and discouraged and feel we are failures—not even fit to be mothers. Sometimes we pity ourselves and think nobody cares. We try to carry all the burdens of the world and almost break under the load. We look at other mothers and think, My, if I could be like that sweet, patient person! I just don't have any good qualities at all. Then all of a sudden we remember that God doesn't expect us to be like this or that person. All He expects of us is to allow Him to make and mold us so that we become what He wants us to be—conformed to Christ's image—not someone else's.

I have found a good way of overcoming discouragement. When I get tired of endless cooking and dishes, I praise God that I have something to cook and that I have dishes to wash. I thank God that I have clothes to wash and iron and mend. I thank Him for a house to get dirty and need cleaning. I thank God that I have the

strength to work. In such meditation, self-pity is forgotten.

On the bright side are the rewards a mother has. There are those little soft, sweet arms that come clinging around your neck with a hug and an "I love you, Mother," or the unexpected thank-you's for a little thing you've done. There are the helpful little hands and hearts—"Let me do that for you, Mother." A word of appreciation for a meal you've cooked, even from Daddy, is rewarding. The closeness of sweetheart days still clinging in a family union is rewarding and encouraging to a mother. It is the little unexpected deeds of kindness and the assurance that you are loved that make you feel that nothing is too hard.

When we see that some of the things we have been trying to teach have taken root and are bearing fruit, it is a blessed reward.

When our children accept Christ, that is joy unspeakable. Our highest aim to lead them in that direction.

Where are we mothers going to get the strength and the courage to stand the test of all these tasks that we must perform? In my mind the early morning watch is indispensable for a mother. The quiet time of prayer and meditation, the "alone with God" hour, is a must. If we don't get that daily strength, we just can't be the mothers God wants us to be.

May God help us to go to the fountain and fill our hearts with His abundant supply for all who ask. In this way we can fulfill our high calling as mothers.

A Mother's Thanks

Before your advent into the world, your mother prayed for you—prayed that you would serve the Lord, that you would have worthwhile interests in life, and that you would be a useful man. That day in my bedroom when your eyes looked so understandingly and sympathetically into mine there was born anew a strong desire for answers to these prayers.

Now as I see your effort to bring the answer, I feel like saying, "Thank you." I appreciate your interest in worthwhile things of life. I thank you for making the way easier and for bringing comfort and encouragement. I know now, as I see your efforts to please, that teaching by precept upon precept, line upon line, here a little and there a little, was not as vain as it often seemed.

I am glad you enjoy work, practice economy, and are able to adjust yourself to situations as they are. And now as you have left the home nest, added pleasure is mine to know that you are earnestly endeavoring to fill your place in your own home, and church, and to please her who is your companion. Above all do I thank the Lord for your desire to know and serve your mother's God. "Thank you."—Lena Erb.

Ruth Beiler is from Grantsville, Md.

The Christianity We Want in Africa

By John Ndeti Somba

It is a touchy subject whether the present church as introduced by missionaries from the West is suitable for Africa today.

Until recently the dominant cry in many parts of Africa has been: "Missionaries are colonial-minded; Christianity is too westernized; the church should be Africanized."

While thinking of the most suitable church for Africa, one must certainly remember the early missionary's activities and his methods in spreading the gospel. Nevertheless, church ecumenism and political ideology have much influence on the mind of the African Christian nowadays. These ideas have become so ingrained that one can hardly discuss one without referring to another. With this in mind let us view the situation in Africa as it concerns these colliding ideas.

Early missionaries in Africa found themselves facing two major problems which they had to solve. These were ignorance and disease. They had to teach people how to read and how to write. They had to show how to live healthy and clean so as to avoid disease. And inclusively, they had to preach the gospel. But the people to whom they had come to serve had their own gods and their own ways of life. They were proud of their customs and culture.

Possibly Africans did not want their pagan clay symbols painted on their bodies to be washed off with soap, nor did they want their constant trust in witchcraft and superstition being challenged by both Christianity and medical ideologies. It was inevitable, therefore, for the missionaries to introduce a new way of life that was opposed to the typical African ways.

To an African point of view such missionary method was a curse to African culture, and has therefore been the source of criticism. For instance, let us quote Dr. T. J. Mboya from his book *Freedom and After*:

"The church came almost to preach to us in terms of a blueprint of the British social and cultural system, which they regarded as representing civilization and Christianity. To us this confusing of the European way

of life with Christianity was entirely a contradiction of terms."

Multiplicity of Churches Puzzles Africans

To make it even worse, the missionaries came to Africa in various denominations. This, as far as an African is concerned, gives another view. In his further discussion Dr. Mboya continues:

"The multiplicity of churches in Africa has puzzled many uneducated Africans, who wonder why there should be so many except perhaps for a business interest. It has helped to create doubts, and especially since the war has led many Africans to set up their own churches to interpret church teachings and the Bible in a manner consistent with African tribal customs and culture. Some of these independent churches have been established to emphasize a particular aspect of the Bible. All this—combined with the missionaries' apparent hostility to these African churches—has increased the demand for Africanizing the church."

In the same context I should like also to quote several other people whose opinions appeared in East Africa's newsmagazine *Reporter*, published in Nairobi.

Mzee Jomo Kenyatta, president of Kenya: "When the imperialists came to Kenya, they brought with them many varying religious sects. That is why Africans have also been made to think in divisions. But the time has come when religions in Kenya must unite in the same way that political parties have united in the spirit of 'Harambee' and in the context of pan-Africanism."

Dr. J. G. Kiano, minister for labor, Kenya: "In some of our territories the Christian church has sought to accommodate itself to the social and political fabric no matter how unjust, corrupt, or sinful. This has been the tragedy in our otherwise glorious church history."

Discard "Amorphous Quiescence"

The Reverend Richard Andriamananjate of Malagasy, in the *Reporter* of May 4, 1963: "It is high time for churches to get out of their amorphous quiescence and work for building up a true democracy, which can be built only upon love for one's neighbor. They must also fight against the exploitation of man by man."

Replying to my questionnaire on "What Kind of Christianity Do We Want in Africa?" the following persons

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had much to tell me.

Mr. Elijah Thuu, school headmaster: "History has taught us that Martin Luther, John Wesley, and John Calvin started churches suitable to their own countries. It is therefore wrong to assume that whatever suited Europe or Asia will suit Africa. As Africa needs her own form of government setup, so does she need a spiritual church founded on the true gospel and put in an African way. Most of what we have today are some facts of the gospel mixed up with some imported ideas.

"There is some evidence to show that most missionaries were sent to make way for colonialism. They were more friendly to colonial rulers than they were to Africans, and all they did was to help the colonial domination.

"The colonial rule is gone and Africa needs the true Christian faith originating in Africa rather than being imported. . . . Africa has her own traditions which are as good as Western or even better. It is unrealistic to say that all African customs are evil. There is no country with 'best' traditions. What we therefore need in Africa is a church firmly founded on the Bible, put in the way relevant to Africans.

"If Africa is changing to show the world that she is Africa and not Europe or China, the church should change too and preach the undiluted gospel."

"We Don't Want to Join Liberals"

The Reverend David Olatayo, general secretary of the Evangelical Churches of West Africa: "Our church in Nigeria will not go in with liberalism. We don't want to join with the liberals because they will pull down the standard of our church. . . . Paul says, 'But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.' Christianity is international and interracial."

Mr. John Kamau, general secretary of the Christian Council of Kenya: "I cannot agree with you more about the necessity of saying something about the Christianity we want in Africa today. It is true that many of our younger people feel that Christianity, or at least the church, is too Western. An attempt should be made not only to explain to them the essence of Christianity but also to try to think a little more seriously of the criticism leveled against the church in this respect."

The Reverend Dr. John Mbiti, lecturer at Makerere University College: "This is a very urgent and relevant question to raise, but it is extremely difficult to answer. In the final analysis, only God can answer it: it is His business to establish the kind of Christianity in Africa which fulfills His purposes of redeeming the world through Jesus Christ our Lord. Exactly how He executes His deep counsels, we mortal men are not often permitted to know, and we may even entertain and propagate wrong conceptions about the process. . . .

"The substance of the Christian faith remains unchangeable, rooted as it is in the person and work of Jesus Christ. He was 'lifted up' on the cross and in His res-

urrection, so that mankind in all places and at all times, may look up to Him and be redeemed. The basic question before us, therefore, is how to propagate, grasp, and express the gospel faith in the African situation. In other words, 'what do we want to be the life and mission of the church in Africa?'

"Christians Are Divided"

"For many centuries Christians have been divided. These divisions, which in most cases occurred outside Africa, have been imported to us. But by the grace of God and through the working of the Holy Spirit, the ecumenical movement is gaining momentum and touching the hearts of many Christians to bewail our divisions and seek for closer understanding of one another and a possible unity of Christians. We do not want a Christianity which is separated from that of the 'one holy, catholic (universal) and apostolic church'; and we would endeavor to work toward the creation and continuation of united Christendom. We all belong to one and the same body of Jesus Christ for which He so earnestly prayed that 'they may be one' (Jn. 17:11)."

The All-Africa Conference meeting at Kampala, Uganda, in 1963, where Christians from 42 African territories were present, passed a resolution that "The church in Africa must develop her own liturgies which are grown out of the devotional experience of the church, and are to take into account as well the cultural and cultic background of the people. Collections should be made of suitable hymns and lyrics written in indigenous idioms and set to indigenous music. . . ."

Apparently this leaves no doubt that Africa in general wants to see some changes in her present forms of Christianity. In other words, the church in Africa should be Africanized in one way or another. Frankly speaking, however, of all the church groups we have today in Africa, none has yet adopted in full the early African way of life as holy but not heathen. For instance, African dances, songs, music, dress, marriage, and dowry are still regarded by some churches as sinful. As a result, our young people have not only deserted the church but have also condemned the church and all its endeavors.

Formerly, churches in Africa made it harder for weak Christians to participate in church affairs. They were publicly condemned. It was thought that such Christians could not be gradually convicted and taught by the Holy Spirit through the Word of God without the intervention of man. This mistake must be corrected by having the church return to its main task of preaching the gospel as basically specified in the Bible with no supplementary rules and regulations by men, and with no conditional membership whatsoever.

The spirit that led to a multiplicity of rival religious groups was not of African origin. Before the white man came to Africa, there was only one religion and one way of worship for the whole nation—the worship of spirits and the sacrificing for *ngai* in a holy place known as *ithemo*.

There were no evil feelings or a spirit of despising religion or the idea of worship in particular. It is therefore this harmony and the national respect of a true worship that the All-Africa Conference and the Association of Evangelicals of Africa and Madagascar are currently advocating. Their goal is to bring a true fellowship and understanding between various church groups so as to have one voice and one way of proclaiming the true gospel of Jesus Christ, Savior and Son of God. The outgrowth of these two groups, I believe, despite their slight differences of opinion, will eventually develop something acceptable to Africa. This will come through their zeal of catering for the true doctrine, by teaching one

faith and one theology to their pastors who will consequently adopt new ways of approach, by handling the question of church Africanization in full, and by regarding most of the early African way of life as holy and not heathen. Such then can perhaps become the true "spiritual church put in an African way" as demanded by Mr. Thuu.

We should thank God that a true Christian faith has already taken root in Africa, despite our differences of opinions, against which "the gates of hell shall not prevail." Christianity is in Africa to stay and by no means will it change greatly, for Christ is "the same yesterday, and today, and forever."

The Indwelling Spirit

By B. Charles Hostetter

Basically, what happens when a person becomes a Christian? What are the distinguishing differences between you and that unsaved but good moral neighbor of yours? Is there much difference? What is it?

It's very shocking to find that almost everyone calls himself a Christian today, even those who lie, cheat, gamble, get drunk, curse, or have illicit sex relations. We have a very broad standard of right and wrong these days. Seemingly, one can do almost anything without affecting his standing in the church.

Can a person engage in sin and go hand in hand with the world and still rightfully call himself a Christian? Will God save people who practice sins that the Bible tells us will bring divine wrath and judgment? Does God make distinctions as we do, such as little or big sins, white or black lies, weaknesses or faults?

Many Deceived

When one studies God's plan of salvation in the Bible, and understands the work of the Holy Spirit in the world, he is quite sure that many church members are deceived about where they will spend eternity. The Bible says, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins" (Heb. 10:26). Holiness will result when a person is saved. One can't go on practicing sin and still have assurance of salvation. The Word of God tells us that Christ is "the author of eternal salvation unto all them that obey him" (Heb. 5:9). Again it tells us to "Follow peace with all men, and holiness, without which

no man shall see the Lord" (Heb. 12:14). Such Scriptures don't make sense when a person willfully practices sin while calling himself a Christian. Either he is deceived, or the Bible is not reliable.

It's very stimulating, yet sobering, to see God's program in the Old Testament times. Do you remember the arrangement God had then for the people to worship? Can you recall how the Lord set aside a little room in the tabernacle and temple for His earthly dwelling place? It was called the Holy of Holies or the Most Holy Place. This, as you know, was a very, very sacred room and no one could enter it and live, except the high priest, once a year, on the great day of atonement. A very thick veil separated men from the holy God. Where God dwelt was so sacred and so holy that men feared it. If anyone dishonored that place, it brought death or severe punishment.

Can't Be Careless

Do you recall how that even on the great day of atonement, when the high priest went into the presence of God in the Holy of Holies, he took great precaution to follow every detail of instruction? If through carelessness he failed in any instructions, he would have been struck dead when he entered into God's presence. God demands that His dwelling place be holy and that it be kept that way. How could a divine and righteous God do otherwise?

When Jesus hung on the cross outside Jerusalem, something very strange happened down in the temple. The Bible says, "Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the

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temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent" (Mt. 27:50, 51). From that time on, anyone could go behind the torn veil into the Holy of Holies, and not die. It ceased to be a sacred and holy place because God had departed. The room was not holy in itself; it was the Holy of Holies only because the holy God was there. He was the One who made it a sacred place. Since God never returned, we no longer have a room in a temple that we call the Most Holy Place.

Where did God go? Where is He staying on the earth today? Wherever it is, it must be a holy place because a pure and righteous God could not dwell in the midst of wickedness.

His earthly dwelling place now is not a secret. The Bible has clearly revealed it to us. 1 Cor. 3:16 says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

We Are His Temple

God changed His earthly dwelling place from the Holy of Holies, in the temple at Jerusalem, to the hearts of those who are believers in the Lord Jesus Christ. This is one of the most sobering ideas in the Bible. It means that a Christian must live a holy life because his body is the temple for the living, holy God. How can a person practice sin and still be a Christian? It is inconceivable that God would demand such purity for His dwelling place in the Old Testament times, but would make His home in the heart of a person who deliberately sins today. In fact, the Bible tells us that that is impossible. The very next verse, 1 Cor. 3:17, says, "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

This is why I feel many church members are being deceived by the devil. Satan makes them feel that they can sin and engage in unholy practices and yet be Christians. My Bible doesn't teach me this. It says rather, "But as he which hath called you is holy, so be ye holy in all manner of conversation (living); because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear" (1 Pet. 1:15-17).

Some of you might be inclined to feel that my position is too radical. You may think that I am building a doctrine on only a few verses in the Bible. But I am prepared to show you dozens of Scriptures that tell us that the Lord's earthly temple today is the hearts of true believers; therefore, a Christian must live a holy life.

"I Will Dwell in Them"

1 Cor. 6:19, 20 says, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 2 Cor. 6:16b-17:1 says, "God hath said, I will dwell in them,

and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Jesus explained to His disciples just before His crucifixion that He was soon going to return to His Father in heaven and that when He did He would send the divine Holy Spirit into the world. He said, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (Jn. 14:16, 17). Here again we see this blessed truth that God the Spirit abides within the Christian. It's only natural that He would demand a holy life in which to dwell. It's unthinkable that one who willfully practices sin could be a temple for the holy, holy God.

Do You Have the Holy Spirit?

The Lord doesn't stop off to save a person and then move on to find others who need His help. Neither is He like a doctor or policeman who are on call only for the hour of emergency. When Jesus saves a person, He cleans him up and moves into his heart to live there. This He does in the form of the Holy Spirit. When Jesus was about to ascend to heaven, He said, "I will not leave you comfortless [orphans]: I will come to you" (Jn. 14:18), meaning He will return in the form of the Spirit to indwell their hearts.

The Apostle Paul also teaches this doctrine. He says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20). At another time he says God's great secret that has been revealed in the New Testament times is, "Christ in you, the hope of glory" (Col. 1:27).

When the Apostle Paul arrived on the coasts of Ephesus on his third missionary journey, he found some church members there. He asked them, "Did you receive the Holy Ghost when ye believed" (Acts 19:2, RV)? In other words, he was asking whether God's Spirit was dwelling in their hearts. This is the acid test. No one is a true Christian unless he has been born again by the Spirit of God. When we express vital faith in Christ, the Lord moves into the life and transforms it and makes it His dwelling place.

Friend, do you possess the Holy Spirit in your life? Does the Lord live in your heart? If He doesn't, then you are not a Christian. The Bible says, "Now, if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). Won't you yield to Christ today so that you can become a partaker of the divine nature through God's indwelling Holy Spirit? □

Prayer and the Christian's Mission

By Paul M. Lederach

There is an old fable about a scorpion and a turtle. A scorpion, being a very poor swimmer, asked a turtle to carry him on his back across a river. "Are you mad?" exclaimed the turtle. "You'll sting me while I am swimming and I'll drown." "My dear turtle," laughed the scorpion, "if I were to sting you, you would drown and I would go down with you. Now where is the logic in that?" "You're right," cried the turtle. "Hop on." The scorpion climbed aboard and halfway across the river gave the turtle a mighty sting. As they both sank to the bottom, the turtle resignedly asked, "Do you mind if I ask you something? You said that there would be no logic in your stinging me. Why did you do it?" "It has nothing to do with logic," the drowning scorpion replied sadly. "It's just my character."

Our Failure in Prayer

Why is it . . . when we are so desperately in need of God's help—when there are so many situations in life that demand the wisdom that He alone can give—when God has ordained that His children come to Him boldly to make wants and requests known—why is it that we fail to make use of this privilege? We neglect to come to Him in prayer through Jesus Christ.

We know that we should pray. Our Lord has invited us to pray. Jn. 14:12. Our parents have taught us to pray from little on. Our pastors and preachers have urged us to pray, and yet we persist in our prayerless ways. Obviously, the difficulty is not in logic, but like the scorpion, it is in our character.

Robert McAfee Brown writes in the *Introduction to Prayer and Personal Religion*, "Prayer for many is like a foreign land. When we go there, we go as tourists. Like most tourists, we feel uncomfortable and out of place. Like most tourists, we move on before too long and go somewhere else."

Men of Prayer

It goes without saying that the men who have been actively carrying out God's mission in the world have been men of prayer. Think of Abraham (Gen. 18:22-33), of Moses (Ex. 32:31, 32), of Joshua (Josh. 7:6, 7), of David (2 Sam. 24:17), of Elijah (1 Kings 18:36), or consider the example of our Lord. He was a man of prayer. Luke notes that in every major event in His life He prayed:

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at His baptism (3:21, 22), when choosing the Twelve (6:12, 13), at the great confession (9:18-20), at the transfiguration (9:28-36), in Gethsemane (22:39-42), on the cross (23:34, 46), and at the ascension (24:50, 51).

We are in the tradition of the patriarchs, the prophets, Jesus Christ, and the apostles. Now, as then, the great need is that Christians pray. We must be reminded of the privilege and the responsibility of prayer, not because we are unaware of it, but because it seems to be so much a part of our character not to pray.

Prayer is not something to make life complete, as Christianity is offered to complete the American way of life. Nor is the Christian life like a pie that can be cut up into segments, with prayer one of these segments. Rather, prayer must infuse and undergird all of life.

Prayer at an appointed time or appointed place is indeed important, but it is more than this. Prayer is a constant communication with God as we lay before Him, moment by moment, our lives, our purposes, and our plans, and allow Him to speak and to work in and through us to accomplish His purposes.

As a basis for thinking about prayer and the Christian's mission, note Eph. 6:10-20. Immediately after describing the equipment available to the Christian for carrying the warfare into the world, Paul strongly urged that the whole Christian endeavor be undergirded with prayer. He wrote,

"Pray at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance, making supplication for all the saints, and also for me, that utterance may be given me in opening my mouth boldly to proclaim the mystery of the gospel, for which I am an ambassador in chains; that I may declare it boldly, as I ought to speak." From this it becomes clear that prayer in the Christian's mission involves: (1) prayer at all times, (2) prayer in the Spirit, (3) prayer for all saints, and (4) prayer for one's self.

Pray at All Times. Eph. 6:18-20 encompasses much of what the New Testament says about prayer. Here, as the New Testament teaches time and again (I suppose as a reminder because of our prayerless character), Christians are taught to pray constantly. Paul wrote, "Pray at all times." Just skipping through the New Testament, particularly the epistles of Paul, this is stressed with great frequency: Rom. 12:12—"Be constant in prayer"; Col. 4:2—"Continue steadfastly in prayer"; 1 Thess. 5:17, 18—"Pray constantly, give thanks in all circumstances"; and Eph. 5:20—"Always and for everything giving thanks

in the name of our Lord Jesus Christ."

Apparently, Paul practiced what he taught. For the Roman Christians he prayed "without ceasing" (Rom. 1:9). He did not "cease to give thanks" for the Ephesians. Eph. 1:16. To the Colossians, he wrote, "we have not ceased to pray for you" (Col. 1:9).

Prayer in the Spirit. Prayer that is constant is also to be "in the spirit." An interesting insight into this is provided in Rom. 8. There Paul admits that in many circumstances Christians do not know how to pray as they ought. Too often we are presumptuous in our prayers. We pray to tell God what to do. Paul knew, as we should, that there are times we can't perceive the direction to go. We can't perceive the solution to a difficult problem. We can't perceive how persons might work together to accomplish a certain task. But the direction, the solution, or the answer is comprehended by the Holy Spirit, who, Paul says, "intercedes for us with sighs too deep for words. And he who searches the hearts of men knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God" (Rom. 8:26, 27).

There are those times when the situation is out of hand, the dimensions of the problem stagger imagination, when we can only whisper His name, and the Spirit of God intercedes. This does not mean that the Holy Spirit works only at the point of crisis. The fact is, such dependence upon God, such openness to Him, is to be characteristic of all prayer.

Prayer in the Spirit means that we are completely open to God's will, and that we are concerned about the matter concerning which we pray.

C. S. Lewis writes in *Letters to Malcolm: Chiefly on Prayer* that we should not ask God with false earnestness about A, when our attention is really on B—we should lay before God what is really in us, and not what we think ought to be. This is simply illustrated. Have you tried to carry on a conversation with a friend and as you talked your mind was really on another matter? It doesn't take long for your friend to become aware that you are not concentrating on him and are not deeply involved in the conversation. Parading of false earnestness is easily discerned and is discourteous. In a way it violates the relationship.

The fact is that ordinary conversation demands honesty and full attention. This is equally true of prayer. This sheds light on prayer in the Spirit. Prayer in the Spirit is the openness and readiness to bring before God that which is really at the center of our attention, whether we consider it good or bad, trivial or important, sinful or unworthy. We should not be afraid to ask God about the minor or childish things, or about things we tend to be ashamed of, for remember He is completely interested in us. And it is not only in the great things, but also in the small things that we need to pray, "Thy will be done."

Pray for All Saints. Paul writes that we are to make supplication for *all the saints*. This instruction does much

to stretch our understanding of the universality of the church of Jesus Christ. Today, as the population of the world increases, the number of men of faith does not increase proportionately. Thus men of faith in the world become a smaller and smaller minority. In such a situation Christians must begin to see other Christians not as competitors, but as allies in bringing the world to a knowledge of Jesus Christ. Through Jesus Christ all Christians are inextricably woven together.

In addition to this, Paul also stresses "love toward all the saints" (Eph. 1:15). He points out how impossible it is to comprehend "the breadth and length and height and depth, and to know the love of Christ," apart from "all the saints" (3:17, 18). Next Paul points to the unity of the Spirit, since there is one body, one Spirit, one hope, one faith, one baptism, one God and Father of us all. Eph. 4. In such a context Paul calls for prayer for all the saints.

For too long we have limited prayer to our families, to our congregations, to our denomination, and to "our" missionaries, when the command of Scripture is prayer for *all* saints.

When our congregation was remodeling its building, we disbanded, so to speak, with members selecting churches in the community to attend and to become involved in the life of the churches during the fifteen-week period. This was an exciting experience as we worshiped with our neighbors in congregations of other denominations. We experienced good fellowship and real kinship in Christ, and this helped us to see something of our own error. For while fellowshiping with these Christians we heard them speak about "our" church, "our" missionaries, "our" seminary, oblivious, as we so often are, of others. We live as though we were at the center of God's redemptive purpose. We are content to talk constantly about "our" seminary and about "our" missionaries and about "our" church.

But Paul, who saw the concern of God and God's redemptive purposes in bringing the whole world to Himself through Jesus Christ, thought much more broadly than this. He spoke, and acted, and prayed, in global terms. How fortunate that he did not know of the denominational divisions we have today, let alone perpetuate them or create more. He could think only in terms of one great glorious body of the Lord Jesus Christ with a single mission in the world. In our day of division and isolation, how appropriate is his call to pray "for all the saints"!

Several years ago I had the privilege of attending a meeting in Switzerland with persons from all over the world engaged in work similar to mine—preparation of teaching materials for local congregations. It was exciting to talk with curriculum planners from the Fiji Islands and from the Caribbean, with those producing curriculum materials for Chinese away from the mainland, with those producing materials for the new literates in South America, with persons engaged in the All Africa Sunday School Curriculum, with those working in India, in Europe, and

in North America. I came away from that meeting with a new awareness of our common bonds in Jesus Christ and of how we need to undergird one another in prayer. The command to make supplication for *all* the saints took on new meaning.

For what did Paul pray when he prayed for all the saints? Obviously, we can't list all of his requests, but it is amazing to sense the breadth and depth of them. His requests appear general and yet they turn out to be quite specific. And more amazing, his prayers are the kind that we stand in need of constantly. And what a glorious thing it is, to pray for all the saints in these terms and to be prayed for in this way!

When Paul prayed for all the saints, he asked that they would have *knowledge*—of God (Col. 1:9), of His will, and of Christ (Eph. 1:16). Many times good-intentioned brethren have made a division between the head and the heart, and have downgraded knowledge. This Paul did not do. For him knowledge involved the full experience of the total personality. He prayed in Colossians and Ephesians and Philippians that Christians would have knowledge.

Paul prayed that the Christians would have *love*—to have love for another (1 Thess. 3:11), to be rooted and grounded in love (Eph. 3:17), and to let love abound more and more (Phil. 1:9).

Paul prayed that the saints would know something of the *power* of God in their lives. (See Eph. 1 and Col. 1.)

Paul prayed that the saints be *holy*, that their lives demonstrate righteousness. Paul prayed that the lives of the saints would be *full*—by this he pointed to a total experience of God in one's life. Paul prayed that the saints might have *peace*—peace of heart and peace with one another. 2 Thess. 3:16. Paul prayed that the saints might be *witnesses* (Philem. 5, 6), and he prayed that there be *unity* (Rom. 15:5, 6).

Prayer for all the saints. This removes the evil and dreadful overtones that some have poured into a word like "ecumenical." Such prayer makes senseless the complaint that the word "unity" is overworked. For such prayer takes away judgmental attitudes toward others. It keeps one from thinking himself to be in the middle of the road, not as conservative as others, not as liberal as others, and from limiting fellowship to those who carry the same point of view. The apostle undercuts all this as he calls Christians to a most profound relationship—to prayer for all the saints.

Pray for Self. Finally, Paul requested prayer for himself. Perhaps this is the place we begin. What is it that Paul wanted others to pray on his behalf? In 1 Thessalonians Paul wrote, "Brethren, pray for us" (5:25). Paul was deeply aware of his own limitations. He wrote, "You . . . must help us by prayer" (2 Cor. 1:11).

At the heart of his concern was his effectiveness in the spread of the gospel. Paul asked the Thessalonians to pray for him so that "the word of the Lord may speed on and triumph" (2 Thess. 3:1). In Ephesians he yearned for prayer so that utterance would be given him, in

opening his mouth boldly, to proclaim the mystery of the gospel. In Colossians Paul sought prayer so that God would open "a door for the word, to declare the mystery of Christ." He longed also for clarity in presentation. Col. 4:3.

Paul was in mission. His overarching concern was not to settle down, nor to accumulate wealth, nor to enjoy the good "Roman" way of life. He knew himself to be possessed by Jesus Christ for a purpose. Obviously, not all of us are called to serve in the same way as the apostle. But all of us are called to be servants of Jesus Christ and to be witnesses to the gospel of Jesus Christ wherever we are—at home, on the job, in the neighborhood—and in these situations of interaction, we need prayer. We long for others to pray for us—that by our lives we may communicate the love of Jesus Christ and the truth of the gospel that has come unto us.

Gradually, we are coming to see that the good Christian is not the one that functions primarily when the church is gathered in the safety of a building. We are beginning to see that it takes no particular Christian strength to be a song leader, or a member of the trustee board, or an usher, or to engage in busywork committees of the local congregation. We are beginning to understand that the church functions in mission when Christians are scattered—when out among men. And it is among men that the gospel is to be proclaimed. It is for the world that Christ is concerned.

After all, God so loved the world that He sent His only begotten Son that whosoever believeth on Him should not perish but have everlasting life. So Paul sought prayer for the external or the scattered life of the church. He wanted prayer on his behalf when he was out among men as a witness and servant.

Paul was concerned that there would be good fellowship in the church, and he was concerned that his service in the world would be acceptable to his brethren. Interestingly enough, he prays (Rom. 15:30) that his service for Jerusalem may be acceptable to the saints. Paul was intensely interested in being with his brethren for worship, edification, praise, and teaching. He prayed that he would see his brethren face to face, so that he could supply what was lacking in their faith (1 Thess. 3:10), and in turn they could refresh him by being with him (Rom. 1:11, 12). But this was part of the rhythm of gathering for worship, fellowship, and nurture, and scattering again for witness and service.

Speaking of Today

Now let's bring this down to today. We confess that because of our character, prayer is often irksome. Sorrowfully, we confess the abounding confidence in self that blunts our sense of need for prayer. We confess we are not as deeply aware of our sinfulness, of our limitations, and of our need for God's grace and love and forgiveness as we should be. Perhaps this is at the root of our character that sends us on our own way, to be our own god, and keeps us from bending our knees before the one

true and living God. Perhaps it is because we are so immersed in the things of this world that we fail to pray. Perhaps we have not learned to discipline ourselves. Or perhaps we have not experienced what it means to come into the presence of God in prayer. And yet in the face of this, God calls us to prayer. He has made everything possible for us to come to Him in prayer and to live a life undergirded by prayer.

God recognizes that we lack wisdom, and so He invites us to come and ask for wisdom. Jas. 1:5. He recognizes at times we are sick, and He calls us to prayer concerning this. Jas. 5:13-16. He recognizes that we are in need of food, and He tells us to pray for daily bread. He recognizes that we sin, and He calls us to come in repentant prayer for forgiveness. He recognizes that we are faced by temptation and often fall into temptation, and He invites us to pray for deliverance. God has made us for Himself, and He invites us to hallow His name, to praise and to glorify Him in prayer.

Here we have not analyzed social problems; we have not discussed Vietnam. We have not tried to depict the kind of world in which we now live. This is available elsewhere. Here it is simply affirmed that if we are about the mission of reconciliation in this world, the mission of continuing the work that the Lord Jesus Christ began in His incarnation, in His death, resurrection, ascension, and present intercession, this must be undergirded by prayer.

Personally, I feel deeply the need of prayer for "my" family, for "our" congregation, for "our" educational institutions, for "our" missionaries, for "our" publishing and other church endeavors, but beyond this and of greater importance, is the need to join with Christians everywhere from every tribe, nation, and kindred in *constant* prayer, in prayer that is *in the Spirit*, in prayer that embraces *all the saints*—all who follow Jesus Christ, so that the Christian mission may be accomplished—that by word and by deed the gospel may be declared, received, and embodied, in the world that God loves and for whom Christ died.

Slot Machine God

By Rhoda Weber

**Slot machine God,
Why did You run empty?
I've shoved my dimes and nickels
Into the slots.
You don't respond.
What more do You require of me?
Slot machine God,
Why can't I use You?**

The Lord's Acre

By J. D. Graber

Missionary Projects have been our name for this type of mission activity. Many boys and girls have raised rabbits, chickens, guinea pigs, corn, beans, or something else; have mowed lawns, run errands, done baby-sitting, or a large variety of other jobs. MYF groups have raised molasses cane or seed corn, or done really big jobs together in order to raise money for missions.

The primary value, however, has not been money. Undertaking such a project is excellent missionary education. Dropping pennies or nickels into the offering plate, coins given by the parents to their children just before or during church service for this purpose, is a good way to begin missionary education. But this is definitely kindergarten and children must grow up in their understanding of missions and every member involvement. Missionary Projects are the next step. After that, and often as a part of the project, come direct witnessing and literature distribution. Beyond this comes personal commitment and a life dedicated to Christ and His church.

"The basic idea of The Lord's Acre," we read in *Rural Missions*, "comes from the biblical tradition of dedicating the first fruits of one's labors to the Lord at the altar and singing psalms of praise. Adoration, dedication, and praise become the natural expression of those who have found in the Lord's Acre program a way to share their faith. . . . Whether an individual sets aside an animal or a crop to express his sense of stewardship and his appreciation for what God does for him, or a group works together in the same spirit, the blessings derived bring joy and renewal."

The Lord's Acre has a rural flavor. It was developed in the United States during the economic depression of the 1930's, but it has now crossed the ocean and has taken root in many lands. It still finds its normal expression in rural settings, though its related *Lord's Hour* concept of dedicating the first hour of one's employment each week in factory or business establishment gives the city dweller an opportunity to participate.

Planned giving is involved in the Lord's Acre or Missionary Project concept. Stewardship may never be hazardous or incidental. Setting aside one animal, one acre, one hour, or whatever the unit may be, is an excellent first step in the learning of good stewardship practice. It yields its finest fruit when, as in Corinth, "first [they] gave their own selves to the Lord."

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

I normally receive the *Gospel Herald* about two months late because of mail problems, but I hope I'm not too late to make a few comments on the article, "10,000 Starved Today," by J. D. Graber, that appeared in the Jan. 3 issue.

I feel that Mr. Graber is correct in that it is our duty as Christians to do something about this problem but I also feel that he is greatly oversimplifying the issue when he closes by saying, "Let us give [food], and Christ will bless and multiply the gift."

As a Peace Corps volunteer living in a small isolated village in Turkey where 50 percent of the children die before the age of five—not especially from starvation but from lowered resistance to diseases due to an extremely poor diet—it seems to me that the problem, at least in Turkey, is not getting the food to these people but showing them that a better diet is good.

CARE and a few other American organizations are giving rice and powdered milk to nearly all of the 40,000 villages here in Turkey but most of it gets to the villages and simply sits there and rots. Why? Because the villagers simply don't like it. They would much rather eat the bread and cracked wheat that they're used to—and that's all they eat for nine months of the year.

I was in this village for over a year and had to drink gallons and gallons of powdered milk before the villagers were finally convinced that perhaps this milk is a good thing after all. Now they're giving all of the school children a glass of milk every day. The point is that it's not enough to simply give the food and then expect the people to gratefully accept it with tears in their eyes. It doesn't work that way. It takes examples and teaching to show why and how this food can be used.

The problem is that there are 40,000 villages in Turkey alone, and it would take a person in each one to really get something accomplished. The food is rotting and the children are still undernourished.—Marv Eash, Karapinar, Konya, Turkey.

* * *

Lorie C. Gooding's "Reply to 'Invictus'" (Apr. 4 issue) was the best answer to arrogant self-assurance I ever heard.—Elam B. Longenecker, Manheim, Pa.

* * *

Thank you for sharing with your readers J. C. Wenger's "The Constants and Variables in the Minister's Message." Some of us are not ministers but we, too, need to be enlightened in this area of ethical decisions and basic understandings. The old saying about "throwing the baby out with the bath water" is pertinent to our problem here. Our thanks to Bro. Wenger for so carefully spelling out for us the difference between variables and constants. Especially appreciated were his positive affirmations of our faith in the presentation of the constants. In these times of uncertainty and rapid change how much we need to be reminded that God is for us!

I would also like to comment on the article, "Symbols for Ministry in the Secular City," in the same issue (Apr. 4). I would question the statement that "[Christians] have come to understand that their duty is not to be pure but rather to be faithful in their servanthood." Does this mean that we compromise our principles to do the "loving, caring thing" that we think the situation demands? Have we, as men, "come of age" so that we know when and when not to set

aside God's moral laws in order to achieve what appears to us to be the greatest good? Is it not our duty to show our faithfulness to God and man by our obedience to His moral laws, by our purity of heart and deed?—Mrs. Sturges Miller, Millersburg, Ohio.

* * *

In response to the invitation to the sisters to contribute their convictions concerning "Which Symbol?" I want to give my own experience.

I grew up in the Old Mennonite denomination in a home where we had "every day" coverings and "Sunday coverings," and where those who cut the strings off their coverings were becoming "worldly." In my later youth I moved to another state where coverings were worn only at church, but never in the homes to which I had access, not at table prayers or family devotions. Not justifying myself at all, but, being in Rome we do as the Romans do." I also followed this local custom. However, I deeply questioned this and spoke to some about it.

Since all this controversy concerning this Scripture has been published in the *Gospel Herald*, I have once again been questioning and searching.

Yes, indeed, it hurts to see the covering being questioned and often discarded in places like our church colleges and by our younger people in general. Where lay the blame for this? No place except right back to us, the parents of these who are questioning it. Why? Because of the gross inconsistency of our practice of the interpretation of this Scripture. If 1 Cor. 11 is such a precious doctrine, why haven't we been consistent in our practice of it for the last twenty-five or thirty years? Isn't wearing a covering only to church making a farce out of that Scripture?

As parents we can stick our heads in the sand all we want to, but inevitably our inconsistencies are reflected in the attitudes and lives of our children, not only in this area, but in others as well. Might we not just as well look to ourselves for some of the things that are going on in our schools, and elsewhere, and take the blame for those things of which we disapprove?

What method to use to regain what we have lost and to make this Scripture—and others—the whole Bible, in fact—relevant and meaningful to us today, I do not know. May God forgive us.

We appreciate the *Gospel Herald* so much and are truly thankful to God for church leaders who are awake and on the job.—Mrs. Clarence Graber, Mt. Pleasant, Iowa.

* * *

I have no doubt that God loves all these people who are writing in "Readers Say" concerning "Which Symbol?" although there are vast differences of opinion. If God can love all of us, Christians and sinners, even when we don't understand every Scripture the same, why can't we just drop the subject now and love each other instead of keeping it rolling until it sounds like a quarrel?

We will never all agree on this subject, not this side of heaven. Why can't we say, "God bless you" and talk about love for a while?—Mrs. Melvin Beiler, Grantsville, Md.

* * *

The story is told of how not long before the persecution of the church in Russia, one church actually divided because of the difference of opinion on how often the church bell should be rung on Sunday morning. I think of this each time I read the "Readers Say" column since late January when comments on "Which Symbol?" began appearing. Paul has something

important to tell us in the seventeenth through the nineteenth verses of 1 Cor. 11 also: "Next on my list of items to write you about is something else I cannot agree with. For it sounds as if how harm is done than good when you meet together for your communion services. Everyone keeps telling me about the arguing that goes on in these meetings, and the divisions developing among you, and I can just about believe it. But I suppose you feel this is necessary so that you who are always right will become known and recognized." (*Living Letters*)

Can't we tolerate each other's views? Do we always have to be right? Paul also says in Rom. 14:1, "Give a warm welcome to any brother who wants to join you as a member of the church, even if he scarce believes that Christ alone can save him. Don't criticize him for having different ideas from yours about what is right and wrong."—Percy Gerig, Heston, Kan.

* * *

In the editorial, "Do the Scriptures Sanction Division?" (Mar. 28), an important Scripture related to the subject was overlooked. This Scripture has to do with division between Christians and Christians, not Christians and non-Christians, and some of the Christians involved were approved. In 1 Cor. 11:17-19 Paul certainly does not commend the Corinthian Christians for divisions among them, but he does recognize that when some depart from proper and correct observance of biblical ordinances while others remain faithful, division will occur. And it is worth noting that he did not scold the faithful, even though their faithfulness, in a sense, brought about the division. "For doubtless there have to be factions or parties among you in order that they who are genuine and of approved fitness may become evident and plainly recognized among you" (1 Cor. 11:19, Amp. N.T.).

Though your exposition of the two passages that you treated in your editorial was good, and needed to be written, I trust that as you study the context of the Scripture that I have called to your attention, you will recognize that sometimes division is necessary, though not desirable. May we work for the true unity of believers by proclaiming the truth as we find it in the Word of God. "Other foundation can no man lay."—James A. Goering, Bridgewater, Va.

Editor's Note: I would understand that this passage condemns the church for dividing up in little cliques according to wealth when eating the Lord's Supper.

Hesston College

Hesston College officials received telegrams on Apr. 7 from Gerald J. Griffin, Director of the Department of Associate Degree Programs, stating that "Reasonable Assurance of Accreditation" has been granted to the Associate Degree Program in Nursing at Hesston College by the National League for Nursing, New York City.

This is the highest accreditation a nursing program may receive until it has graduates.

Hesston College's Associate Degree Program was begun in September 1966, with an enrollment of 21 students. The first class will be graduating in the summer of 1968.

CHURCH NEWS

Vietnam, American Tragedy

By James E. Metzler

Vietnam is the world's monument to an American tragedy. The destruction poured out on the Vietnamese people and their ancient culture is tragic enough. But what Vietnam is saying to the on-looking world has even greater consequence.

Vietnam is not an accident for which one can give account by admitting a few wrong decisions. It is rather a product of our times. The local causes of the struggle are forming other "Vietnams" in several areas. If we fail to understand Vietnam, we will meet the same puzzle in future events.

In the first place, Vietnam represents our irrational fear of communism. Arnold Toynbee, the British historian, calls it the American phobia. Most Europeans, who have lived for years on the edge of the "threat," simply cannot understand our complex. For many Americans the very word depicts a foreboding, mythical giant which forbids any realistic appraisal of world issues today, of which Vietnam is an impressive example.

The church in America has been used by our military forces to arouse this obsession. Capitalism glows with a halo while communism bristles with horns. We have supplied the verbal support for our military's power-drunk determination to wipe out their threatening rivals. Vietnam symbolizes this eagerness for an excuse to smash all opposition.

Most of us operate on the myth that everyone else—who is not deceived or forced—feels as we do about communism. We forget that we are the affluent society of the world and that the majority of the world has very little to lose. We can't understand that these masses, oppressed by foreign capitalists and their own aristocratic class, see communism as their symbol of justice and equality. The world's economic power structure still oppresses the newly independent peoples. We are likely to awaken someday in the midst of a worldwide revolt of disillusion and thwarted hopes—just like the Black Power movement in America.

Second, Vietnam tells the world that America is not really concerned about their needs. In the past, our history from revolution and frontiers to world leadership and wealth has been their

model of expectations. But now that we are on top, they sense that we are most concerned about securing our position; they no longer feel our supporting sympathy.

What else can they conclude when we spend 30 billion dollars a year to prevent a small nation from becoming communistic, but quibble about tiny fractions of that amount for meaningful foreign aid? Or when they read that American forces have killed 2,000,000 Vietnamese and maimed, scarred, and uprooted several times more—while decrying the atrocities of the Vietcong. They, who have not forgotten Hiroshima, see in Vietnam the hardening indifference of America's heart.

Again, Vietnam represents a world stench of Americanism. You become aware of this repulsion only as you live among other people long enough to feel their sensitivity. The typical American fairly oozes with paternalistic superiority. Vietnam today symbolizes this arrogance of power. We try to bribe or pressure our way through everything. "The Ugly American" is not an unfortunate mistake; it is a shameful picture of our true self.

This Americanism declares that, since we are the greatest, we know what is best for everyone else. The answer for the world's ills is to transplant a good dose of "the American way," whether it is in politics, economics, or the church. And those who don't follow us 100 percent are considered to be against us! Thus we make the world safe for freedom by not allowing freedom.

Lastly, as Christians who are concerned for the evangelization of the world, we must be aware of what Vietnam means for Christianity. To realize what much of the world is concluding, read this article again, substituting "Christian/Christianity" for every "We/America." You may not agree with their interpretation, but you should at least realize that this is what we missionaries face.

And we must confess that they have many good reasons for this conclusion. Again, here in America we are too involved to be aware of how sensitive the world is to this alignment of Christianity with the East-West struggle. The resurgence of Oriental religions is a re-

jection of the religion of the West, of colonialism, of war, and of the white race. All four of these aspects are involved in America's action in Vietnam, to which church leaders and missionaries have given open support.

We cannot expect to simply present Christ in our world today and overlook such barriers. Vietnam means that for years to come the church will be shouting to millions of deaf ears. Let us begin by accepting Vietnam as our symbol of failure—in anguish and repentance.—James Metzler is an Eastern Board missionary to Vietnam.

Oregonian Assists Vietnamese

Cloth from Mennonite Central Committee is being used in sewing classes for young women at the Montagnard training center at Pleiku. The center is being supervised by Rufus Petre, a Vietnam Christian Service volunteer.

Vietnam Christian Service is a joint relief and service endeavor of Mennonite Central Committee, Church World Service, and Lutheran World Relief. MCC administers the program on behalf of the three member groups. It has 64 U.S., Canadian, and European workers on the staff and approximately 30 full-time Vietnamese employees.

The hill people of Vietnam have long lived on a lower economic level than lowland Vietnamese, who often take ad-



Jessie Gingrich

vantage of them in money transactions. The rural tribespeople have little access to modern machinery and training.

Jessie Gingrich, an MCC volunteer with Vietnam Christian Service, is teaching the use of the sewing machine to J' Rai girls who come to the tribes center for three-week courses. She also teaches sewing by hand, making the best use of shippings of leftover cloth previously thrown away.

Now instead of tossing out small pieces of material, J' Rai girls fashion the scraps into attractive quilts that would inspire many an American homemaker.

Jessie, who formerly taught home economics at Western Mennonite High School in Salem, Ore., works through a young teacher-interpreter named Ami H'ier. Ami H'ier has a young daughter and is supplementing the income of her husband, a schoolteacher.

Each girl makes a blouse and skirt for personal use. They make other items of clothing for free distribution to the needy through Vietnam Christian Service. Some clothing is sold in the Peiku market to get money for local expenses.

In addition to sewing, girls are instructed in habits of personal cleanliness, food preparation, and the care of small vegetable gardens for home kitchen use.

Jessie is the daughter of Mrs. Allen Gingrich, Route 2, Albany, Ore. She is a member of the Albany Mennonite Church.

\$2,655 Given for Vietnam

Eastern Mennonite College students and faculty have contributed \$2,655.35 for Mennonite Central Committee's relief in Vietnam. The money was raised during this year's mission and service emphasis on campus.

William T. Snyder, executive secretary for Mennonite Central Committee, Akron, Pa., presented the series' first message, "The Challenge of Vietnam," on Sunday evening, Feb. 19.

The theme for the week, ending Feb. 26, was "Vietnam Focus." Other speakers included Daniel Hertzler, editor of *Christian Living* magazine; Albee Beechly, of Goshen College; Everett Metzler, missionary on furlough from Vietnam attending American University; Eugene Stoltzfus, just returned from his second two-year term in Vietnam with International Voluntary Service; and James Metzler, Vietnam missionary on furlough attending Eastern Mennonite College.

The week ended with a 24-hour prayer vigil.

Get Work Camps on the Road

Ten of 18 cooperating conference youth secretaries report plans for 88 work camps this summer, Ellis Good says. Good is work camp coordinator for the Mennonite Church in 1967. Preliminary planning by the Youth Council in Chicago in February projected more than 100 work camps and 1,000 persons participating.

Work camp programming is being planned within conference districts or areas by the respective youth secretary. Overall coordination is being carried cooperatively between Secretary for Youth Ministry Willard Roth, of the Mennonite Commission for Christian Education at Scottsdale, Pa., and the work camp office of Mennonite Board of Missions, Elkhart, Ind.

Servanthood work camps in 1967 will take place in lieu of the MYF convention. This is the second time this pattern will be used for churchwide youth summer activities, the first being the 1965 servanthood work camp emphasis.

Good says the goal is that "Servanthood in '67 be a real live example of God encountering the needs of people through our Mennonite Church youth." One urgent need yet is for leaders. MYF sponsors or adult partners are being urged to involve themselves in this ministry beyond the congregation. Such an experience should provide an excellent resource for adult sponsors as they work with youth within the framework of the congregation.

Preliminary reports indicate a wide range of projects: from routine maintenance and cleanup of camps, churches, and other public facilities to social involvement, including recreation, service in hospitals or children's homes, and summer Bible school.

Franconia Youth Secretary, James Lapp, Perkasie, Pa., reports plans for eleven work camps, all in August, distributed geographically from eastern Pennsylvania into New England and out into Red Lake, Ont.

Illinois youth, Earl Sears reports, will have opportunity to participate in eight work camps ranging from Chicago to St. Louis, most in the cities. All will be in August.

Indiana-Michigan Youth Secretary David Cressman says that he has plans for 17 confirmed work camps with three others pending. They will be held from May through August and range from the Upper Peninsula of Michigan through Kentucky, with settings all the way from rustic camps to inner cities.

Iowa-Nebraska's two work camps, Dean

Swartzendruber says, will be held in Roseland and Omaha, Neb., both in August.

Lancaster's 17 work camps will fall in a two-week period between Aug. 12 and 27 and range the eastern seaboard from the tip of Florida through Bath, N.Y. Lancaster's youth leaders are Leon Stauffer, I. Merle Good, and Wilbur Lentz.

Ohio Conference youth in Pennsylvania have five work camps to participate in from July 16 through Aug. 27. Geographically they will range from Tennessee to the Bronx, N.Y. Plans are being made by Gordon Zook.

Ontario Youth Secretary Milton Schwartzendruber writes of plans for nine work camps held between Aug. 14 and 27. Two will be conjoint with General Conference Mennonites and others will range from Buffalo, N.Y., to Fraser Lake.

South Central's three work camps, according to J. Frederick Erb, are planned for the period of Aug. 5-19. They will be at St. Louis, Mo., Culp, Ark., and Spencer, Okla.

Virginia's eight work camps are being planned by Sam Weaver, conference youth secretary, from June 10 to Aug. 20. They will range down the seaboard from West Virginia to Florida and inward to Crockett and Hazard, Ky.

Western Ontario Conference Youth Secretary Albert Zehr reports plans for eight work camps with heavy emphasis on children's institutions all in Ontario. They will range in dates from June 23 through Aug. 27.

The remaining eight conference youth secretaries have not yet reported their planning.

The servanthood work camp experience in 1967 will include several elements: work, worship, Bible study, and educational and recreational activities. Packets are being prepared for each camper, and special leaders' conferences are being planned to prepare leaders for the unique opportunities of work camps for small group living and interaction with its potential for youth involvement.

The work camp coordinator's office at Elkhart, Ellis Good says, will function as a clearinghouse among youth secretaries, help to balance the flow of volunteers and leaders among conferences where too few or too many apply, and help to supply materials. Persons wishing information, servanthood work camp application blanks, or the use of the *Discovery* MYF work camp filmstrip should contact their conference youth secretary, or second best, write to Good, Box 370, Elkhart, Ind. 46514.

Hold Evangelism Workshop



Joseph Adjiei

the village," Carson Moyer observes.

The Ghana Mennonite Church held an evangelism workshop at Amasaman (AH-muss - AH - mun), Ghana, late in February. Evangelistic services were held in the chapel evenings and on Sunday morning. "Highlight of the workshop was probably the visitation work in

the Sunday morning service. Calling people to the worship service was accomplished by walking through the village, singing as they went. Joseph Adjiei is catechist (lay minister) for the Amasaman congregation. Samuel Tetteh is a catechist in other congregations. The photos were taken by Weaver.



Isaac Sackey, secretary for Ghana Mennonite Church, and Samuel Tetteh, lay minister.



Amasaman congregation

When visitors returned to the chapel after visitation, they participated in a review. As they went out two by two, had they observed the common courtesies and greetings? Did they witness to people, as well as invite them to church? What should a Christian do when he visits in the fetish priest's house, where it is expected that he take off his sandals out of respect for the small god which is kept there?

Attending the Sunday morning service on Feb. 26 was Harold Weaver, en route home from an assignment as church consultant for a new film on the church in Africa. Photos accompanying this news story picture some of the participants in



Singing in the village

Additional Flight Space

The Mennonite Central Committee has recently received confirmation of additional group affinity flight space that is available for travel to the Eighth Mennonite World Conference in Amsterdam.

This group space is available at some \$200 less than the regular fare on the longer flights. Children under 12 years of age travel at one-half fare. The dates on which space is available are as follows:

June 25 leaving New York; flying to Cologne; returning July 30 from Cologne to New York.

June 28 leaving New York; flying to Amsterdam; returning July 31 from Amsterdam to New York.

There is also space available for shorter periods of time:

July 16 leaving New York; flying to Cologne; returning Aug. 9 from Amsterdam to New York.

July 18 leaving New York; flying to Amsterdam; returning Aug. 2 from Amsterdam to New York.

These flights are on regularly scheduled jet airlines. When these additional seats are filled, it will be impossible to secure any additional group affinity space. This type of space is extremely difficult

to secure from now until after the conference. At the present time it is estimated that 1,750 Mennonites from North America will be traveling to the Eighth Mennonite World Conference.

Those interested in taking advantage of the group space should contact the Mennonite Central Committee, Akron, Pa. 17501.

Bible School Workshops

A Workshop Leaders' Workshop was conducted on Apr. 14 at the Wooster Mennonite Church by Maynard W. Shetler in preparation for the Herald Summer Bible School Workshop to be held at Central Christian High School, Kidron, Ohio, on May 13.

A Superintendents' Workshop was held on Saturday, Apr. 15, at the Wooster Mennonite Church. Maynard W. Shetler was the leader of this workshop. Thirty people representing fourteen congregations from four denominations and an SBS enrollment of about 1,500 students attended this workshop.

A Summer Bible School Workshop will be held on Saturday, May 13, from 1:30 p.m. to 4:00 p.m., at Central Christian High School, Kidron, Ohio. This workshop is for teachers from all denominations using the Herald Summer Bible School materials. There will be a workshop for every grade. Teachers should bring their teacher's manual and pupil book. The emphasis of the workshop is upon lesson preparation. There will be a workshop for superintendents. Your cost? A registration fee of \$1.50. For information write or call Hubert E. Short, District Summer Bible School Secretary, Route 1, Apple Creek, Ohio 44606. Phone: Kidron 857-2186.

Ground Breaking at Park View

On Saturday, Apr. 8, at 4:30 p.m., the members of Park View Mennonite Church participated in breaking ground for a new church building in the northern section of Park View, Harrisonburg, Va. Introductory remarks were made by Ira E. Miller, assistant pastor. Deeds were presented to Clayton S. Berkey, chairman of the board of trustees, by Clayton Shank and Frank Harman. Harold C. Eshleman, pastor, brought a short message.

Several people, representing different departments of the church, participated in the ground-breaking: Pastor Harold G. Eshleman; Myron S. Augsburg, for-



mer chairman of the building committee; G. Irvin Lehman, chairman of the Church Council; Clayton S. Berkey, chairman of the board of trustees; and Ira E. Miller, assistant pastor. Two young members of the congregation also turned a shovelful: Robert Maust, representing the youth group; and Lowell Peachey, representing the Sunday school department.

McIntire Pickets MCC

Carl McIntire and 16 followers demonstrated in front of Mennonite Central Committee offices in Akron, Pa., for 45 minutes Wednesday afternoon, April 12.

The occasion apparently was a visit to the United States by Metropolitan Nikodim of the Russian Orthodox Church. The Church of the Brethren had invited Nikodim and three other churchmen from the Soviet Union to this country for two weeks of talks to explore mutual concerns on peace. The Russian delegation was scheduled to meet with Church of the Brethren representatives in Elgin and Oak Brook, Ill., and York and Elizabethtown, Pa. The visit was to take place April 1-15, but circumstances prevented the delegation from coming. News of the cancellation apparently had not

reached McIntire, nor had he been informed that Mennonite Central Committee had had nothing to do with the scheduled visit.

The picketing, although a "first" for the quiet little residential town of Akron, aroused little interest. Several house painters across the street stopped their work for a few minutes to watch, and a few housewives from the neighborhood

came out to read the signs.

Most placards condemned Nikodim as a communist. Others urged increased U.S. efforts to win the war in Vietnam, and a few denounced the World Council of Churches.

McIntire's group made no effort to talk to MCC officials, nor did they explain the reason for their coming to Akron.

Highland Retreat Expands Summer Program

Highland Retreat Camp, near Bergton, Va., has added another MYF work camp to its program this summer, as well as a second family weekend.

Family weekends run from Thursday afternoon to Sunday afternoon, and offer a genuine outdoor camping experience for the entire family. Families may choose to bring their own tents or camping trailers or rent one of the camp's tents, with all equipment furnished.

Michael Shenk, pastor of the Tuttle Avenue Mennonite Church, Sarasota,

Fla., will serve as Bible study leader for the first family weekend. Another young pastor, Vernon Zehr, who is a teacher in special education in the Wilmington, Del., school system, will lead the discussions during the second weekend. Children's activities and group recreation are provided for each of these weekends.

A trail camp for older boys is being offered this year for the first time, with a corresponding outdoor camp for older girls with at least one previous year at camp.

1967 Schedule

Servanthood Work Camps	June 10-18 and July 23-30
Camp Hemlock (boys ages 9-11)	June 19-24
Camp Cedar (boys ages 12-15)	June 26 to July 1
Boys' Trail Camp (age 13 and older)	July 3-8
Camp Arbutus (girls ages 9-11)	July 3-8
Camp Columbine (girls ages 12-15)	July 10-15
Pioneer Girls' Camp (age 13 and older)	July 17-22
Family Camps	July 20-23 and Aug. 10-13

For further information write to Highland Retreat Camp, EMHS, Harrisonburg, Va. 22801.



A. J. Metzler (back to camera) of Scottsdale, Pa., visiting MCC offices, enters a brief conversation with McIntire.

Financial Report of Menn. Gen. Conference

July 1, 1965, to April 15, 1967

Budget to Apr. 15 (as revised August 1966)	\$188,000
Receipts to Apr. 15, 1967 (21 1/2 months)	176,000
Budget Deficit to Date	12,000
* * *	
Total Budget for Biennium	210,000
Receipts to Apr. 15, 1967	176,000
Total Contributions Needed by June 30	34,000

If your congregation has not made its annual contribution (suggested quota of \$2.75 per member per year), your response before July 1 will be appreciated. Forward funds through your district conference treasurer or directly to Mennonite General Conference, Mennonite Building, Scottsdale, Pa. 15683, in accordance with your established practice. If you desire further information, address the Executive Secretary, Howard J. Zehr, same address.

FIELD NOTES

The annual meeting of the Lancaster Mennonite School Alumni will be held in the school chapel, May 20, at 7:30 p.m. Donald Jacobs will speak on "Joy in Living."

Christian Family Meeting at New Holland (Pa.) Mennonite Church, all day May 7. Speakers are Herman N. Glick, Atglen, Pa., and John M. Drescher, Scottsdale, Pa.

Harold J. Miller was licensed as minister at the Cedar Grove Church, Manistique, Mich., Apr. 16.

Atlee Beechy, Goshen, Ind., will be guest speaker at Thomas, Holsapple, Pa., May 6, 7. He will give personal reflections on Vietnam.

Change of address: Malvin P. Miller from R. 1 to R. 3, Box 676, Ray, Ind. 46737. Noah E. Landis from Jackson, Minn., to Chappell, Neb. 69129. Otis Hochstetler to C.P. 560, Brasilia, D.F., Brazil.

The address of **Kenneth Stevanus** is incorrectly listed in the 1967 Yearbook. It should be R. 5, Box 65A, Peru, Ind. 46970.

Special meetings: Willard Mayer, Pigeon, Mich., at Longenecker, Winesburg, Ohio, May 17-21. **Jacob Rittenhouse**, Lansdale, Pa., at Morris Gospel Mission, Morris, Pa., May 14-21. **Harold Flyt**, Schwenksville, Pa., at Hawkesville, Ont., June 16-18.

New members by baptism: nine at Thomas, Holsapple, Pa.; one at Tuttle Avenue, Sarasota, Fla.; four at Line Lexington, Pa.

Valentine Swartzendruber was installed as pastor of the Miller, S.D., congregation Apr. 16. Sam Oswald was in charge of the installation.

Donald D. Nofziger was installed at the Beaverdam Church, Corry, Pa., Apr. 16. Allen Ebersole had charge of the installation.

Appreciation Day honoring senior ministers and their wives, William S. and Martha Guengerich and George S. and Katie Miller, was held Apr. 23 at the Wellman Mennonite Church, Wellman, Iowa. Bro. Miller was 80 years old on Mar. 20 and Bro. Guengerich was 90 on Apr. 14. Both men spoke in the regular worship service.

An Explanation—In the May 7 issue of *Companion* appears an article on the church's relationship to the arts. For centuries the church was the leader in the arts. The London, Ont., Mennonite Fellowship sponsored a third conference on "Mennonites in Conversation with the Fine Arts," with leaders in art and theology. In his report in the May 7

issue Jan Gleysteen, known for a conventional approach in his own work, neither endorses nor condemns contemporary art, but rather makes a plea for openness toward new forms of communication. In a caption under one of the pictures Jan states that Greg Curnoe, one of the artists who met with the Mennonite students, wore a kind of plain suit, but that no identification with, or ridicule of, the Mennonites was intended in his choice of clothing or the wording of the caption. In fact, the artists' respect for Mennonites grew during the conference. A number of them attended the service at the Valley View Mennonite Church. A permanent contact likely will result. This is one more way in which the London Mennonite Fellowship draws seekers from the community.—Willard E. Roth.

Each VS-er at the Melmark Home (for retarded children), Berwyn, Pa., has chosen a child to whom they give special attention and help. VS-ers buy clothes, spend time with the child on days off, and attempt to teach them how to walk, talk, etc.

1425 W. Street, N.W., is the location of the new Voluntary Service unit in Washington, D.C., sponsored by the Eastern Board. Two of the six unit members will spend full time working with youth and in community activities. First floor of the building is being refitted for recreational and other activities. A small unit is being continued at 3116 South Dakota Avenue, N.E.

Paul and Beulah Kaufman, Wooster, Ohio, gave their recent vacation period to a mission-related project. They spent two weeks in Honduras and British Honduras taking slides and photographs for Eastern Mennonite Board of Missions and Charities, Salunga, Pa.

American Bible Society's new translation of the New Testament, Today's English Version, has been well received by Mennonite Hour listeners. More than 8,000 copies have already been mailed. Another 1,500 have been ordered. A free copy was sent to listeners identifying the station on which they heard The Mennonite Hour during February.

Six new radio stations have added Mennonite programs in Spanish following a special mailing to 156 stations. Five stations program both *Luz y Verdad* and Spanish Heart to Heart and one is airing Heart to Heart only. Mennonite Advertising Agency made the mailing for the broadcasts to 87 stations in the United States and 69 in Central and South America.

J. Don Enterline, MD, clinical director at the Kings View Hospital, Reedley, Calif., died of a heart attack in Fresno on Apr. 4. Enterline, 51, joined the staff there in 1959 and gave specific attention to the development of the therapeutic community before his death.

The executive committee of MCC (Canada) has approved plans for a campaign in Canada to support MCC's expanded emergency relief in India. MCC (Canada) hopes to raise \$35,000 to purchase food in India and North America for famine areas and to help Indians produce their own food through improved irrigation methods, fertilizers, seeds, and soil management.

Roy Kreider's new address: 26 Rehov Hagafen, Neve Magen, Ramat Hasharon, Israel.

The new I-W sponsor for Kansas City (both Kansas and Missouri) is Leo Thiessen, 5554 Norwood, Shawnee Mission, Kan. Thiessen is a member of the Rainbow Boulevard Mennonite Church.

Evangelistic plans of the Indian Mennonite Church include a new bookstore in the Dalli Rajhara area of Madhya Pradesh, near Dondi. This iron mining center has just developed in recent years, along with the new steel milling center at Bhilai. The conference has hired a bookstore manager and the evangelistic committee is working on arrangements for land and a building. Until final arrangements are made, the new manager will work from Dondi, where he will be living temporarily.

The second **Christian nurses' retreat** will be held Aug. 7-10, at Spruce Lake Retreat, Canadensis, Pa. The theme will be: "Love Is the Key." Speakers are: Dr. and Mrs. Lester Eshleman, Laban Peachey, and James M. Shank.

Calendar

Ohio & Eastern Mennonite Conference, Neilsville, Pa., May 7-10.
Annual sessions of the Mennonite Conference of Ontario, Zurich, Ont., June 2-3.
North Central Conference, Lakeview Church, Wiford, N.D., June 8-11.
Pacific Coast Annual Conference and related meetings, Western Mennonite School, June 8-11.
Western Ontario Mennonite Conference, Maple View Mennonite Church, Wellesley, Ont., June 13-15.
General Mission Board meeting, Hesston, Kan., June 23-25.
Alberta-Saskatchewan Mennonite Conference, Guernsey, Sask., July 1-4.
Virginia District Conference, EMC, Harrisonburg, Va., July 11-14.
Allegheny Mennonite Mission Board Meeting, Martinsburg, Pa., July 14, 15.
Mennonite World Conference, Amsterdam, Holland, July 23-30.
Annual meeting, Iowa-Nebraska Conference, Iowa Mennonite School, Kalona, Iowa, Aug. 8-11. Sponsored by Lower Deer Creek congregation.
Mennonite General Conference, Franconia Conference, Aug. 21-24.
South Central Conference, Pleasant Valley, Harper, Kan., Sept. 8-10.
Board of Education, Eastern Mennonite College, Harrisonburg, Va., Oct. 20, 21.

George Hansen, VS-er in Shantipur, India, distributes relief in five villages during the current famine in that area. "Twenty to twenty-five miles from . . . [Shantipur]," he says, "there were more than 400 deaths recorded due to small-pox." Hansen has solicited the counsel and help of Dr. Martin, medical director of Dhamtari Christian Hospital, and they are planning to vaccinate the people in this area of relief distribution. People weakened by malnutrition are especially vulnerable to epidemic diseases.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Bauman, Mr. and Mrs. David Bauman, Souderton, Pa., second child, first daughter, Charla Rae, Dec. 30, 1966.

Boppe, Charles and Alice (Weaver), Waynesboro, Va., third child, second daughter, Joann Lynette, Mar. 30, 1967.

Brubaker, Glenn and Arlene (Snyder), Lancaster, Pa., eighth child, sixth son, Jere S., Mar. 19, 1967.

Brubaker, J. Allen and Erma Ruth (Shirk), Mogadiscio, Somalia, third child, second son, Brian Eugene, Apr. 4, 1967.

Brunk, David J. and Susan (Leatherman), Collegeville, Pa., third child, second daughter, Carol Joyce, Apr. 5, 1967.

Brunstetter, Fred and Miriam (Miller), Perkasie, Pa., fourth child, second daughter, Sherry Lynn, Mar. 20, 1967.

Byers, David and Marge (Witmer), Portland, Ore., first child, Owen David, Mar. 26, 1967.

Eshleman, J. David and Helen (Steffy), Smithville, Ohio, second son, Jon Chester, Apr. 12, 1967.

Gilmore, Alfred P. and Loretta (Trauger), Perkasie, Pa., first child, Luke Raymond, Mar. 25, 1967.

Gingerich, Verlus and Marietta (Roth), New Hamburg, Ont., third child, second daughter, Jane Lydia, Apr. 10, 1967.

Jones, Ivan and Mary Louise (Harshberger), White Cloud, Mich., fourth child, second daughter, Sheila Marie, Apr. 8, 1967.

Kauffman, Adrian and Pearl (Boutwell), Aurora, Ore., first child, Brenda Leann, Feb. 20, 1967.

Kauffman, Gary and Ann (Beesler), Portland, Ore., first child, Jack David, Apr. 4, 1967.

Martin, Gerald and Sophia (Brubaker), Harrisonburg, Va., third child, second son, Kenrick Elmer, Apr. 6, 1967.

Miller, Melvin and Mary Catherine (Yoder), Sarasota, Fla., fourth child, first son, Roger Lynn, Apr. 4, 1967.

Myer, David H. and Betty Jane (Reed), Quarryville, Pa., second son, Jeffrey Lee, Apr. 8, 1967.

Roth, Terry and Hollyce (Boyes), Milford, Neb., second child, first daughter, Sherri Lynn, Apr. 8, 1967.

Schrock, Rollin and Montey (Bowman), Howe, Ind., fourth child, third son, Scott Alan, Apr. 7, 1967.

Schwartzentruber, Earlus and Mildred (Dudge), Woodstock, Ont., fourth child, first son, Larry Dale, Jan. 18, 1967.

Shenk, Calvin and Marie (Leaman), Nazareth, Ethiopia, second son, Duane Laverne, Apr. 8, 1967.

Sutton, William and Barbara (Benham), Tipp City, Ohio, first child, Cheryl Lynn, Mar. 12, 1967.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Collinsworth-Sutter.—Delbert Eugene Collinsworth and Nancy Sue Sutter, both of Kouts, Ind., Hopewell cong., by John F. Murray, Apr. 8, 1967.

Cordell-Lehman.—Leonard Alvin Cordell, Chambersburg, Pa., Marion cong. and Nancy May Lehman, Greencastle, Pa., Williamson cong., by Mahlon D. Eshleman, assisted by Lloyd W. Gingerich, Apr. 8, 1967.

Eichelberger-Miller.—Alie William Eichelberger, Mt. Pleasant, Iowa, Sugar Creek cong. and Barbara Jane Miller, Kalona, Iowa, East Union cong., by J. John J. Miller, Mar. 26, 1967.

Eichelberger-Benner.—Ronald Dale Eichelberger, Perkasie, Pa., and Thelma Mae Benner, Leola, Pa., both of Metzler's cong., by Amos H. Sauder, Mar. 25, 1967.

Eigsti-Kulp.—Kenneth Eigsti, Morton (Ill.) cong. and Ruth Kulp, Bridgewater, Conn., Vt., Bethany cong., by J. Robert Detweiler, Jan. 28, 1967.

Esbenshade-Sauder.—Wilmer Ray Esbeshade, New Holland, Pa., Weaverland cong. and Janice Darlene Sauder, New Holland (Pa.) cong., by Amos H. Sauder, Apr. 8, 1967.

Fisher-Stauffer.—Frank Fisher, Sturgis, Mich., and Ruth Stauffer, Colon, Mich., both of Locust Grove cong., by O. H. Hooley, Mar. 25, 1967.

Graybill-Stoltzfus.—William Graybill, Jr., McAlisterville, Pa., Delaware cong. and Lois Stoltzfus, Leola, Pa., Millwood cong., by Donald E. Lauver, Mar. 4, 1967.

Hochstetler-Hooley.—Wendell Wayne Hochstetler, Rugby, N.D., Lakeview cong. and Linda Lou Hooley, Shipshewana, Ind., Shore cong., by O. H. Hooley, father of the bride, Mar. 18, 1967.

Horst-Wadel.—Isaac Martin Horst, Clear Spring (Md.) cong. and Martha Elisabeth Wadel, Chambersburg, Pa., Williamson cong., by Mahlon D. Eshleman, assisted by Amos E. Horst, Mar. 25, 1967.

Hurst-Martin.—Lloyd W. Hurst, Denver, Pa., and Erma J. Martin, New Holland, Pa., both of Carpenter's cong., by Amos H. Sauder, Apr. 8, 1967.

Keim-Troyer.—Phillip John Keim, Syracuse, Ind., Silver Street cong. and Janet Yvonne Troyer, Elkhart, Ind., College cong., by J. Robert Detweiler, Apr. 1, 1967.

Martin-Martin.—Delmar Wayne Martin, Hagerstown, Md., Reisterstown cong. and Mary Lois Martin, Maugansville, Md., Salem Ridge cong., by Mahlon D. Eshleman, Apr. 15, 1967.

Martin-Martin.—Harlan R. Martin, Waynesboro, Pa., and Lois Ellen Martin, State Line, Pa., both of Reifer's cong., by Reuben E. Martin, Apr. 2, 1967.

Miller-Neuhouser.—Jim Miller, Leo, Ind., Milan Center cong. and Sue Neuhouser, Ft. Wayne, Ind., North Leo cong., by Samuel S. Miller, Feb. 11, 1967.

Miller-Steffen.—Glenn Miller, Uniontown, Ohio, Marlboro cong. and LeAnne Steffen, Apple Creek, Ohio, Sonnenberg cong., by Harlan Steffen, Mar. 25, 1967.

Neer-Patrick.—Phil Neer, West Liberty, Ohio, and Shan Patrick, Indianapolis, Ind., by Richard W. Yoder, Mar. 11, 1967.

Newschwager-Weaver.—Donald E. Newschwager, Roedersville cong., Pine Grove, Pa., and Dolores Ann Weaver, Kralls cong., Lebanon, Pa., by Simon G. Bucher, Mar. 25, 1967.

Ropp-Brancheau.—Leon Ropp, Pigeon, Mich., and Judy Brancheau, Indianapolis, Ind., by Richard W. Yoder, Mar. 25, 1967.

Rupp-Sauder.—Alvin J. Rupp, Wauson, Ohio, and Linda Sauder, Archbold, Ohio, both of Inlet cong., by Dale Wyse, Mar. 25, 1967.

Shaub-Bucher.—Jay Shaub, Roerstown (Pa.) cong. and Marilyn Bucher, Litzitz, Pa., Hess cong., by Mahlon Zimmerman, Apr. 1, 1967.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Brenneman, Ezra K., son of Benjamin E. and Barbara (Kauffman) Brenneman, was born near Kalona, Iowa, June 5, 1901; died at Mercy Hospital, Iowa City, Iowa, Apr. 8, 1967; aged 65 y. 10 m. 3 d. On Mar. 10, 1929, he was married to Katie Swartzendruber, who survives. Also surviving are 5 children (Stanley, Raymond, Rosemary, Rollin, and Shirley—Mrs. Calvin Hochstetler), 2 brothers (Ephraim and Simon), and 4 sisters (Mrs. Sarah Swartzendruber, Mrs. Waldo Swartzendruber, Mary, and Mrs. Kathi Hostetler). One son (Eldon, Ralph) preceded him in death. He was a member of the East Union Church, where funeral services were held Apr. 10, with J. John J. Miller and A. Lloyd Swartzendruber officiating.

Hess, Oliver G., Sr., son of Henry and Mary (Gingerich) Hess, was born in Lancaster Co., Pa., Oct. 1, 1896; died at Lancaster General Hospital, Feb. 15, 1967; aged 73 y. 4 m. 3 d. On Sept. 21, 1917, he was married to Verna Forry, who survives. Also surviving are 3 sons (Oliver, Jr., Richard, and James R.), 2 brothers (John G. and Harry G.), and 8 grandchildren. He was a member of the East Chestnut Street Church, where funeral services were held Feb. 19, with James M. Shank and Ira B. Landis officiating; interment in Millersville Cemetery.

Horst, Leroy, infant son of Lee and Elsie (Ogburn) Horst, was stillborn at Gettysburg, Pa., Mar. 20, 1967. Surviving besides his parents are the grandparents (Mr. and Mrs. Forrest Ogburn and Mr. and Mrs. P. Horst). One brother preceded him in death. Graveside services were held Mar. 21 at the Mummaburg Cemetery.

Kauffman, Daniel L., son of Sem and Christina (Johns) Kauffman, was born near Davisville, Pa., May 27, 1874; died at the Windber Hospital, Feb. 10, 1967; aged 92 y. 8 m. 13 d. On Apr. 30, 1893, he was married to Catherine Kauffman, who preceded him in death in 1954. Surviving are one daughter (Mrs. Nora Stahl), 13 grandchildren, and 34 great-grandchildren. Two daughters, 4 sisters, and 9 brothers also preceded him in death. He was the oldest member of the Kauffman Church, where funeral services were held Feb. 12, with Aldus J. Wingard officiating.

Lebold, Edith, of Waterloo, Ont., was born May 10, 1900; died at K-W Hospital, Apr. 5, 1967; aged 66 y. 10 m. 26 d. In 1921 she was married to Noah Lebold, who survives. Also surviving are one son (Irvin), 3 daughters (Irene—Mrs. Albert Erb, Betty—Mrs. Ernest Mitech, and Doris—Mrs. Orval Janz), 12 grandchildren, and 5 sisters. She was a member of the Erb Street Church, where funeral services were held Apr. 8, with J. B. Martin, Milton Schwartzentruber, and Rev. Davidson officiating.

Leichly, Dan, son of Jacob and Catherine (Stoll) Leichly, was born in Montgomery, Ind., May 31, 1894; died at Hikesville (Ohio) Hospital, Apr. 7, 1967; aged 72 y. 11 m. 7 d. On June 19, 1919, he was married to Essie Miller,

who survives. Also surviving are 2 daughters (Jean—Mrs. Sanford, Coblenz and Violet—Mrs. Amos Kaufman), one son (Elvin), 6 grandchildren, one great-granddaughter, and 9 brothers (Sam, Pete, and David). He was a member of the Lost Creek Church, where funeral services were held Apr. 10, with Ralph Yoder and Orville Crossgrove officiating.

Nofziger, Fanny, daughter of Mose and Fanny (Christine) Miller, was born at Kokomo, Ind., May 6, 1879; died at the Albany (Ore.) Mennonite Old People's Home, aged 87 y., 10 m. 25 d. On Sept. 28, 1899, she was married to John Nofziger, who survives. Also surviving are 6 children (Christine, Kathryn, Ervin, Eileen, Addie, and Lester), 2 sisters (Amelia Nofziger and Katie Miller), 2 brothers (Ezra and Levi). She was a member of the Zion Church, Hubbard, Ore., where funeral services were held Apr. 4, with Paul Brunner officiating.

Ropp, Ervin, son of Mrs. George Poole and the late Joseph Ropp, was born in Morningstar Twp., Ont., Dec. 24, 1915; died suddenly at his home at Poole, Ont., Dec. 30, 1966; aged 51 y., 6 d. On Apr. 11, 1940, he was married to Eleanor Henning, who survives. Also surviving are one son (Joseph), one daughter (Diane), his mother, and one sister (Mabel—Mrs. Lorne Poole). He was a member of the Poole Church, where funeral services were held Jan. 1, with Herbert Schultz officiating.

Shoemaker, Ervine, son of Noah and Sarah (Burkhardt) Shoemaker, was born in Woolwich Twp., Ont., Apr. 20, 1892; died at K-W Hospital, Mar. 31, 1967; aged 74 y., 11 m. 11 d. On Mar. 7, 1917, he was married to Edna Bowman, who died Mar. 5, 1962. Surviving are 3 daughters (Myra—Mrs. Elmer Brubacher, Norma—Mrs. Edgar Weber, and Verna—Mrs. Maurice Bauman) and 11 grandchildren. One daughter (Margaret) and one brother (Amos) preceded him in death. He was a member of the Floradale Church, where funeral services were held Apr. 2, with Gerald Good and Rufus Jutzi officiating.

Items and Comments

The religious press must be more theological than it has been in the past, delegates to the 51st annual convention of the Associated Church Press were told in New York.

"Your theological role," Philip Scharper said, "is to see that the rough fibers of reality make their way into the cloth which the professional theologian weaves."

Mr. Scharper addressed the annual banquet meeting of the ACP, an organization of predominantly Protestant and Orthodox publications in the United States and Canada. He is editor-in-chief and vice-president of Sheed and Ward, Inc., a New York publisher which prints books primarily of Catholic interest.

"There will be a growing need," Mr. Scharper told the ACP delegates, "of theological judgments, both in determining what truly is news and in determining the placement of that news."

"There will be a need of ever more deeply theological editorials and columns, with a consequent imperative to pare away from the valuable pages of the religious

press much of the trivia and the ecclesiastical doodling and the truly house-organ orientation which has been seriously pressed by too many sectors of the religious press—Protestant and Catholic."

* * *

Evangelist Billy Graham dedicated Oral Roberts University in Tulsa, Okla., by lauding its aim of "educating the whole man . . . mind, spirit, and body."

Without this emphasis on the spirit, Mr. Graham said, "the nation is in danger of educating savages."

During the dedication ceremony, Oral Roberts, Tulsa evangelist, was installed as president of the university.

In a 45-minute address before 18,000 persons, Mr. Graham insisted that "America's founding fathers did not intend to take religion out of education. Many of the nation's greatest universities were founded by evangelists and religious leaders, but many of these have lost the founders' concept and become secular institutions."

* * *

The argument of educators that it is the job of church and home to teach children about religion was termed "irrational" by the very Reverend Angus J. MacQueen, former moderator of the General Council, United Church of Canada.

"More and more the lives of children are centered around the school," Dr. MacQueen said. "When you take into account the number of hours children spend at school, what opportunity is the clergyman given to teach them about their spiritual heritage? And who is to say the parents are qualified to carry out this vital task?"

Dr. MacQueen made his comments while addressing the religious education section

of the Ontario Education Association's annual convention.

Dr. MacQueen said Canadian education must place greater stress on the spiritual heritage of the West. He said materialism and secularism were imperiling the best values of the Judeo-Christian culture.

"We are in danger of raising a society of illiterates as regards the Bible and Christian theology," he said.

* * *

The Baptist Record of Jackson, Miss., and *Scope* of Minneapolis, a Lutheran publication, received Awards of Merit from the Associated Church Press in New York for "excellence of physical appearance."

Motive of Nashville, Tenn. (Methodist), won a Merit Award for "relevance and quality of contents," and the *Messenger* of Elgin, Ill. (Church of the Brethren), received a Merit Award for "significant overall improvement over a three-year period."

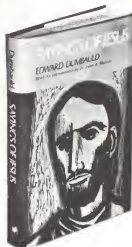
The four awards were presented by the ACP at its 51st annual convention. The predominantly Protestant and Orthodox association of religious newspapers and magazines has 192 members with a 19.7 million total circulation. Two of its members are Catholic publications and five of 198 delegates at the sessions were Roman Catholics.

* * *

The Vermont Council of Churches opposed a conservative Republican resolution, now before the Legislature, supporting U.S. policy in South Vietnam.

The Reverend Roger L. Albright, executive minister of the Council, testified before the House General and Military Affairs Committee. He charged that

SAYINGS OF JESUS By Edward Dumbauld



The sayings of Jesus are listed under 141 different subject headings. The author groups these sayings under headings suggested by the key word in each of the gospel passages selected. But he goes beyond the concordance approach, which is purely verbalistic. In reproducing statements where the words differ, but where the same theme or concept is involved, he gathers together the relevant sayings under a meaningful caption. Instances of comprehensive generic terms thus chosen—to mention only a few—are "Discipleship," "Faith," "Originality," "Publicity." Where several Gospels record the same event, the author has chosen one and lists the references for the rest. Here is a book of Scripture without comment. All Scripture is from the Revised Standard Version.

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the resolution sponsored by Rep. John Alden and Rep. George Kingston is not in the public interest.

Sponsors of the resolution said it follows "word for word" resolutions already approved in Tennessee and Ohio.

Mr. Albright attacked sections of the resolution which, he said, condemn conscientious objectors and unreservedly support the nation's Southeast Asia policy.

He pointed out the Vermont Council of Churches adopted at its General Assembly last November statements upholding the right to conscientious objection and affirming that the South Vietnamese issue cannot be resolved by use of force.

* * *

Premarital sex relations growing out of the so-called "new morality" have greatly increased the number of young people in mental hospitals, a psychiatrist reported in Rochester, Minn.

Liberalized dormitory rules and more lenient attitudes toward sex have imposed stresses on some college women severe enough to cause emotional breakdown, according to Dr. Francis J. Braceland, Hartford, Conn., who cited reports from university and college psychiatrists.

Dr. Braceland, editor of the *American Journal of Psychiatry* and former president of the American Psychiatric Association, spoke at the opening session of a three-day National Methodist Convocation on Medicine and Theology.

He said the area of change and stress facing young people is one of the "most fertile fields" for collaboration between theology and medicine, especially between college psychiatrists and chaplains.

"It is obvious now that the effective practice of medicine cannot ignore man's emotional or spiritual problems," declared Dr. Braceland, who is senior consultant of the Institute of Living in Hartford and clinical professor in psychiatry at Yale University. "They are inextricably woven into his very being," he said. "They influence his actions, his life, and the symptoms he presents to the doctor. The cry for help, the quest for security, the reach for the alleviation of guilt—all have physical and emotional accompaniments. They all must be dealt with by knowledgeable people."

* * *

At 82, Dr. Frank C. Laubach is preparing to go to Vietnam to help teach refugees and captured Vietcong how to read. The veteran "apostle to the illiterates" whose "each one teach one" methods are being used in more than 100 countries disclosed his plans at a testimonial dinner at Hennepin Avenue Methodist Church in Minneapolis.

Dr. Laubach said a dozen of his best teachers will go to Vietnam in June and he will follow them in August.

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Tuesday, May 9, 1967

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Mother . . . Opener of Doors

By Sylvia Jantz

A MOTHER

Brings to her family her past,
Some of it redeemed and changed,
But some, not yet.
These are the props she has to
set the present stage
And guide the future.

There are some patterns set,
Some habits formed, so hard to change,
What does a mother do with these?
God says, "I am a person-changing God.
Give me a chance,
And time."

The frightening and impossible
Becomes for her a door. . . .
She enters in and leads the way,
Herself becomes an OPENER OF DOORS.

The Common Doors

She pushes open the screen door.
An unwelcome fly buzzes in.
Jim dashes out to ride his bike.
(Dad just had the flat tire fixed.)
She smiles. Another fly comes in and one goes out.

The opened refrigerator door
Reveals a tempting salad
Made especially for her husband.
(Her valentine gift to him—
A favorite dish each week.)

Out of the oven come two pans
of light, nutty rolls.
"Mother, may I have two?"
And a spicy apple pie
For the new neighbor just moved in.

She gives the closet door a budge—
In goes a new dress for her.
She'd like another one
Made from the savings on this one.
(Is this what mothers do with savings?)

Jim and Davey jump into the car.
"Watch your fingers!"
They're going along to Mrs. Hidalgo's house
To help to build love's bridge.
She seems glad to have a friend.

Sometimes, the Unexpected Doors

At evening time, a door's
Flung open to reveal a flaming sky,
A washed-clean world;
The colors change from reds to pinks;
Clouds rearrange themselves. . . .
"Oh, Mother, let's thank God!"

When can a mother be alone to pray?
"Davey, you read here while I go pray."
"I want to go with you."
Both go in—the bedroom door is closed.
Silence.
Then, "Mother, what did you pray?"
I prayed that God would help me worship
and be nice to my friends."

At moving time, in the emptied house
The family looks around the rooms
for the last time.
Jim says, "Daddy, I think we want to pray."
"I've just been thinking the same thing."
The circle-of-four, hands clasped,
remember the good years in those four walls
"Dear God," Jim prays, "thanks for all the
fun times we had.
And thank You that we will like our next house, too."
That door—
Who opened it so wide?
Who knows?
Jim entered first and led the way.
Sometimes, that is God's way.

The Doors to the Full Life

The door out of fear—to confidence.
"I'm kinda scared to go to heaven because
Jesus looks so different from other men.
And when I get to heaven, He'll say 'Hi' to me
and I won't know Him."
"Jesus will be loving, like your daddy.
And we'll be right there, with you."

Sylvia Jantz is a mother and minister's wife from La Junta, Colo.

The door to curiosity.

"Oh, Mom, the leaves are popping out of the buds!"
"Is New York airport bigger than the Phoenix airport?"
"This book . . . did you know that an elephant weighs
7,000 pounds?"
"Mother! There's a jet!"

Learning forgiveness.

"But, Mother, they took our presents.
I don't like those neighbors anymore."
"Maybe we can pray, and God will bring
our things back."
"No, boys. But we'll ask God and He will
tell us what to do.
He'll help us love the McGees and forgive them."

A time to laugh!

"Man, when the Grenadier Guards play
'Pomp and Circumstance' . . . it makes me tingle!"
Davey giggles as he turns the water on outside
To water Mother, not the grass.

A meaningful relationship with Father,

"Thanks, Dad, for going to the park
to play ball with us today."
A picnic lunch quickly packed to
capitalize on an hour together.
In Father's absence—"Dear God,
help Daddy to have a comfortable bed tonight."
The common doors,
The unexpected doors,
The doors to a full life—
Sometimes all merge.
For who can separate the daily
happenings of life
And say that God would choose to
act through one instead of another?
God might surprise us all,
Walk out the commonest doors—
He often does.

Doors can't be forced.

A mother enters in
And thus receives the key.
As mother opens doors,
New ones keep opening up for her,
Rejuvenating,
Keeping her alive.

A door's to open,

But each walks in alone
By his own power and decision.
The mother only sets the stage
by her responding—
Freely,
Glady,
Expectantly!
A mother leads her child toward God;

So saying "Yes" can be a natural response.
Then she must wait.

An oven has but one door,
Yet it can be opened one of two ways—
To merely yield some bread to eat,
Or bread enriched with love,
Served with the spread of joy.
The family knows;
They see beyond the bread.

The closet door may open and close
To receive creative expressions
from Mother's hand
Or to store hoarded clothes.

Car doors bang today and tomorrow
While Mother is en route to
social activities which satisfy her ego
Or on self-sharing missions.

DOORS—

What shall come out of them,
What shall go in,
How they shall open
Each mother helps decide.

SHE OPENS DOORS—
Shapes destinies.

The Stone

By Bernice Miller

As the mother of a large family, there have been many stones in my life. At one time or another all of my children have gone through the stone-collecting age, storing them anywhere from the stairsteps to the glass cupboard in the kitchen. Occasionally I have found one in the washing machine—when I was careless in turning out pockets. So perhaps my annoyance was understandable when I found yet one more stone on my already crowded dresser. My first thought was to throw it out on the driveway to join most of the others, but as I picked it up my hands touched something soft. Surprised at this unrocklike sensation I turned it over. Oh, but this was not an ordinary stone. Someone had carefully glued a bit of felt to the bottom. All at once it dawned on me that this was a paperweight. Which of the girls had made this for me? Sylvia? Had she become impatient with my habit of shoving my important letters and papers behind the lotions and creams on my dresser, making dusting difficult for her small eight-year-old hands? Guiltily I admitted that I would have if I had been in her place. There was a queer tug on my heart as I slowly turned over the stone, seeing the half-polish that her childish efforts had produced. Carefully I laid it down on the dresser. No, this stone would never follow the others to the driveway.

IV. A Forward Posture

Skiing demands a forward posture. A good skier leans into the wind; with knees slightly bent he moves lightly over the snow. He must be completely relaxed, I am told. If he isn't he is likely to break a leg. Like any parable, there is one central point.

We must have a forward posture. And, to change the figure, it is clear that unless we tool up now to meet the needs of the congregations we will have in the 70's and the 80's we may be of little help to them. One needs only to visit the more creative congregations to become aware of the fact that new shapes for congregational life are rapidly emerging. So we need a Christian education department that is alert to change and aware of what will be most helpful for the emerging congregation.

Examples of what we are doing with a forward-looking posture are these:

Two years ago an outside agency was engaged to study one of our own teaching programs—the summer Bible school. This professional agency provided us with valuable data on the future of the summer Bible school as a teaching program in the church. We envision other such projects.

One of the present needs is in the area of field testing. We need, for example, a carefully prepared profile of the average Sunday school teacher. When a profile of this kind is established, then in several years we can take another profile and make comparisons. We will then be able to tell whether the curriculum tools teachers use need to be changed in one way or another.

We are engaged also in a program of contacting selected creative congregations. Here we are interested not only in discovering what shapes of congregational life are emerging but, more important, in discovering what dynamics in congregational life lie behind the new shapes. How are obedient congregations discerning the Holy Spirit's will in a changing situation?

We can learn from the nurture experience of our brethren overseas. Consequently we are working at the possibility of an overseas exchange. A beginning point will be to have brethren equipped in the field of Christian education to report to us from their overseas experience while they are in this country.

—Arnold W. Cressman.

*O God,
Help me see my brother
As You see him.
Help me love him
As You love him.
And help me listen
To my brother
Even as You are willing
To hear me now.
Forgive
When I have been quick
To judge,
And slow to forgive.
May I be more concerned
To see my brother right
Than to prove
That I am right—
And may I be more desirous
That my brother know love
Than that I be loved. Amen.*



Bon Air, Kokomo, Ind.

Services were begun at Bon Air by the Howard-Miami congregation on Oct. 21, 1945. Ministers from Howard-Miami served at Bon Air until 1954 when the present pastor, Clayton Sommers, was ordained. Another building site of five acres has been purchased. Present membership is 58.

When Others Differ

One of the tests of true Christian love is the test of loving others who may not think exactly as you and I do. This I believe will be an especially crucial test during the next decade within our brotherhood. Admittedly there are differences among us as members of the Mennonite Church. There always have been great differences, particularly in practice. Sometimes we have refused to admit it. How can we love each other in spite of these differences? Or will we yield to growing feelings of bitterness and "holier than thou" attitudes?

The temptation is to feel inner disgust toward another who may do something differently than we do, or believe differently than we believe. Such a spirit of ill feeling can run rampant, especially during times of rapid change. Thus a real test of Christian love in ourselves is in what the other person's actions or words do to us. Christian love never despises another. The fact is that true love deepens for the other, when difficulties appear, rather than depreciating another. Yet it seems so easy to feel bad against one who we say "should know better." And our lack of love is often a worse sin than our brother's fault.

Really it is just at the point where the other person's opinion or practice differs from our own that Christian love needs to be most redemptive and real. All the graces of the Spirit can be exercised and employed only in relation to others and when others differ with us most.

There are those whom we call "more liberal" in the church. For such the danger is that they shove aside or despise those with "more conservative" viewpoints or practices. This means that true Christian love is absent and the spirit of brotherhood is broken by bitterness and ill feelings.

On the other hand, the same can be true from the other side. "More conservative" persons can, by a spirit of condemnation or contempt of those who differ, easily exemplify a spirit which is not after Christ. And it matters not how profoundly orthodox, prophetic, or right one is, if love is absent all that we believe or do is utterly worthless. At least that's what I think 1 Cor. 13 says.

Are we able to accept each other as Christians even though we do not see everything eye to eye? We have needed to do this always in the past. For example, some have always felt deeply that the raising or using of tobacco is wrong. Yet as a brotherhood we have been extremely tolerant and considerate while continuing to teach and work with and for each other.

At the turn of the century our printed materials could speak only of temperance and not of total abstinence in the use of alcohol. We thank God that conviction against such evils as tobacco and alcohol continued to grow and we pray is still growing. In the meantime we love and work together.

Perhaps the most crucial point or test of love today in many parts of the church is in the area of attire. Before the turn of the century there was a great variation in dress within the Mennonite Church. The church assumed these differences and worked together in spite of them. We did not feel the need to separate because of such differences. Around 1900 greater stress began to be put on uniformity of attire. Some of the conferences holding on to uniformity today are the same conferences which were the last to accept uniformity of attire at the time it came into practice.

Now the uniformity of the last half century has broken down to a great extent. And the test of whether our love is Christian or not is in just how well we can love each other in the midst of such difference.

This is not a plea for lowered standards. May God help us to discern our direction and do what needs to be done, in the spirit of love and holiness, in the area of modesty, simplicity, and economy. This is a plea for love for one another when differences are experienced in the church today. It is also a plea for Christian humility which helps us believe that the Holy Spirit is at work in our brothers and sisters. We need to always acknowledge that the Holy Spirit is leading others just as much as we wish others to acknowledge that He is leading us.

When we have this common trust in the Lord of the church, the Holy Spirit, and in our brethren, then our love can, as Paul prayed, abound more and more.

Christians can spend so much time in correcting another's views that really nothing constructive and positive is done. Also, many are not prepared to accept the fact that equally sincere Christians can hold diametrically opposite views on many things. The judgmental attitude which simply says regarding another person, "He just doesn't want to obey the plain Scripture," is unchristian in itself. It just may be that the one so judged may have searched longer and deeper than we have to find God's will. Sometimes it may be that we should be coming out where he is rather than expecting him to come out with our viewpoint.

Romans 14 may give us some help in dealing with differences. Here Paul deals with different viewpoints. Paul says we are to be persuaded or convinced in our own mind. Verses 5, 22. Further, we should admit that another believer can hold a different view from yours that is equally right for him. Verse 6. Don't attempt to impose or pressure your convictions on to other Christians. Verse 1. And don't criticize the other Christian's convictions, regardless of whether they are more lenient or more strict than yours. Verse 3. Above all, don't judge others or ruin the work of God by needless arguments over differences. Verse 20.—D.

Live in the Light

By Dorothy Smoker

An African in a seminary class recently asked, "Do you think it's ever possible for Africans really to understand Westerners?"

In a neighboring African country, we heard a discussion among African church leaders who said: "Why is it so difficult for missionaries to trust us to take our share of the responsibility?"

On the other hand, a missionary asked, "Why do I always feel uneasy wondering about the real motives of the Africans?"

This failure of missionaries and Africans to understand each other at a deep level is coming out in many unhappy ways. Organizationally we're making strides; intellectually we're utterly opposed to anything related to race discrimination; but emotionally, secretly, there is this tendency to uneasiness, suspicion, even resentment that cannot be brushed away by resolutions on the surface.

Even though progress is being made these days toward independence and integration in national churches, most of us on the mission fields are conscious of this disturbing undercurrent that needs to be faced.

In East Africa, some of us have begun to learn where a real solution lies and we want to share it. The answer is personal; so I have to begin personally.

When I went to Africa in 1943, I thought that race prejudice would be no problem to me at all. Having lived in an internationally minded family, I thought I was well prepared and would naturally love Africans. But when we arrived, my experience was otherwise. No doubt some training in anthropology would have helped me recognize the culture shock and sort out what was simply my American value system. But the problem had a deeper dimension, at least in my case, because I also couldn't get along with my fellow missionaries either and even

my neat program for keeping my husband happy was falling apart. With Africans, there definitely was strain, even though we made all sorts of efforts to sit with them, eat their food, and identify.

God began to break through to me one day when I became angry with an elderly African man who brought us milk. When I looked around at those who were watching my performance, I suddenly saw what God saw. Through the tempest of emotion I began to hear the still small voice asking me what I had come here to do. As soon as I could get on my face before Him, God showed me much, much more: the pride, hatred, jealousy, impurity, and basic self-centeredness of my whole life. All defenses were breached so that I had to acknowledge myself to be full of sin, and then almost at once I knew for the first time the exhilaration of the blood of Jesus at work. Love came; and I was freed to apologize to the old gentleman and tell everyone what Jesus had done. I'm sorry to say, though, that this was not a "lived-happily-ever-after" story. The glory faded and part of the reason may have been that I felt I had an "experience," kept looking back to it, and consequently didn't know how to go on from there. It was great; but it was something like the three-day revival we had when I was a junior at Wheaton College: two weeks later everything seemed to be drably "back to normal."

Sometime later, when my husband and I were both discouraged and frustrated, we went on a trip across Lake Victoria into Uganda. There, for the first time, we met African Christians through whom God's love and joy were flowing steadily. We saw that God could do a work that not only continued bright and fresh in isolated Christians, but which drew whole groups of people together in a sort of continuing, corporate experience of joy and spontaneous sharing. We saw, too, that it was spreading like an African grass fire, through gospel teams and meetings but mostly through the bubbling over of individual Christians. Among them we saw a sort of transparency and matter-of-fact honesty about

Dorothy Smoker is an Eastern Board missionary in Tanzania.

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sin and dealing with it that shocked us. They were going back to pay debts and return stolen things beyond anything we had ever seen. There God showed both of us separately how we had accumulated unconfessed sins, many of them things we had never called "sin" before. One night we both collapsed. God gave us the grace of repentance and helped us to bare everything before each other in the presence of God. It was a stripping indeed. I think now we know a little bit of what the Lord meant when He said about Adam and Eve, "They were both naked, the man and his wife, and were not ashamed." What a honeymoon began then: I no longer had a shadow husband but a real person, and we felt safe with each other.

The next day, we sat for the first time in a group of African brethren who were sharing and open with each other. We felt for the first time the warmth of sympathetic understanding which now we almost take for granted. We could tell them some of the hidden things the Lord had cleansed us from the night before. All that was left was the praising, and how those brethren praised and sang! We were a bit intoxicated anyway with the joy of the Savior who had come upon us. A big surprise for us was to find out how completely this made us one with these Africans. Their problems had been just the same as ours, and meeting the Lord in deep contrition had done the same thing to them as it had to us. We saw each other as brothers, blood bought. Race prejudice died that day, suffocated in love.

More than that, we learned that God continued to deal with them, and some of them had been walking for years in an openness with the Lord and utter honesty with one another so that they had a lot to teach us. We forgot all about our degrees and rank and the fact that we had come to teach Africans and drank in thirstily all they had to say. They begged us not to retreat again behind our masks of western dignity, urging us warmly to walk with Jesus and with them in transparency. They warned us that God would continuously show us things to be brought out into the light, and restitutions that needed to be made. They said sadly that some had gone back into darkness because they balked at simple obedience. They told us too that coldness and dryness would come. "Don't worry," one said, "this happens to all of us. Just admit it freely and be ready to repent when the Spirit shows the reason for it."

We have found, just as they said, that as Jesus' light grows brighter in one's life, wrong things show up that weren't noticeable before. We are learning, too, the durability of 1 John 1 and the freedom that comes from accepting His instant cleansing and forgiveness.

Walking Together

From the African brethren we began to learn what effective help there is for the Christian life in walking together. This is what John said in that rather odd verse: "If we are living in the light of God's presence, just as Christ does, then we have wonderful fellowship

and joy with each other" (1 John 1:7, *Living Letters*). For some reason I had always misquoted this mentally, assuming that it meant we would have fellowship and joy with the Father. Of course this is true, too, but how exciting it is that the verse actually says that open-to-the-light living produces a horizontal fellowship of a sort to be treasured. The secret dynamo is there too: "the blood of Jesus His Son cleanses [keeps on cleansing] us from every sin." Without this, fellowship becomes a farce. We know, by experience!

Living with each other in joy is a tender plant, and never more so than in the home. We have found this barrier that keeps growing up between us at home harder to deal with than race prejudice. Between husband and wife it's so easy to hide secret thoughts and bits of resentment and cherish them until they build up a wall. Sometimes we deceive ourselves that maintaining a superficial unity is more important than utter honesty. Little rebellions left in the dark breed faster than germs; so do little impurities pushed down under the surface. Then one day we wake up to the fact that we are no longer in spiritual communication with each other at all. These smothered sins, however, act just like certain little African ants that live in the dark: They die instantly when exposed to the sunlight. Every time this sunlight floods around us, and we see each other again at the foot of the cross, we cannot imagine why we ever allow any darkness to come between us! Brethren in Africa give highest priority to spiritual unity in the home. One said, "When a man is preaching zealously, I generally look at his wife. If she is slumped down with her head in her hands, I wonder a little about the preacher, but if she is smiling and nodding, I reckon he really has something to say."

Fellowship and joy with others has wider dimensions. We have learned to sit together quite frequently with all brethren near at hand, irrespective of race or status, and to share with each other what God is doing for each of us, to share new insights in the Word, and to share our burdens in prayer. To be really honest in this way is costly; so naturally, some sit with us who merely imitate and have not had an encounter with the Lord. But God made us to need each other, and we have become deeply involved in each other and very concerned for one another spiritually. What happens to one affects the whole group. I realize, when I shared in the fellowship of the group, that the Lord had shown me an intense jealousy I had toward a successful younger missionary. I said that Jesus had wiped it out, and that my co-worker had forgiven me. The whole group burst into a song of praise with such obvious relief and enthusiasm that I realized, with remorse, how deeply this had troubled all of them. (We used to imagine that we could hide from the Africans our personal problems among missionaries. How naïve!) I also realized that sharing it with them was really a form of restitution I needed to make, for my brethren had suffered from the consequences of my sin. Moreover, others in the group

immediately seemed released to admit what was nagging at them and hindering us from the spiritual unity that gives power to witness to others.

Someone said to us once, "This is quite a technique you are using. This is something like the new methods in psychological therapy." Maybe so. We don't know. But it is no "technique" to us; we are completely involved. This is our way of life, and I need help along the way as much as anyone else.

It has often been a relief to confess frankly to the brethren that I am cold and dry that day. The admission itself is a cry for help, and often the help comes from the Lord by insight gained when listening to what God is doing for someone else, or by sharing in the Scriptures as the words open up to us, or in prayer. For some reason I have an innate resistance to coming back down to the foot of the cross to acknowledge that I have been wrong. It is always painful, and I really need my brothers and sisters to help me and rejoice with me when the burden rolls off.

Do barriers of race and status really go? How can I explain that even the consciousness of these things evaporates? I remember with chastened joy how often our African brethren have felt free to be honest with us in love. One day a sister, uneducated but filled with the Spirit, came with a gentle admonition, "Dear sister, did you show Jesus to those people?" She had been grieved at our attitude with some foreign guests who had been there, and this was the divine surgeon's knife to me.

Then there was the day I received a telegram from African brethren on the far side of Lake Victoria saying, "Come to Mbarara." There was to be a small convention there which we hadn't planned to attend. But after the telegram we arranged our schedule and I went, only to find that I had been called, together with a few others, to be helped to see how wrong I had been in a certain situation. At first, these others and I just looked at each other, stunned, hurt, and full of self-justification. We were of four different denominations and I was the only non-African, but our reactions were identical. Then the grace of repentance reached us, we saw the terrible lack of love and the spirit of judging that had been in us, and Jesus brought us back, first sorrowful, then rejoicing.

There was a time in our home when both of us had let barriers grow up so that we were getting separated from each other and from everyone else, and were maintaining only that nodding acquaintance with the Holy Spirit that we had known before. We had ignored several urgent letters from African brethren; so finally two African teachers of another denomination took their precious vacation time and at their own expense came two hundred miles to see if anything could be done to restore us. Their coming to us in such love was melting, and through their fresh testimony God reached us again. As we came down, a lot of petty grievances and hard feelings had to be called "sin," but what a relief to have the burden gone!

Soon after this an African brother "tackled" me about a very important matter. He said, "Sister, I have never heard you share what Jesus has done for you in the matter of not having any children. Have you given that to Him?" I was indignant and hurt and said we had prayed about it often. But the question was a challenge and when we faced it, I found a deeply imbedded abscess of suppurating sins related to this problem: resentment toward God, jealousy of other people's children, an unjust blaming of my husband, and self-despising. When the surgery was over and the mopping up done, there was a heady sense of wholeness and many new insights: Jesus really satisfies; He has filled our hearts and home with children; and He wants us to share the joy of delighting in His will in this. This is one of the things which needs to be repented of often, but now it is different, for its back was broken in the initial encounter.

Love Knows No Race

During the Emergency in Kenya in 1954, early one morning on a cold railway station platform outside the car we had slept in, a group of African brethren stood singing the Glory Song in order to call us out of the train. We hurried out onto the platform, as they knew we would, and they lovingly embraced us and served us the hot tea and sandwiches they had brought for us. We hadn't known them personally before this, but they said they had met us at one of the conventions, and knew us through the little Swahili magazine we were editing. They had heard from brethren up the railway line that we would be on this train; so they had come to praise the Lord together and minister to our need. As we stood together in that circle, praising, singing, and sharing God's love, we became conscious of the suspicious guards eyeing us and of the glowering tribal Africans on the rise of ground behind the station. Those were days in which racial tension was hot in Kenya and all fraternizing between black and white was suspect. Moreover, Africans were losing their lives for acts less flagrant than this. Why did they do it? They were not under the slightest obligation to come to us that morning. It was just an overflow of love; obedience to an impulse of the Spirit which took no account of the fact that it was dangerous.

Mau Mau agents challenged some of the brethren, asking them why they continued associating so warmly with white people when it was forbidden by the tribe. The answer was, "What can I do? When I come, broken and melted, to the foot of the cross my load is lifted. Then when I look up, if I find my white brother there beside me, also broken and melted, what can I do but embrace him?"

The fierce accusation came like this: "You have left the African Camp and gone over to the White Camp!"

But the gentle answer was, "No, but we have gone outside the camp—to Calvary for the breaking down of barriers that rise up—between races, between co-workers, even between husband and wife."

Thoughts in the Cemetery

By Robert J. Baker

The snow had stopped falling, replaced by a cold wind out of the west. I stood with the five other pallbearers at the end of the casket which now lay suspended above the open grave. A moment before we had placed it on the rollers, the funeral director had gently guided it to its proper spot before the double row of chairs. The family and near relatives now sat on those chairs, protected from that bone-chilling wind by the green tent that covered the burial area. Only a bank of flowers separated them from their loved one.

She was my loved one also. She was the loved one of everyone who stood there. She was the loved one of everyone who knew her. There in the Prairie Street Cemetery, Elkhart, Ind., we stood for the last time on this earth beside Zaidee Reiff.

In a few moments we would leave and the next time we returned there would be a new mound of earth behind the red granite stone that bore her chiseled name and that of her husband, Vernon. I was glad I had been asked to be a pallbearer. I wanted to stand close to her in death. Both she and Vernon had stood so close to me when they were alive. They stood close to everyone.

There beside the grave the quartet sang their last song. It was a fitting one to sing.

I will meet you in the morning,
Just inside the Eastern gate.
Then be ready, faithful pilgrim,
Lest with you it be too late.

If you hasten off to glory,
Linger near the Eastern gate,
For I'm coming in the morning,
So you'll not have long to wait.

It was like a conversation. It was like Zaidee talking to us, like each of us answering back, a flood of promises being exchanged between those of us who stood in that wind-swept cemetery and the one who had now gone on to be with the Lord, our beloved sister who would wait for each of us just inside that Eastern gate.

I am not much on crying, but the message came through sweet and clear. That song was just like Zaidee Reiff. I could picture her greeting the Master, throwing her crown before Him. Then after that wonderful experience of personally meeting her blessed Savior, I could hear Zaidee excusing herself as she said, "Now, dear Jesus, I must run down to the Eastern gate. I've promised to meet some friends there. When they come, I want

to make them welcome." Yes, that would be like Zaidee, always doing things for others. So I cried beside her grave.

When I heard at Belmont on Sunday morning, Feb. 26, of Zaidee's passing, I thought, "Oh, no. Not Zaidee. We can't spare Zaidee." But we can spare her; we must. And there was no one at Belmont more ready to go. She winged her way into His presence with not a single regret. She left behind her no wrongs that she wished she could have made right. She had spoken no words for which she needed forgiveness. Zaidee was goodness. Zaidee was our saint. She would have been embarrassed to hear us say it when she was living. She was such a humble person. She would not have believed it. But we knew it; we believed it.

Sister Reiff's spirit escaped her worn body on Feb. 25, 1967. She was in the process of preparing a birthday meal for two relatives, when God through a stroke said, "Come home, Zaidee. Everything is ready. You have served Me these many years. Now you are 75 years old. That is enough. Come, see the glories I have prepared for you." And Zaidee hurried to the chariot that the Lord had sent specially for her, stepped inside, and a moment later stepped out on the golden streets of heaven.

On the day she left us, a pillar was taken from our church. We sent our strongest prayer warrior away. Small, frail, gray-haired Zaidee will attend the Belmont church services no longer. She now sings in a heavenly choir. Seldom when she was down here below with us did she miss a church meeting. She was our conscience. When there was a financial need, she always found a way to contribute to that need. In fact, that was her life, that of sharing. There are few families in our church that were not entertained by Zaidee and daughter, Virginia, at 116 Gage Ave., Elkhart, Ind. She was the busy Martha, but she was also the listening Mary. How well she combined those tasks and rolled them into one! She was at home in the kitchen entertaining; she was at home sitting at Jesus' feet.

The sky stretched over the cemetery that day like a gray, lead bowl turned upside down. The wind reminded me that I had taken the lining out of my coat the other week and stitched a band of goose pimples across my neck. My feet felt cold, but my heart felt warm. Zaidee Reiff had had her coronation. It was not a time for sadness. The song we had sung back there at church pulsed strongly, majestically through my mind.

Lift your glad voices in triumph on high,
For Jesus hath risen, and man shall not die;
Vain were the terrors that gathered around Him,
And short the dominion of death and the grave.

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But Jesus hath cheered the dark valley of sorrow,
And bade us, immortal, to heaven ascend:
Lift then your voices in triumph on high,
For Jesus hath risen, and man shall not die.

We had sung that same song at her husband's funeral some five years ago. Like Zaidee, Vernon Reiff lived the victorious life. Jesus was so real to the two of them. The two clay temples where they once lived would lie side by side in the Prairie Street Mennonite Cemetery.

The graveside service drew to a close. Marianna, Zaidee's youngest daughter, said bravely to those of us now ready to depart, "Please take some of the flowers. Mother would like it. Mother always shared her flowers."

I looked down at the flowers nearest me and saw a dark red rose whose stem had been bent in the trip from the church to the cemetery. I leaned over and gently snapped it off at the bent spot. I would take it home. Let it remind me of Zaidee Reiff until I meet her just inside the Eastern gate.

The Spirit Brings Victory

By B. Charles Hostetter

A little boy was worried about Satan. He said, "Daddy, is Satan bigger than I am?" "Yes," said the father. "Well, Daddy, is Satan bigger than you are?" "Oh, yes!" "Well, Daddy, is Satan bigger than Jesus?" "No, son," replied the father, "Jesus is bigger than Satan." "Then, Daddy, I'm not afraid of Satan."

I wish every adult would have simple faith like this little boy. How often one hears sinners say, "I would become a Christian right now if I thought I could live like a Christian. But it's no use for me to begin. I could never overcome my temptations and if I did start the Christian life, I could never hold out." Then they enumerate all their struggles, temptations, handicaps, and disadvantages and imply that that gives them the permission to keep on living in sin, with God ignoring it. This is not true, however; sin always brings its consequences.

I have even known some church members who take the position that God overlooks their sinful habits. They argue that no one is perfect, and God is merciful, and so He won't bother about their besetting sins. They continue with some of their pet sins and excuse themselves by saying these are only their weaknesses.

Can't Practice Sin

These are just attempts to ease their consciences and to keep them from feeling too bad while they continue to indulge in some sins. But nowhere in the Bible will such logic excuse one on the reckoning day. I have yet to find a single verse in the Bible that gives permission to anyone to go on practicing known sin. The Scriptures give no one the privilege to sin without reaping for it, because God has provided abundant power to overcome sin. The Bible says, "*The wages of sin is death*" (Rom. 6:23). The Apostle Paul says, "The man whose life is habitually sinful is spiritually a son of the devil, for the devil is behind all sin, as he always has been. Now the Son of

God came to earth with the express purpose of liquidating the devil's activities. The man who is really God's son does not practice sin, for God's nature is in him, for good, and such a heredity is incapable of sin. Here we have a clear indication as to who are the children of God and who are the children of the devil. The man who does not lead a good life is no son of God, and neither is the man who fails to love his brother" (1 Jn. 3:8-10, Phillips).

It appears that many people are ignorant of God's provision for victorious living. They either ignore or neglect to learn about the person and work of the Holy Spirit in the world. Too often they feel that God's Spirit is only a mysterious influence that we can't use or know very much about. When you find a person who has accepted the provision of God's Holy Spirit in his life, you find a victorious and happy Christian.

The Spirit Brings Victory

Often people realize that they can't save themselves and that only Christ can forgive and cleanse them from their past sins. And that is exactly right. But they somehow have the opinion that after they are saved and Christ has given them a clean slate and a new start that then to live the Christian life, they must rely upon their own wisdom and strength. They are unaware of God's provision to put His Spirit into every Christian to be a source of wisdom, power, and protection for him.

There is no excuse for yielding to temptation, because God's Spirit who has supernatural power indwells us. As the Apostle Paul told the church at Ephesus, God will strengthen us with might by His Spirit in the inner man if we want it. Eph. 3:16. The Bible also says, "Greater is he that is in you, than he that is in the world" (1 Jn. 4:4).

Let me illustrate. Suppose a little bird was afraid of a small hawk. Often the hawk attacked the little bird and her young ones. Then one day a large eagle came to the

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little bird and offered to protect her. The eagle said he would remain in the area and come to help whenever the little bird called. The eagle remained in the area and even though the hawk constantly attacked the little bird, she never called for help. Abundant protection was offered but it was never used. So the little bird could blame no one but herself.

Power over Satan

In the same way, Satan is bigger and stronger than we are. The Bible says, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). There isn't a single person who can outsmart or overcome such a powerful enemy in his own strength. The Lord knows this too. So Jesus died that our past sins can be forgiven, and He sent His divine Spirit into the world to indwell us to give us power over our enemy. That's why John says, "Greater is he that is in you, than he that is in the world" (1 Jn. 4:4).

Therefore, if anyone is defeated by the devil, it is because he won't use God's Spirit, a supernatural protection, or else he won't meet the conditions which make God's Spirit available. So we have no excuse when we keep on sinning. While it is true, our enemy is stronger than we are, yet we sin only because we refuse to use God's Almighty Spirit to overcome Satan and his temptations. The Bible says, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5:16).

We can be assured that God never asks us to do anything that He won't provide the power and wisdom to accomplish. God's supernatural provision for us to overcome the devil is found in the Holy Spirit. We have sufficient power to overcome any and every temptation when we use God's Spirit in the conflict. The Apostle Paul says, "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8:13). This verse makes it clear that victory over the sinful deeds of the body is only possible by using God's Holy Spirit, who indwells every child of God.

"Strong in the Lord"

Someone has rightly said, "The life of man is a cry for help." The Lord knew our helpless lossness and in mercy provided forgiveness through the atonement of Christ, His Son, on the cross. He also recognized our need in that our temptations were too great and our enemy too powerful. So God made available to His followers His own divine power. This supernatural power comes to us through His earthly presence in the Spirit. The Apostle Paul says, "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Eph. 6:10, 11).

We are assured victory. We cannot ignore our failures; they are not meaningless. When we yield to sin, be it

large or small, we need to confess it and repent of it. There is no license for sinning because the Bible says, "For sin shall not have dominion over you: for ye are not under the law, but under grace" (Rom. 6:14). Again, "The Lord shall deliver me [us] unto his heavenly kingdom: to whom be glory for ever and ever" (2 Tim. 4:18).

No Excuse

Friend, you cannot name one single thing that you need to live a victorious Christian life that has not been provided for you by God. Regardless of your background, your weaknesses, your neighbors, friends or fellow workman, or the power and cleverness of the tempter, you don't have a single good excuse to keep on sinning.

Oh, of course, we try to convince ourselves that our problems and difficulties are unusual and that no one else has ever experienced such severe temptations as we. But even if that were true, we still would not have an argument that would soften our judgment on the reckoning day. The Bible says, "Where sin abounded, grace did much more abound" (Rom. 5:20). Again, "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13).

I am happy to tell you, friend, that God is merciful. If you have not been victorious over sin, the Bible says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 Jn. 1:9). If you will repent of your sin and allow God's Holy Spirit to control your life, then peace, victory, and happiness will flood your soul. We are praying that you will do it today.

For Smiles and Thought

A mother was explaining to her six-year-old son about the Golden Rule. "Always remember," she said, "that we are here to help others."

The youngster thought this over for a while and then asked, "Well, what are all the others here for?"

He caught only the one meaning. In order to enjoy life, we do need to see also our desperate need of others.

* * *

A minister, raising his eyes from the pulpit in the midst of his Sunday morning sermon, was paralyzed with amazement when he saw his young son in the balcony pelting the listeners in the pews on the main floor with beans from a bean shooter. While the minister was trying to think of something appropriate to say to stop this, the youngster shouted: "You tend to your preaching, Daddy. I'll keep them awake."

Our Forefathers Made Wills

By J. C. Wenger

Some of us enjoy picking up one of the dozens of family histories which characterize our people, and reading there of the early eighteenth-century pioneer who crossed the ocean in a slow sailing vessel, landed at Philadelphia after a voyage of two or three months, made his declaration of allegiance to the British government, and who then settled in Philadelphia or Chester County (now Montgomery and Lancaster respectively), or in Bucks County.

Those were rugged days when almost everything needed in the home for food, clothing, and medicine, had to be made there. Those were the days when there were forests to be cleared, roads to be built, grass to be mown with scythes, and grain to be cut by hand, bound in bundles, and flailed on the barn floor the next winter.

Houses and barns had to be built, as well as schoolhouse and meetinghouse (usually one building at first). The more farsighted leaders were also concerned to have songbooks, catechisms, devotional literature, and books on the life and faith of the brotherhood, such as the *Martyrs Mirror*, printed for the edification of the church.

We can in our mind's eye picture an aged patriarch coming toward the close of a life well spent in tilling the soil, as well as seeking to mold sons and daughters in the faith of Christ and His church. On winter evenings we can see him reading his German Bible, or perusing the story of the martyrs of recent centuries in Van Braght's martyrology, or perhaps reading aloud to his companion of the sound doctrine set forth by the German bishop, Thomas von Imbroich, beheaded at 25 for his faith. But deep in his consciousness was one important duty which he must yet look after while sound of mind and judgment. He must yet make his will. And so, after discussing it thoroughly with his companion, and perhaps with his ministers also, he calls in a scrivener who can handle both the German and the English languages.

"In the name of God, Amen," he slowly dictates. "Being yet of sound mind and memory (thanks be to God), I, Jacob Miller, make this my last will and testament.

"First of all, I commit my body to the earth, and my soul to God who gave it, looking forward in hope to a joyful resurrection in the Last Day.

"Second, I devise and give unto my beloved son. . . ."

And so the will runs on, making provision for each of the children as the father feels able, and often devising several pounds to the Mennonist meeting where he attended divine services all his adult life, and perhaps where the

cemetery already contains the graves of several of his beloved sons and daughters. One of the Franconia patriarchs, Bishop Henrich Funck, the only author in Colonial America in the first half of the eighteenth century, made special provision for the care of his invalid daughter who had never been able to walk. A horse was to be put at her disposal if she had a desire to ride in the community, for example.

We of today may rightfully ask: Are we now as faithful in attending to the disposition of our earthly stewardship as were our forefathers? How much trouble we make for our companion when we die *intestate* (without a will)! And how often courts make an altogether different disposition of our estate than we would have desired! For these reasons then we ought to make a will: (1) It is our last opportunity to show our consideration for our loved ones. (2) It is the only way to have our estates disposed of as we believe it to be our Christian duty. (3) It is the last opportunity we have to give of our earthly possessions to the cause of the Lord. (4) It is a testimony to the fact that as Christians we are able with poise to face up to our mortality and act accordingly.

There is one more thing which should be mentioned. In the early days of our agricultural fathers, it was also customary to try to help each child get a start economically at marriage. The bride's parents tried to equip the house for the new couple, and the groom's parents tried to give the couple a start with farm machinery and stock. The wealthier members often also bought a farm for the young couple. Too often in recent generations we parents have thoughtlessly held on to our possessions rather selfishly until our death. By this time our children have passed the point of their greatest need of our help. Why not plan unselfishly to make every effort to help our children as much as possible when they really need such help, namely, when they are young? And then should God enable us to accumulate any wealth in our latter years, why not will a sizable portion of that wealth to the work of the Lord?

This earthly life affords an excellent opportunity to honor the Lord with our substance, and with the "first-fruits" of all our increase. Prov. 3:9. Ordinarily this means three things: (1) A joyful giving to the support of the Lord's work with our tithes and offerings all through life; (2) laying up for our children so as to spare them the high expense of being unduly poor; and (3) making a will which shows our continuing interest in the loved ones who survive us, and which manifests proper concern for the ongoing work of the kingdom.

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Our Special Guest

By Merry Mary Yoder

A mother with several young children wanted to impress upon the children the blessings of having God at their house. Together they sent a special invitation: "Please be our special guest next Sunday. Come for breakfast, dinner, and supper. We'd love to take You along to church, too."

Eagerly, the children helped Mother prepare for the royal visitor. On Saturday the house received its final touch-up, the food was prepared for Sunday, the children were bathed, and clothes were checked for the special occasion.

"Is God here?" was the first question on Sunday morning.

"Yes, God is here," Mother assured them, as the children bounced out of bed and without waiting to dress properly, raced downstairs to meet God.

"Where is He?"

"I don't see anyone."

"Mamma said we won't be able to see Him, but He's here. See, she set an extra plate at the table." Mamma heard the children talking as she came downstairs, and prayed, "Dear Lord, help the children see your presence in our hearts today."

Sitting around the breakfast table, one of the small ones asked, "May I say the prayer?" Gently, Mother answered, "Jesus is right here. We don't need to bow our heads. Let's just tell Him what we really think."

Breakfast was a memorial service.

Jesus sat on the back seat of the battered old car on the way to church, right with the children. There was not one cross word and no scrapping in the car on that day. The children were unusually quiet during the church service. Mother and Father saw the worship hour through different eyes. They could almost see Jesus smiling at the children, and glance with sorrow at the young girl reading a novel. They felt shame, as one of the members took his Sunday morning snooze. How grateful they were for the fellow worshipers who listened raptly to the sermon and sang heartily to God!

On the way home from church Father apologized, "Please forgive the man who slept and the ones who forgot to listen to the sermon. They didn't realize how they hurt you."

"This isn't the first time this has happened. Remember when I prayed in Gethsemane, even My close friends then couldn't stay awake," they could almost hear Him say.

Dinner was served and the dishes washed in record time by willing hands. It was decided that Jesus would help play games. Later the family decided to take a nap. Jesus didn't mind being alone.

The highlight of the evening was: "Will You always live at our house, Jesus?"

"Yes, Jesus, it's more fun at our house when You are here."

"Forgive us, Father, for not making Your presence real to our children before."

"Thank You for teaching us a few lessons today, too."

Meditations

Along a Mountain Trail

By Violet Erb

Yesterday I climbed a mountain trail. As I walked slowly along, I rediscovered the wonders of nature.

It was such a delicious feeling to scuff through the dead leaves. As they crackled and crunched beneath my feet, I wondered how the Indian could possibly have moved so stealthily through the forest that no one could hear him.

The lush green of the moss on the rocks and trees was a vivid contrast to the deadness of the leaves on the ground. I examined the moss very carefully and was amazed to discover so many different kinds. How I wished for a course in botany!

I accidentally stepped on a small brown ball, and was startled to see billows of dust roll out of it. This was my first encounter with a puffball. It would be interesting to learn more about his miniature volcano.

Then there were the sycamore seeds. When I opened one, I found a small seed which somewhat resembled a spider with many legs. From these small seeds the sycamores grow? Incredible!

And, oh, the beauty of the freshly fallen leaves! From a distance some looked like a bit of wine-colored velvet, but on closer inspection I found that they felt like satin.

As I reached a clearing on the side of the mountain, I gazed across the valley to the mountain beyond it. What a riot of color met my eyes! Red! Gold! Bronze! Green! Brushstrokes of a Master Artist!

I walked on and came to a quiet spot. The thwack of the ball against the bat, and the cheers of the ball game no longer reached me. The noise of the road-repairing machines was silenced and the stillness of the forest engulfed me.

I peered up through a leafy window and saw the azure blue of the sky. Then I heard a noise. The noise was only a tree frog predicting rain. As the frog croaked, a bird sang in a clear flutelike tone. And a cricket chirped.

As I looked about me again, I marveled at the handiwork of the great Creator. I felt I must bow my head and fall to my knees, for God was there.

I'm Going to Travel Light

By Mary Martin King

Our family was seated in the dining room surrounded by pans and pans of green beans. As usual on such occasions conversation flows freely. We forget we are busy snapping and shelling beans as we travel far and near, up one topic and down another. With six young imaginative minds at the wheel we view many unexpected and interesting scenes.

Stories and giggles mix easily together, for children have a way of being naturally humorous. But sometimes, quite unexpectedly, like a detour sign on our favorite highway, a serious thought comes into the front beckoning our attention.

Yes, here it was plainly before our eyes. Something was coming up, something as inevitable as an every-four-year election, for indeed that is just what it was. One need only an occasional glance at the news to sense the mounting of emotions, the "roses" and the "rot" attached to the names of persons involved in a political campaign.

Suddenly, within me came a longing to escape. Traveling sometimes makes a good means of escape, and has become a popular trend in our country. To many Americans life is one fast, mixed-up experience made weary by sin. Unfortunately, too, many never find that Source of inner peace and carry the sands of unrest back home with them.

Yes, my sudden inspiration for a trip as I sat here in the dining room was that I might get away. But this trip would be strikingly different, for I would be spared the drudgery of packing to go and of packing to come home again.

This would be wonderful relief. Think of the planning and energy that go into having a "vacation"—new clothes to buy, shoes to mend, a dress to make. Oh, yes, who will feed the dog and water the flowers? Where is Uncle Harry's letter with our directions? Is the car checked and cleaned?

Mother evaluates the packed suitcases in terms of hours of washing, ironing, mending, and collecting. Daddy tries his skill at getting so many cubic inches into so many cubic feet and marvels all the while that the family owns so much and that so much is essential just to get away. It may even be necessary to pull a trailer or add a carrier on top.

This trip will be different. We will take only one thing along! Our soul won't travel in a suitcase, but in that new and glorious body Christ will give us. This body with all its pains and fears will be left behind. Our belongings, too, will be left behind—yet we need not worry about them. What difference will it make, when we are lifted up in the air to meet our Lord, whether we have that new car or the old one back there in the garage, whether the kitchen was remodeled or is still dingy and inconvenient?

One who travels often gains a certain amount of prestige that those who cannot just need to be satisfied without. But on this trip we will all go—that is, all whose garments are ready, made white in the blood of the Lamb. Doesn't the thought of being caught up in the air with the Lord just thrill you, my Christian friend? Are you looking forward to it? This hope should bless our soul! Let us talk to others about our prospective trip, even to our unsaved neighbors.

This will be our space trip! We will feel very safe and secure. We need not worry about landing. The Lord is at the controls! Our next stop is heaven! I hope to meet you there.

Vignette of Love and Sorrow

By J. Mark Stauffer

One of the most difficult calls a pastor makes, is when he stands by the bedside of a person who is slowly dying—we speak of a "terminal illness." A strong, healthy pastor cannot honestly say, "I know how you feel"; try as we may, we can never fully realize what the person is experiencing.

The dear lady that I was visiting had bone cancer. She appeared younger than she was; she was attractive, pleasant, and sweet-natured. She bore her intense pain and discomfort so bravely that all who knew her loved her. She smiled when smiling was difficult.

She told me on one visit that she could hardly read anymore; would I help her recite the Twenty-third Psalm and assist her in praying the Lord's Prayer? What a blessed privilege to help someone so close to the gate of death to place her hand more securely in the hand of the loving Savior!

The husband of this lady came to visit her once or twice each day. There he would sit lovingly and quietly, sometimes reading to her and always anxious to help her. But he was suffering too; I sincerely tried to stand with him in his love and sorrow.

When she finally died, I received a beautiful little letter from him. Here is a part of it: "I want to thank you again for myself and for my family for your solicitude and prayers for my Betty. It was her destiny to suffer one of the most painful forms of a painful disease and one in which death was long refused her. Your interest meant more to her than I think she could say."

O God, we beg Thy tender presence and hand to bring comfort to those who suffer so intensely; remember them in love for the sake of Christ, Thy suffering Son. Amen.

Prayer Requests

Pray that willing and qualified persons may offer their services to teach Don Antonio at Tocoa, Honduras, and other illiterates like him in Honduras to read.

Pray for the faculty and students of International Christian University in Japan.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

I would like to concur warmly with J. D. Graber's article, entitled "Evangelism in Confusion" in the Apr. 4 *Gospel Herald*. In my opinion, a major source of the confusion is Billy Graham himself.

I have always looked upon the deliberate destruction of human life as the very worst of moral offenses, simply because it is so irrevocable. One may restore property or heal wounds, but he can never restore life. Billy Graham always provides his firm support for whatever deliberate destruction of the lives of his brothers the president decrees. (This is the familiar equating of Christianity to nationalism or, in this case, Americanism.) There is no conflict in his mind between worshipping a God of love and approving death sentences for his brothers.

But Billy Graham sees an irreconcilable conflict between worshipping a God of love and approving of, for instance burglary. (This is the inescapable conclusion is that Billy Graham places a higher value on the sanctity of private property than he does on the sanctity of human life.)

By contrast, Jesus told us not to lay up treasures for ourselves. He told us that if we could not love our brothers, then we could never love God. (1 John 4:20.—David S. Messner, Middletown, Pa.)

I appreciate your paper immensely and try to read it from cover to cover. Thanks so much for the editorial, "To the Scripture." We need much more Scripture to support the "text" chosen by preachers who preach all around it, often without even another Scripture mentioned. Also the article, "The Good Samaritan," by Stanley Kreider, is one-hundred percent in agreement with J. D. Graber's "The Good Samaritan Came," some time ago. These are real edifying.—Elmer Hartzler, Tiskilwa, Ill.

Amos Weaver's article on the social implications of the gospel was much appreciated. I am puzzled by an attitude which I sense to be present among us which tends to look askance at vocations or activities which may be labeled as social action or betterment attacking the problems of ignorance, poverty, war, etc. Yet no question is raised concerning the validity of the more conventional types of vocations which may (or may not) have potential for helping others to a better life.

Certainly our major task is evangelism. But in today's world the bearer of good news needs to prove his authenticity by his concern and involvement in the "deeds of love" which must accompany the "words of love." Maybe some of the most "evangelistic" type of things we can do in today's world is to rent or sell our houses to Negroes who may wish to get out of ghettos, to protest the genocide of the Vietnamese people, to open our homes to juvenile delinquents, etc.

I am thankful for what our church is doing, but we need to do far more in discovering the social implications of the gospel.—Everett G. Metzler, Lancaster, Pa.

The writer of the Pennsylvania Dutch version of the parable of the Good Samaritan in the Apr. 11 issue of the *Gospel Herald* is probably correct in suggesting that the attitude of Mennonites toward the Amish today be a parallel to the attitude of the Jews toward the

Samaritans in Jesus' day. A seminary student, who came from an Amish family, spoke to my MYF recently and told of his experience in high school; his feeling of inferiority and lack of acceptance by fellow students (many of them Mennonites). We may not be willing to accept their way of life, but we must accept them as persons and show love and respect for them. Indeed we have much in common with them.

This version of the story of the Good Samaritan was obviously an adaptation of a version by Dr. Clarence Jordan which is one of the parables on a record entitled, "The Rich Man and Lazarus." I was disappointed that the writer does not give Dr. Jordan credit as the source of his material since sections of the article are taken verbatim from the story as told by Dr. Jordan. The places of Dr. Jordan in a somewhat similar position to the man who was robbed and I felt I could not pass by on the other side. The original adaptation was by Dr. Jordan and the adaptation of his adaptation was by the *Gospel Herald* writer.—Richard Hosteler, Elkhart, Ind.

Editor's Note: The writer did suggest a line, "with apologies to Clarence Jordan," but your editor failed to submit copy for this and apologies to Bro. Kreider and to the readers of *Gospel Herald*.

Christopher Dock

The spring workday at Christopher Dock netted a total of \$3,655.58 which was a record-breaking return for this spring event. The proceeds will benefit the school's operating fund as designated by the Board of Trustees and approximately \$1,000 will be used in the development of an athletic track in support of the Student Council planned project. The total returns for this school year in two workdays were \$7,772.36.

The open house and dedication for the Eastern Pennsylvania Mennonite Historical Library was held on the campus on Apr. 22. Melvin Gingerich, Goshen, Ind., delivered the address entitled, "The Ancient Landmarks." The historical library is located in Conrad Grebel Hall and is operated by an executive committee composed of representatives from the Franconia (Old) Mennonite Conference and the Eastern District (GC) Mennonite Conference. Alvin J. Beachy, pastor of Zion Mennonite Church, Souderton, is the chairman and Wilmer Reinford, Creamery, Pa., is the secretary. The library contains approximately 1,000 volumes plus additional periodicals and pamphlets. Irene Stauffer serves as librarian of the historical library and the Christopher Dock School library.

Eileen Moyer, instructor in modern foreign languages, received an NDEA grant to attend a 1967 summer institute at the University of North Carolina for graduate studies in Spanish, including six weeks of study and touring in Spain.

Seventy seniors will be participating in the twelfth annual commencement activ-

ities in June. John E. Lapp, moderator of the Franconia Mennonite Conference and father of a graduate, will deliver the baccalaureate sermon on June 4. Paul M. Lederach, president of the Mennonite Board of Education, will present the commencement address on Thursday evening, June 8. Upon graduation the alumni of the school will number 582.

Little Eden Camp

Jesse Wyse, chairman of the Grounds Committee for Little Eden Camp, announced that the shareholders of Little Eden Campground Association, Inc., voted to build a new cabin in June and that four new fiber glass rowboats have been purchased and will be available to campers this season.

Little Eden Camp features a full range of facilities and attractions for people who enjoy the out-of-doors. Located in western Michigan on Portage Lake and close to Lake Michigan, it is ideally situated for fishing, boating, and sailing.

The camping season opens June 26 with Boys' and Girls' Camp which will be followed by Junior High Camp, July 5-14. July 14-22 will be set aside for MYF camping. The camp will furnish a director for campers who will come for the entire eight days. Various MYF sponsors will use the facilities for their own MYF groups for as many days as convenient for their particular group. The family camping season will begin on July 22 with Home Builders' Week, and will continue with Christian Business and Professional Week, Christian Fellowship and Family Week, Farmers' Week, and finally Rest, Relaxation, and Meditation Camp. All family camps are for one week except Rest, Relaxation, and Meditation Camp which is unstructured and will be open from Aug. 19 to 31.

There are facilities and accommodations available for families who wish to spend their vacation at Little Eden Camp and plan their own activities as a family group or for small conferences, reunions, and similar group retreats. Open dates for these opportunities are June 22-25; July 14-22; and Aug. 26-31.

Program directors will be announced in the brochure in late April. At the present time a waterfront safety director, several waitresses and counselors are needed. Applications are appreciated.

Information about reservations, group rates, programs, or other information is available upon request to Little Eden Camp, 100 Union Street, Archbold, Ohio 43502.

CHURCH NEWS

VCS Numbers 104

When Vietnam Christian Service was founded 15 months ago, there was little formal structure or program. Today the organization has 64 western staff—including a Swiss, Canadians, and Americans—and 40 Vietnamese.

Overseas staff includes doctors, nurses, social workers, administrators, agriculturists, home economists, and public health officers. Most are appointed for two or three years and spend their first months in Vietnam learning the language.

Western recruitment is carried on by VCS's three sponsors—Church World Service, Lutheran World Relief, and Mennonite Central Committee.

Staff workers serve in one of 11 VCS projects, in government welfare programs, or other Christian agencies. VCS projects include: doctors working in prisoner-of-war camps, hospitals, or clinics; social workers in child care centers, family counseling offices, or literacy classes; public health officers teaching sanitation and nutrition in refugee camps and villages; and agriculturists and home economists working in vocational schools and demonstration farms.

Specialized material assistance, such as health kits, used clothing, and school supplies, is distributed through related VCS projects. Specific items are given to meet special needs in refugee camps or natural disasters through cooperation with the Vietnam Ministry of Social Welfare and Special Commissariat for Refugees.

Paul Leatherman, VCS executive director, reported the following projects and reactions on Mar. 20, 1967, listed according to geographical location from south to north:

1. **Con Son**—A VCS staff doctor, on loan to the government of Vietnam, is beginning medical services for prisoners and civil servants on Con Son Island. He will be working with the medical chief of the island, using facilities and medicines supplied by the Saigon government.

2. **Nha Be**—A doctor, a nurse, and an interpreter supported by VCS have been assigned by the department of health to work in the district dispensary in

Nha Be. Additional staff, facilities, equipment, and medicines are supplied by the government.

3. **Saigon**—Vietnam Christian Service administrative offices are located at 83 Cong Ly.

Xom Chieu Community Service Project, located in Khanh Hoi, the dock area of Saigon, is staffed by three western personnel and ten Vietnamese. Included in their services are a child-care center, sewing classes for young women, nutrition classes, a family-child assistance program, and various other family and community assistance projects.

A VCS doctor with some training in clinical psychiatry has been loaned to the Department of Health and is assigned to the Cho Quan Hospital. She will be giving her attention mainly to psychiatric patients. The average census of psychiatric patients is about 350.

VCS has made some initial surveys into the needs in District 2 of Saigon and is contemplating work in cooperation with other agencies in a program similar to the Xom Chieu Community Service Project.

4. **Di Linh**—This community development team is devoting its energies to Montagnard refugees through instruction in public health and nutrition and agriculture and the establishment of small loan funds to help make families economically viable. A nurse is working in the district hospital.

5. **Nhatrang**—In cooperation with the Protestant Church of Vietnam, VCS is operating a clinic-hospital with an average daily inpatient census of about 45 medical patients throughout the past year. Approximately 33,250 outpatients were treated in the clinic during the past 12 months. A newly completed 28-bed TB ward accommodates patients needing hospitalization, but about 200 TB patients are treated in addition as outpatients. Up to 25 surgeries are performed monthly, half of these being ophthalmic procedures. All major surgery cases are referred to the province hospital.

6. **Pleiku**—In September 1966, the clinic portion of the 20-bed clinic-hospital, scheduled for completion in mid-1967, opened. Currently, from 1,600 to 1,800

patients are being treated monthly at the clinic.

VCS supplies an agriculturist and a home economist to the Montagnard training center sponsored by the Vietnamese government. Classes and demonstrations are conducted in agriculture, animal husbandry, blacksmithing, mechanics, sewing, nutrition, etc. Branching out from this center, the agriculturist and the home economist, accompanied by a public health nurse, are involved in extension and community development projects in the surrounding hamlets.

7. **Quang Ngai**—A community development team concentrating its efforts largely in the Rung Lang refugee camp has been involved in intensive teaching and self-help projects. The team is expanding to include several other refugee camps. Two community development workers have been developing crafts and other activities for the occupants of the old people's home in Quang Ngai. Using flour and milk powder supplied by USAID, VCS is supplying a cup of milk and 100 grams of bread daily to 1,320 children in two refugee camps. An additional 850 children from two other camps will be included in this program in the near future.

8. **Tam Ky**—A community development team composed of four westerners is conducting health education and nutrition, cooking, and sewing classes for girls in elementary school as well as teaching crafts in the kindergarten for orphans and children of laborers. One of the team members is teaching two hours of English a week in six Tam Ky high schools. In support of the education opportunities of the community, they are assisting in the establishment of a public library.

9. **Hue**—The World Relief Commission (National Association of Evangelicals) has established a vocational training school and demonstration farm four miles from the city of Hue. Classes in agriculture, carpentry, blacksmithing, sewing, and nutrition are under way. WRC is also engaged in a material assistance program in the area. Seven VCS personnel have been loaned to this program.

10. **Quang Tri**—A feeding program for children between the ages of two and 12 in refugee camps will shortly be started in Cam Lo. As the program begins, it will probably include the supplying of bread and milk to these children once a day as is currently being done in Quang Ngai.

11. **Khe Sanh**—The World Relief Commission has also established a project in Khe Sanh with an adult literacy program and plans for a vocational school. Occasionally, some of the VCS members from Hue work in this project.

Material Assistance

VCS distributes a number of specialized items, such as meat, health kits, soap, cloth kits, school kits, used clothing, blankets, etc., to meet specific needs in various refugee camps and in emergency situations in cooperation with the Ministry of Social Welfare and the Special Commissariat for Refugees. We have aided flood victims in the delta region as well as victims of fires in the Saigon area.

VCS is distributing various surplus commodities to 28 institutions in the Saigon area. Approximately 7,000 are being fed supplemental food daily through this program. Additionally, VCS is supplying approximately 6,500 loaves of bread daily to supplement a school lunch program for 32,000 students in seven schools in the Saigon area.

Attention is being given to maintaining efficient controls in our distribution and finding the most effective use of our material aid supplies. We have tried to allocate our supplies equitably, to follow them to the eventual recipients to every degree possible, and to use material aid as a stimulus for self-help projects.

Vietnam Christian Service is interested in working in the areas of greatest need. We are not concerned about the racial background, the religious or political beliefs of those in need. Some projects are in areas of heavy refugee concentration. We are also giving special attention to the needs of children in areas where our teams are working. We wish to be continually aware of changing needs in this country and the most effective ways of meeting these needs.

New Blood Bank Opening

"More patients will leave this hospital alive and well because of this new blood bank. You may make this possible by becoming a donor yourself—either a voluntary or a paid donor." Dr. Martin, medical director, said, holding up the green and pink cards respectively.

The occasion was the opening of the blood bank at the Christian Hospital, Dhamtari, M.P., India. Long anticipated by doctors and nurses, this blood bank was officially opened on Mar. 28, 1967, by Mrs. Mabel Conrad, the mother of Paul Conrad. (She and the Ralph Hernleys of Scottdale were then visiting the Dhamtari area.) After Dr. Conrad's long years of service in the hospital, it was appropriate that his mother could attend this memorable function. Dr. Martin and Dr. Conrad

stood with her as she cut the red ribbon.

With a few remarks by Mrs. Conrad translated by her son the blood bank was officially opened. Standing behind a table of garland and bouquets of flowers—gifts to the honored guest—Mrs. Conrad then accepted the silver tray from Dr. Martin as a gift from the hospital. He then invited the crowd of guests—doctors and officials of the town, Christian and non-Christian patrons—to inspect the well-equipped room.

The program which followed included a testimony of a donor who had donated blood more than 100 times in various parts of India. Other program items were a speech by Dr. Londhe, and special songs which memorialized the occasion and gave witness to Christ by whose blood we have forgiveness of sins. The crowd, seated and standing, responded warmly to each item.

Then Dr. Martin announced the final item—the distribution of sweets, which Mrs. Martin graciously directed. The crowd relaxed, eating and talking with their neighbors. Before dispersing, many signed as donors. The Dhamtari Hospital had made yet another step forward to meet the medical needs of our community.—Marie M. Moyer.

New Films Available

Five new titles have been added to the Mennonite Board of Missions audio-visual library. All give promise of worthwhile use in Mennonite churches, although each would have its own specific purposes or use.

Not everyone will agree with *I Hear a New Song* in its conclusion on what is good religious music, but all viewers will be forced to think about the kinds of music they listen and give themselves to. MBMC previewers felt that it was particularly appropriate for youth audiences. *I Hear a New Song* will involve audiences quickly. A Ken Anderson production the rental is \$28. Smaller Mennonite congregations may use "New Song" for a subsidized rental of \$18 from the Board.

Paul Speaks from "Living Letters" features a Christian actor reading the last four chapters of 2 Corinthians as paraphrased in Tyndale House's *Living Letters*. These four chapters find the Apostle Paul defending his apostleship. Previewers recommended this for film use and worship. Rental for this film is \$3.50.

For use with junior high through adult ages is recommended a new Ken Anderson production, *Man of Steel*. Not for release yet in Canada, where the spon-

sor is arranging premieres, this film will be useful in helping persons evaluate their own motivations and purposes for living. It explores the relationships of a successful businessman's family as his all-encompassing business begins to sour for him and the implications of his purposes begin to take effect in all his relationships. Rental: \$38. Subsidized rental for smaller congregations is \$25.

A children's film, perhaps limited for adult Mennonites by a sequence presenting a certain kind of child evangelism, is *Haunted Church Bell*. Children in the Mennonite Church will not likely find the sequence putting undue pressure upon them because it may have other meanings for them. The photography on the whole is excellent and the story has a good deal of excitement. Older adults will also enjoy the film and find its conclusion particularly meaningful. High school and college youth may not find it as exciting. Rental: \$16. Subsidized rental: \$10.

The fifth audio-visual title is *A Time for Burning*. Filmed in a Lutheran congregation as it struggled with problems of racial understanding in Omaha, Neb., *A Time for Burning* presents real people with various stances on this sensitive issue. It is a powerful portrait of the American conscience struggling with the tensions created by the revolution in race relationships. The film cannot be sent to Canada, but Canadians may be able to find another source for it in Canada. Available on a loan basis. To schedule films, write Audio-visuals, Box 370, Elkhart, Ind. 46514.

Ella May Miller On Television

Ella May Miller, Heart to Heart speaker, is appearing on a television panel in a six-month family life series filmed by WWSA-TV, Harrisonburg, Va. The half hour programs are scheduled one a month, March through August. The series is sponsored by the local Family Life Committee. Church of the Brethren pastor, John E. Sayre, is coordinating the program and moderating the panel.

Each program first shows a 15-minute film related to family life situations produced by the Methodist Church. The April program, "Pressures," sees a family at the point of constantly hurting each other with selfish concern in their individual problems. The panel then picks up the situation in discussion.

Heart to Heart is a program for homemakers prepared and distributed by Mennonite Broadcasts, Inc. MBI is the mass communications division of Mennonite Board of Missions.

Seventeen

European Mennonite Bible School, now in its seventeenth year, celebrated its tenth anniversary at Bienenberg in February 1967. Students and teachers appeared in festive garments for the meal. After supper, personnel, students, and teachers joined in songs of thanks and praise. The director, Samuel Gerber, related in a brief survey how Bienenberg became the home of the school. A prayer of thanksgiving was offered for God's gracious leading and direction during the last decade.

This tenth year of operation at Bienenberg is the first year the Bible school offers a 6 1/2-month school term of two semesters. Twenty-six students are enrolled in the full course. Five additional students enrolled for only the first semester and two more have enrolled for the second semester. Thirty other students enrolled for a three-week course offered in January. Twenty-eight people came to a special youth leader course and 15 French students enrolled for the five-week Bible course offered in the French language.

The students come from at least ten different denominational backgrounds, and from four European countries. This provides for an international and ecumenical atmosphere in the classroom. It is encouraging that the Bible school has won the confidence of so many non-Mennonite denominations and churches.

The teaching staff at Bienenberg is also international. Samuel Gerber, the director, and Paul Hofer are Swiss; Harvey Miller and B. J. Braun are Americans; Pierre Widmer, André Goll, and Willy Peterschmitt are French; Dr. J. S. Postma is Dutch, and Helmut Doerksen is Canadian.—Helmut Doerksen

Not God's Only Children

One dimension of an overseas missionary experience demands a certain type of commitment which many North Americans needn't face. In a city where only one or two families of your own denominational group live, and where there are Christians of other groups, how does one live to bring glory to Christ? How can a North American in an overseas culture educate his children? Is it by being separated from all others who call themselves Christian? Is it by throwing oneself and one's family unthinkingly into relationships with other Christians? Or is there another way between the extremes?

Eugene and Louella Blosser, missionaries of Mennonite Board of Missions, are one of two North American Mennonite families in Sapporo, Hokkaido, Japan. As houseparents for a student hostel re-

lating to Sapporo's Hokkaido International School, they have faced this challenge deeply and personally. Their experience comes alive in Hokkaido Youth Fellowship.

Hokkaido Youth Fellowship evolved among junior high students of Hokkaido International School who had outgrown junior church. They needed to get together to discuss their growing interests and social concerns. How could scriptural truths they had been taught relate to the world of youth with its new morality? How can it form a foundation for the sense of values and standards of conduct?

They also needed their own worship service on Sunday morning because their knowledge of Japanese limits what they can learn in Japanese services. Twelve to 15-year-olds are thinkers with more questions than time to answer them in family worship. They are more at ease discussing them with their peers than with their parents.

Hokkaido Youth Fellowship members are not only members of the fellowship, but students in school together, and they comprise a social world all their own. This makes their "world" small, but the fellowship is spiritually rich. Most of them are missionary children, but not all. Some are from Buddhist homes. An adult sponsor meets with them three Sunday afternoons a month for discussion and sharing.

While the weekly meetings are informal and of a fellowship nature, a yearly spring spiritual emphasis fellowship is planned. This year the Spring Fellowship met the weekend before Easter at Sapporo Christian Center. This meant that older brothers and sisters and former members of the fellowship in senior high in Tokyo could join them. The speaker was a Mr. Griffith, a Welsh youth worker who based his messages on Col. 2:6, 7. Discussions provided opportunity to discuss questions relevant for the youth themselves.

Present were 35 students representing eleven denominations: Lutheran, Evangelical Lutheran, Evangelical United Brethren, United Church of Canada, Episcopal, Church of Christ, Free Will Baptist, Nazarene, Methodist, Russian Orthodox, and Mennonite.

From early childhood these young people have learned to know and respect the faith and practices of these different groups. Their parents worked, prayed, and solved problems together in establishing Hokkaido International School. Through this cooperative effort they had come to know, love, and trust one another.

"We teach our children the biblical basis for our faith and practices," Louella says. "We also learn the basis for the faith and practices of other groups. We teach our children to share their faith, not to camouflage it. This builds bridges of understanding. When parents

trust and cooperate in good working relationships, it is quite natural for children also, only they usually do a better job of it. When there is genuine sharing, then we are able to profit mutually and to appreciate the contribution of others, who also are God's children, to enriching our own faith."

Return from Indonesia

Paxmen Duane Gingerich of Kalona, Iowa, and Calvin King of Harper, Kan., recently returned to North America after three years in Indonesia.

They worked in an agricultural school with 30 boys from different villages. They were responsible for the practical aspects of the school, including maintenance and personal relations with the boys in the school dorm.

"The main thrust of our work was to be an example to the boys and give them instruction in being practical farmers. Often we saw Timorese farmers waste six to eight months' supply of food at a party to celebrate the bountiful crops. Then the farmer went hungry for the next few months. We tried to stress personal management and organization."

Although the lives of the two Paxmen were never threatened by the violence in Indonesia, they sensed some anti-American sentiment, especially before the coup in October 1965. Timorese weren't fearful of the Americans; they were fearful of communists if they were friendly with Americans. The boys noticed an open response by the people within a week after the coup. The people weren't pro-communist; they simply lived in fear.

King went on to say that MCC is needed in Indonesia. "I think MCC is unique because it provides personal service. The Peace Corps does a tremendous job and it comes close to doing the same thing. However, we as Mennonites profess to be a witness of Christ and this is unique from a government situation. We touch the lives spiritually; the Peace Corps is humanitarian. Even though we can't change the Timorese, or build large dams, we can be a witness and we can be there helping a few people."

In talking about what they had learned, Gingerich replied, "I think I have been able in this short time to distinguish more clearly between needs and wants. I got along without Wheaties for three years. I didn't really mind it. I got along without mail service and magazines. A person thinks these are real needs and part of life until one travels to a country like Indonesia. Then one realizes what luxury certain items are."

King spoke for both as he summarized: "We like Indonesia. We like her people. We would be ready to go back any-

time. A person lives with these problems and sees what needs to be done. These things touch us."

Literature Witnesses

Patients waiting for a checkup in an Oklahoma dentist's office can pick up an interesting booklet—and discover the gospel. Dr. W. E. L. of Tulsa ordered 80 copies of David Augsburger's *To Be a Man*. "This piece of literature is great!" he writes. "Wish there were more like it."

Literature for evangelism is a parallel thrust in mass communications for Mennonite Broadcasts, Inc. A special sale of literature during April-May features Mennonite Hour talks, books, and booklets of Christian testimony and witness.

Emphasizing its importance, Kenneth J. Weaver, Mennonite Broadcasts' executive director, said, "Literature is an important tool in evangelism—providing the material is interesting, helpful, and understanding of the problems people get into."

How many ways are there to use the material? As many as the situations of witness discovered by concerned Christians in their everyday schedules. A teacher of nurses in Illinois writes: "From time to time your booklets, such as *Release from Guilt*, can be used as I work with student nurses on their psychiatric affiliation." Ordering 100 copies of David Augsburger's *How Dare You Be a Pessimist*, Mrs. C. H. of Iowa says, "I want to give these booklets to customers on my egg route. . . ."

Another broadcast listener in Indiana wrote for three copies of *Release from Guilt*, "one for myself and one each for two friends, who I am sure will appreciate it. Even though I am not religiously inclined, I recognize that there is deep wisdom in the speaker's remarks on confession. . . ."

And an Iowa doctor wrote for a personal copy of David Augsburger's booklet on forgiveness, *Seventy Times Seven*. He wrote again for 16 more. "I have just finished reading your most wonderful booklet. . . . I wish to give a copy to many of my friends and patients."

Grows with Subscriptions

How to give a consistent, interesting witness to friends, neighbors, customers? Mennonite Hour booklet subscriptions are another answer for an increasing number of Christians.

Over 2,000 subscribers now receive a copy of these attractive, personally helpful booklets regularly each month. Many are gift subscriptions at \$1.50 a year, which simply covers costs of printing and mailing. In addition each subscriber re-

ceives a paperback edition of American Bible Society's newly revised *New Testament in Today's English*. The value of this method of evangelism cannot be measured in conversions, but it should be considered for the continuing ministry printed material can give. For subscriptions write to Mennonite Broadcasts, Inc., Harrisonburg, Va. 22801.

Send 4,400 Samples

Four-thousand four-hundred radio stations in the United States and Canada received a special mailing during March. The purpose: to increase the number of stations regularly using Mennonite Minute Broadcasts on free time.

The colorfully designed folder, *It Only Takes a Minute*, gave information on two of the series, No. 5 for women and No. 6 for men. Included was a seven-inch plastic record with two samples from each series for station managers to listen to with their programming staff.

From this mailing and other previous mailings, 585 stations have requested both series for public service programming. The Minute Broadcasts are produced by Mennonite Broadcasts, Inc., the mass communications division of Mennonite Board of Missions. Estimates early in 1966 indicated that radio stations used approximately \$518,000 in free time for various Mennonite broadcasts, including minute spots.

Broadcasters already using Minute Broadcasts regularly have commented favorably on the spots. An Ohio station wrote, "This is the type of public service that has been needed for a long time in religious spots. Especially the type of hard-hitting, no-words-pulled scripts that have been occurring."

Another station in Indiana wrote, "Probably more impact than any 60-second spots we use. Listeners comment most favorably."

A Hawaii station recommended, "We feel your discs to be one of our finest drop-in sources. Production is excellent."

FIELD NOTES

Roy F. Good, Harrisonburg, Va., was ordained to the ministry at Weavers Church, Apr. 23. The ordination service was in charge of Mahlon L. Blosser and Daniel W. Lehman. Bro. Good has been assigned pastoral responsibilities for the Bethel and Horton congregations in the Harman, W. Va., area. He was ordained deacon, Sept. 13, 1964, and has served churches in the Central District of Virginia Conference.

Fiftieth Anniversary meeting and homecoming at Red Top Mennonite Church, Bloomfield, Mont., July 8, 9. If you plan to be present, notify Florence Mullet, Bloomfield, Mont.

Tenth annual missionary and inspirational song meeting at Columbia Mennonite Mission, Columbia, Pa., May 21. James Metzler will be the speaker and Samuel L. Keener and Paul M. Weaver, the song leaders.

The Association of Mennonite Social Workers will meet at Goshen College, Goshen, Ind., May 19 p.m. through May 20. Discussions include "New and Different Programs Involving Social Workers" and "Psychosocial and Theological Dilemmas Confronting Mennonites About Divorce and Remarriage." For information regarding program and accommodations contact Lester Click, 1713 S. 13th

St., Goshen, Ind. 46526.

Five ordinations took place at the Good Shepherd Mennonite Church, Neffsville, Pa. (Spanish): Hector Caballero to serve as senior pastor of the Good Shepherd Mennonite Church at Neffsville, Pa., with Artemio de Jesus as assistant pastor; José Gonzalez as pastor at Reading, Pa., and George Gonzalez as pastor at Lebanon, Pa.; Elmer Weaver, Jr., to assist with the English work at these places of worship. Fred Hostetter, Millersburg, Ohio, and Valentine Nafziger, Wilverton, Ont., had charge of the ordinations.

New Every-Home-Plan congregation for *Gospel Herald* is Beth-El Mennonite Church, Colorado Springs, Colo.

Change of address: Orrie D. Yoder from Souderton, Pa., to Allentown Rd., P.O. Box 3, Elroy, Pa. 18964.

Special meetings: Stanley Beidler, Quakertown, Pa., at Goshen, Laytonsville, Md., May 21-28. Andrew Jantzi, Williamsville, N.Y., at Deep Creek, Chesapeake, Va., May 14-21.

New members by baptism: seven at Lititz, Pa.; six by baptism and one by confession of faith at Bethel, Ashley, Mich.; three at English Lake, Ind.; six by baptism and one by confession of faith at Plains, Lansdale, Pa.; eight at Crystal

Spring, Kan.; two at Birch Grove, Port Allegany, Pa.

Lydia Burkhardt and Anna Marie Kurtz have been asked along with other ladies in the Mennonite church in Ghana to help set up Sunday schools in village churches. In Amasaman (AH-muss-AH-mun), Lydia Burkhardt reports, "Anna Marie and I were responsible for making simplified outlines of the lesson and appointing and guiding people to teach it. The people are doing quite well in assuming this responsibility. Pray for us that we may have wisdom from God to set the Sunday schools up in such a way that they will continue in our absence."

The 42-member Coamo, Puerto Rico, congregation is building a new worship center which they hope to have completed in July. Pastor Addona Nissley, requesting funds, wrote that the "building of the spiritual church is even more thrilling." He reports seven persons preparing for baptism, some of whom came as a result of Billy Graham meetings, which he termed successful with more than 6,500 decisions during pre-campaign efforts and the campaign itself. The Cayey congregation alone has 42 converts under instruction, 20 of whom came as a result of the Graham campaign.

In Japan for every thousand people between the ages of 20 and 30, 36 people commit suicide each year. In the U.S. the rate is 12 per thousand annually, Lee Kanagy, missionary to Japan, says. "Life, the gift of God, is a heavy burden for thousands who would rather be dead than alive, and who curse the day of their birth. Sin and selfishness are terrible monsters, greater and more destructive than the bomb," he observes.

Calendar

Ohio & Eastern Mennonite Conference, Nefsville, Pa., May 7-10.
Annual sessions of the Mennonite Conference of Ontario, Zurich, Ont., June 2, 3.
North Central Conference, Lakeview Church, Walford, N.D., June 8-11.
Pacific Coast Annual Conference and related meetings, Western Mennonite School, June 8-11.
Western Ontario Mennonite Conference, Maple View Mennonite Church, Wellesley, Ont., June 13-15.
General Mission Board meeting, Heuston, Kan., June 22-25.
Alberta-Saskatchewan Mennonite Conference, Guernsey, Sask., July 1-4.
Virginia District Conference, EMC, Harrisonburg, Va., July 11-14.
Allegheny Mennonite Mission Board Meeting, Martinsburg, Pa., July 14-15.
Mennonite World Conference, Amsterdam, Holland, July 23-30.
Annual meeting, Iowa-Nebraska Conference, Iowa Mennonite School, Kalona, Iowa, Aug. 8-11. Sponsored by Lower Deer Creek congregation.
Allegheny Mennonite Conference, Scottsdale, Pa., Aug. 10-12.
Mennonite General Conference, Franconia Conference, Aug. 21-24.
South Central Conference, Pleasant Valley, Harper, Kan., Sept. 8-10.
Board of Education, Eastern Mennonite College, Harrisonburg, Va., Oct. 20, 21.

A cable from Carson Moyer in Accra, Ghana, following the recent political upheaval in Ghana, reports that all Mennonite mission personnel were safe, and that the situation appeared normal.

International Guest House, 1441 Kennedy Ave., N.W., Washington, D.C., operated under the Allegheny Mennonite Mission Board, was dedicated Apr. 30. The House is administered by a local committee.

Henkie Kotte of Indonesia, **Matthai Zachariah** of India, **Enoch O. Odeboye** of West Africa, and **Lall Bahadur Rai** of India, all leaders in Christian literature work in their respective countries, are spending May 1-12 at Mennonite Publishing House to get orientation in publishing. Lit-Lit is sponsoring their visit.

Forty-eighth annual Sunday school meeting at Stony Brook Mennonite Church, York, Pa., May 14. Speakers are Abner Stoltzfus, Atglen, Pa., and John W. Eby, Salunga, Pa.

Students registered in English classes conducted by the Mennonite Church in Furano, Japan, number 96. Some of the nine classes are full because of limitations in facilities and effectiveness in teaching. "We had to turn some away," Lee Kanagy reports. "What great opportunities the Lord has given us to become acquainted with these good people who are bright and alert."

Gerhard J. Lohrenz, pastor of the Sargent Avenue Mennonite Church, Winnipeg, Man., has been selected to lead a Menno Travel Service tour of the Soviet Union this summer. Lohrenz is eminently qualified to conduct this tour as he has traveled in the Soviet Union and speaks the Russian language. The tour group is scheduled to leave the United States on July 22. It will be in Amsterdam for the Mennonite World Conference, leaving there July 31 and stopping in Berlin before proceeding to Moscow and Russia. The tour will return to New York City on Aug. 28. Contact Menno Travel Service for more information.

Two cattle shipments, involving 37 heifers donated by Brethren in Christ and Mennonites in Ontario and Kansas, went to Dominican Republic and Mississippi the first week in April. Howard Fretz of Stevensville and Irvin Brubacher of Bridgeport, Ont., accompanied the 20 heifer Dominican Republic shipment and played a major role in obtaining the animals. Seventeen heifers were hauled from Goessel, Kan., to Canton, Miss., for distribution to Negro families. Albert Epp of Pretty Prairie and Jake Thiessen of Hillsboro hauled the cattle.

Our apologies to World Vision Magazine for the omission of the following credit for the Aulden D. Coble article, "Fact or Facade," which appeared in

Gospel Herald, Apr. 25 (page 386): "Copyright 1966 by World Vision Magazine. Reprinted by permission."

Mrs. Robert Witmer, missionary in Paris, France, underwent surgery on Apr. 11 for the removal of her gall bladder.

Sarah Yoder, overseas missions associate teacher in the American School in Campinas, Brazil, returned home for her father's funeral in March, but missed part of it because a snowstorm delayed connections between New York and Philadelphia. Those same days she had planned to take spring vacation at a beach town between Sao Paulo and Rio. Had she stayed there and gone to the beach, she might well have been caught in the flash flood which buried hundreds in mud or drowned them.

Marian Hostetter, missionary in Henschir Toumghani, Algeria, reported that most of 30 Mennonites working in Algeria met Mar. 31 to Apr. 2 in Djidjelli for a retreat. Principal presentations were given by Tony Enns (MCC worker) and Robert Stetter (General Board missionary) and focused on the church in Algeria. A new Mennonite Central Committee film on Algeria has just been released. *Algeria Mission* may be scheduled by writing Audio-visuals, Box 370, Elkhart, Ind. 46514, or to Mennonite Central Committee offices at Akron, Pa., or in Canada.

Louis Paul Lehman, well known radio minister from Grand Rapids, Mich., was installed as pastor of the Church of the Mennonite Brethren in Bakersfield, Calif., Mar. 19.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

"To Build or Not to Build," in the Apr. 18 *Gospel Herald*, should be required reading for any congregation contemplating expensive building plans. One is tempted to feel that some of our expensive, inefficient edifices betray an attempt to escape from the larger mission of the church—to be a servant people bearing good news.—Everett G. Metzler, Lancaster, Pa.

• • •

We have certainly appreciated the *Gospel Herald*, especially since our arrival here in Belem eight months ago. We have been in Portuguese language school, and have had more time to read than in the States. Without the fellowship of other Mennonites, the *Gospel Herald* is a real brother to us. We especially appreciate the "Nurture Lookouts" and editorials. "For Discussion" is usually interesting too; however, sometimes provincial. . . .—Otis and Betty Hochstetler, Brazil.

• • •

Thank you for printing "Reply to 'Invictus'" (Apr. 4 issue). As a freshman in high school I

was required to memorize the original by Henley, because of the background of the original—the author's illness, etc.—I thought the poem had a real challenge, until I read the reply.

I have learned to appreciate the *Gospel Herald* in a real way while in VS, and look forward to receiving each issue.—Jon Beachy, Maumee, Ohio.

* * *

Your including Amos Weaver's thoughtful article, "The Gospel Has Social Implications" (Apr. 11), is another clear indication of your attempt at presenting varying points of view on current issues. You must be commended for this, for it is evident you are successful, and we'll be a better church for it.—Eugene R. Witmer, Atglen, Pa.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Brontager-Ellis.—Tom Brontager and Mollie Ellis, both of Columbus, Ohio, by Melvin Yutzky, at the Sharon Church, Plain City, Ohio, Apr. 15, 1967.

Blough-Thomas.—Harry Blough, Holsopple, Pa., Blough cong., and Mary Addie Thomas, Holsopple, Pa., Thomas cong., by Aldus J. Wingard, Apr. 6, 1967.

Dunham-Winchell.—James Dunham, White Cloud (Mich.) cong., and Barbara Winchell, Olivet, Mich., Heath Street cong., by Harold Christophel, Apr. 8, 1967.

Graber-Hotzler.—Raymond Graber, Indianapolis (Ind.) cong., and Doris Hotzler, Parkersburg, Pa., Old Road cong., by Richard Buckwalter, Mar. 25, 1967.

Reedy-Madden.—Nathan Orlin Reedy, Metamora (Ill.) cong., and Mildred Madden, Michigan City, Ind., Assembly of God Church, by Pastor Yake, Mar. 25, 1967.

Roth-Troyer.—Mervin Roth, Wayland, Iowa, Sugar Creek cong., and Karen Troyer, Dillon (Ill.) cong., by J. Robert Detweiler, Jan. 29, 1967.

Schrock-Beyler.—Howard Vernon Schrock, Kalona, Iowa, Lower Deer Creek cong., and Willeanne Vera Beyler, Orrville, Ohio, Oak Grove cong., by Lotus Troyer, Dec. 18, 1966.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Cabrera, Joseph R. and Pamela S. (Hensley), Franconia, Pa., first child, Annette Marie, Apr. 6, 1967.

Cressman, Vernon and Doris (Gingrich), Mt. Forest, Ont., seventh child, fifth son, Kenneth Murray, Feb. 26, 1967.

Harnish, J. Nelson and Lois (Buckwalter), Willow Street, Pa., second son, Barry Lee, Mar. 6, 1967.

Hilty, Robert G. and Cretora (Bear), Conrath, Wis., fifth child, fourth daughter, Carol Eileen, Apr. 15, 1967.

Hollinger, Larry and Jo Anne (Shreiner), Perryville, Pa., second son, Chad Michael, Apr. 20, 1967.

Kaufman, Lyle D. and Rhoda (Alderfer), Souderton, Pa., first child, Ronald Scott, Apr. 5, 1967.

Lehman, Elmer and Eileen (Zehr), Heredia, Costa Rica, third child, first son, Erland Ray, born Oct. 27, 1965; received for adoption, Apr. 8, 1967.

Lentz, Ralph and Miriam (Frey), Elizabethtown, Pa., second child, first daughter, Rita Faye, Feb. 22, 1967.

Metzger, Peter and Margaret (Good), St. Jacobs, Ont., first child, Anthony Paul, born Dec. 20, 1966; received for adoption, Jan. 20, 1967.

Müller, Gerald L. and Mary (Mishler), Markle, Ind., third living child, Stephen Lynn, born Oct. 10, 1967; received for adoption, Feb. 6, 1967.

Miller, Manford and Niva Jean (Miller), Hartsville, Ohio, second child, first daughter, Michele Yvonne, Apr. 20, 1967.

Miller, Richard and Arlene (King), Uniontown, Ohio, third child, second son, Jon Eric, Feb. 11, 1967.

Morgan, Peter and Ann (Snider), Windsor, Ont., first child, Mary Lou, Mar. 26, 1967.

Smoker, Leroy and Lois (Hess), Brookville, Miss., first child, Darryl Eugene, Feb. 12, 1967.

Snyder, Douglas and Doreen (Bender), London, Ont., first child, Julie Anne, Apr. 15, 1967.

Snyder, Duane and Dora (Helmuth), Elkhardt, Ind., first child, Cynthia Anne, Mar. 4, 1967.

Snyder, Murray and Rose Mary (White), Kitchener, Ont., first child, Steven Edward, Mar. 7, 1967.

Sutter, Omar and Donna (Beck), Sarasota, Fla., fourth child, third son, Steven Beck, Apr. 14, 1967.

Yoder, Marion and Meredith (Lambright), El Milia, Algeria, first child, Andre Leon, Apr. 12, 1967.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Burkholder, Jessie, son of the late William and Mary Ellen (Custer) Burkholder, was born near Bittinger, Md., Oct. 10, 1890; died Apr. 1, 1967; aged 76 y. 5 m. 11 d. On Apr. 10, 1936, he was married to Alida Orendorf, who survives. Also surviving are 2 brothers and 2 sisters (Simon, Holmes, Cora L., and Ida Pearl). One brother (Lowell) preceded him in death. He was a member of the Glade Church, where funeral services were held Apr. 4, with Melvin Nussbaum and Roy L. Kinsinger officiating.

Garber, Ora, son of Chris and Lena (Gautsche) Garber, was born at Fisher, Ill., Dec. 11, 1896; died Apr. 13, 1967, at Restmore Nursing Home, Morton, Ill., where he had resided three weeks; aged 70 y. 4 m. 2 d. On Feb. 27, 1923, he was married to Ella Roth, who died in 1951. On Nov. 24, 1955, he was married to Ina Nafziger, who survives. Also surviving are 2 daughters (Virginia—Mrs. Robert Weaver and Shirley—Mrs. Nelson Roth), 3 brothers (Joe, Ray, and Roy), and 5 sisters (Anna—Mrs. Delmar Meyers, Mrs. Martha Ulrich, Mrs. Lena Zoss, Bertha—Mrs. Harry Bachman, and Sarah—Mrs. Delmar Stiger). Two brothers and 2 sisters preceded him in death. He was a member of the Morton Church, where funeral services were held Apr. 16, with Clyde D. Fulmer officiating; interment in Pleasant Grove Cemetery.

Hallman, Manasseh S., son of the late Mr. and Mrs. Jacob S. Hallman, was born in Wilmet Township, Ont., Sept. 22, 1874; died after a lengthy illness at Fairview Menonite Home, Preston, Ont., Feb. 22, 1967; aged 92 y. 5 m. On Sept. 2, 1903, he was married to Lizzie Ann Erb, who died in October 1956. Surviving are 2 sons (Jacob C. and Elverne) and 4 grandchildren. He was preceded in death by one daughter (Mrs. Vera Baer), 2 sisters, and a stepbrother. He was ordained a minister of the Ontario Conference in 1907, and a bishop in 1910, serving at the Mannheim Church as minister and minister emeritus for over 50 years. Funeral services were held at the Mannheim Church, Feb. 25, with Donald Wenger and C. F. Derstine officiating.

King, Abraham, son of Abraham and Mattie (Yoder) King, was born at Bellefontaine, Ohio, Mar. 25, 1884, died at Harrisonburg, Va., Jan. 11, 1967; aged 83 y. 17 d. On Nov. 27, 1910, he was married to Alice Hartzler, who survives. Also surviving are 9 children (Harold, Edna Miller, Isabelle Yoder, Helen Yates, Sanford, Ruth Horst, Ruby Horst, Esther King, and Nancy Shull). One son (Earl Kent) preceded him in death. He was a member of the Lindale Church, where funeral services were held Apr. 14, with Moses Slaubaugh, J. Otis Yoder, J. R. Mumaw, and Samuel Weaver officiating.

Risser, Susan, daughter of John H. and Hettie (Denlinger) Eshelman, was born at Kinzers, Pa., Sept. 7, 1881; died at Washington County Hospital, Apr. 15, 1967; aged 85 y. 7 m. 8 d. On Jan. 5, 1905, she was married to John D. Risser, who died Jan. 19, 1952. Surviving are 5 children (John E., Landis E., Anna—Mrs. Samuel Martin, Alice—Mrs. Odin Showalter, and Martha—Mrs. Irvin Shank), one brother (Henry), and 2 sisters (Lizzie Landis and Esther Hershey). She was a member of the Miller Church. Funeral services were held at Paradise Church, Apr. 18, with Reuben E. Martin, Mervin J. Martin, and Oliver H. Martin officiating.

Ruth, Wellington H., son of Clayton and Lydia (Hunsberger) Ruth, was born in Lower Salford Twp., Pa., June 15, 1892; died of a heart attack at Souderton, Pa., Apr. 6, 1967; aged 74 y. 9 m. 22 d. On Jan. 18, 1913, he was married to Mamie Musselman, who survives. Also surviving are one son (Harlan M.), 2 grandchildren, 3 great-grandchildren, 3 sisters (Mrs. Oliver Bergey, Mrs. Sadie Ruth, and Mrs. William Shannon), and one brother (Clayton H.). He was preceded in death by one brother and one sister. He was a member of the Salford Church, where funeral services were held Apr. 17, with Henry Ruth and Willis Miller officiating.

Stutzman, Ida M., daughter of Andrew and Barbara (Martin) Birkey, was born near Oberlin, Kan., Mar. 10, 1858; died at Souderton Menonite Hospital after a long illness, Apr. 6, 1967; aged 74 y. 27 d. On June 16, 1911, she was married to Elmer Stutzman, who died Oct. 20, 1959. Surviving are 4 daughters (Verda—Mrs. Emmett Busboom, Elva—Mrs. John Roth, Vieta—Mrs. Sterling Stauffer, and Edith—Mrs. Wesley Stutzman), 9 grandchildren, 18 great-grandchildren, 4 sisters and 2 brothers (Mrs. Katie Stutzman, Mrs. Fannie Stutzman, Mrs. Mary Stutzman, Mrs. Ammon Miller, Nick, and Reuben). Besides her husband, one sister, one grandchild, and one great-grandchild preceded her in death. Funeral services were held at East Fairview Church, Apr. 9, with Oliver Roth and Lloyal Burkey officiating.

Winters, Samuel S., son of the late Daniel and Lydia (Sechrist) Winters, was born July 10, 1886; died at his home, East Earl, Pa., Apr. 19, 1967; aged 80 y. 9 m. 9 d. On Nov. 7, 1908, he was married to Lavina H. Good, who survives. Also surviving are 7 children (Aaron G., Anna—Mrs. Sylvester Long, Paul G., Ivan G., Sadie—Mrs. Lawrence Weaver, Roy G., and Edna—Mrs. Dale Carpenter), 25

grandchildren, and 21 great-grandchildren. He was a member of the Bowmansville Church, where funeral services were held Apr. 22, with H. Z. Good and Benjamin Weaver in charge.

Yoder, Andrew R., son of Gideon and Gertrude (Byler) Yoder, was born in Millfin Co., Pa., Nov. 6, 1888; died at Dunlap Memorial Hospital, Orville, Ohio, after a prolonged illness, Apr. 14, 1967; aged 78 y. 5 m. 8 d. On Mar. 28, 1916, he was married to Carrie Brown, who survives. Also surviving are one daughter (Virginia—Mrs. Ralph Hartzler), 5 grandchildren, and one sister (Mrs. Celina Kenode). He was preceded in death by one son (Gleenn), 3 sisters, and 3 brothers. He was a member of the Orville Church. Funeral services were held at the Gresser Funeral Home, Orville, Apr. 17, with J. Lester Graybill in charge; interment in Crown Hill Cemetery.

Items and Comments

Teodoro Penner was installed as assistant pastor at the congregation in Araguacema, Brazil, on Mar. 5. Penner and his wife Susie are both alumni of Montevideo Evangelical Mennonite Seminary in Uruguay and had worked in mission bookstores in Campinas, Brazil, and Asuncion, Paraguay, respectively. Penner is teaching Bible in the school in Araguacema. Arlin Yoder, pastor of the congregation, reports that "The church has responded with joy, acceptance, and great expectation. . . . He is making untold contacts through his classes in school. Church attendance is on a steady increase. Easter Sunday evening there was only standing room outside the church. It has been a rewarding experience to see how the church council planned the Good Friday, Sunrise and evening worship services. . . . I hope you will remember Teo and Susie in prayer." Penner comes from the Mennonite colony at Curitiba, Brazil, and his wife from the Filadelfia colony in Paraguay.

In two years the number of Mennonite men in alternate service increased 135%—from 702 to 1,640 persons from April 1965 to April 1967. The number of Mennonite men in civilian peace service (earning service) has increased 154%, from 514 to 1,305; in VS 97%, from 113 to 223; and those overseas 49%, from 75 to 112. Further breakdown of the overseas increase shows that the number of Mennonites in Pax increased 10%, from 50 to 55. Those in mission and interdenominational overseas VS programs increased 128%, from 25 to 57.

A Minneapolis church leader, back from South Vietnam, reported that the Evangelical Church of that country has benefited by staying aloof from the political conflict there.

Dr. Arnold T. Olson, president of the Evangelical Free Church of America, said the head of the Vietnamese Evangelical Church told him that the late Premier Diem once urged the church to form a political party.

The Vietnamese churchman, the Reverend Doan Van Mieng, told Diem the purpose of the church was not to form a political bloc but to help people. As a result, Mr. Mieng told Dr. Olson, many Vietnamese have turned to Protestantism. The Christian and Missionary Alliance of the United States was a major factor in the growth of Protestant congregations.

Officials of the Church of the Brethren who will be hosts to a visiting delegation from the Russian Orthodox Church announced in Elgin, Ill., that their guests would spend most of their time in theological discussions. This is in contrast, said an announcement from Brethren headquarters in Elgin, to the visit of Russian churchmen to the United States in 1963 when most of the time was spent visiting U.S. church groups and institutions.

The Russian churchmen were expected from Apr. 1 to 15. Brethren leaders said they would spend most of the time exploring basic viewpoints on such themes as the biblical and theological basis for peace, the traditions of the respective churches on peace and social concerns, and the role of churches in the revolutions of today's world.

Thirty-seven percent of the population of Baltimore, Md., of over 900,000 claim church affiliation, according to a report

compiled by the Maryland Council of Churches.

The Reverend Robert D. Ball, director of church planning for the Council, presented a copy of the report to Father John J. Walsh, executive secretary of the Archdiocesan Christian Unity Commission.

The percentage of those claiming church affiliation "gives us an idea of the missionary field, not in Africa, but in Baltimore," Mr. Ball said.

Pope Paul VI has expressed concern about the moral image projected by the United States.

According to Vice-President Hubert H. Humphrey, the pontiff told him "with tears in his eyes" that the country's moral image was being lowered through the manner in which the U.S. is described in reports on war and race violence.

The vice-president revealed the incident in an address before the National Council of Jewish Women.

"America needs to tell the world of the lives it is saving," he said. "We need to be known as a nation of peacemakers, not just peace marchers."

Mr. Humphrey complained that the news Europe hears of the U.S. is largely restricted to such things as "bomb-dropping," rioting, crime, and corruption.

"That's what some people think is news," the vice-president said.

A spokesman for the Pentagon verified that the U.S. has been using an anti-personnel bomb in raids on North Vietnam. The confirmation came after a group of American Quakers complained of their devastation against civilians.

The Quaker group's report, made in Hong Kong after they had delivered

LIGHT FROM HEAVEN By Christmas Carol Kauffman



In this book Christmas Carol Kauffman retells the compelling story of Joseph Armstrong. With bold characterization, she sharply contrasts the warm spiritual devotion of Joseph's mother with his cold, heartless, and almost ruthless father. Here portrayed is the real and imitation Christianity. Your heart will ache with the misery and soul struggle of Joseph, yet you will rejoice with his mother who saw her prayers answered. The experience of Joseph Armstrong will linger in your memory as another testimony to the faithfulness of God in revealing Himself to those who follow Him. The main selection of two book clubs.

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\$10,000 worth of medical supplies to Haiphong and Hanoi in defiance of the U.S. State and Treasury Departments, touched off a chain reaction which brought military men in Washington, D.C., and in Vietnam quickly to the defense of the bomb.

The Washington spokesman said that almost from the start of operations against North Vietnam after the Tonkin Bay incident the U.S. military had used the anti-personnel bombs, known as CBU (cluster bomb units). The Quaker group charged that the CBU, said to have the effect of 800 hand grenades, have been used extensively in killing civilians.

* * *

Contributions for religious purposes accounted for 48 percent of the \$13.57 billion total philanthropic giving in this country for 1966, it was announced by the American Association of Fund-Raising Council in New York.

* * *

Massive opposition by churchmen of the United States to government policy in Vietnam was predicted in New York by three of the nation's religious leaders, supported by a noted historian.

Condemning the U.S. role in Southeast Asia were Dr. Martin Luther King, Jr., Nobel Peace Prize winner and civil rights leader; Dr. John C. Bennett, president of Union Theological Seminary; Rabbi Abraham Heschel, professor of ethics at Jewish Theological Seminary of America; and Dr. Henry Steele Commager, professor of American history at Amherst (Mass.) College.

More than 3,000 persons, overflowing the pews, choir lofts, and public rooms of Riverside Church, attended a rally sponsored by the National Committee of Clergy and Laymen Concerned About Vietnam. The committee is a nationwide protest movement against U.S. military action in Vietnam.

"If the war continues much longer," Dr. Bennett said, "we shall have the greatest conflict between the churches and our government that we have ever had in time of war."

"Perhaps a new spirit is rising among us," declared Dr. King as he called upon clergymen to lead a peace offensive. "Surely this is the first time in our nation's history that a significant number of its religious leaders have chosen to move beyond the prophesying of smooth patriotism to the high grounds of a firm dissent based upon the mandates of conscience and the reading of history."

"It is our duty as citizens," Rabbi Heschel told the great crowd, "to say 'no' to the policy of our government that leaps from folly to madness and liquidates our consciences spiritually."

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Cover photo by H. Armstrong Roberts

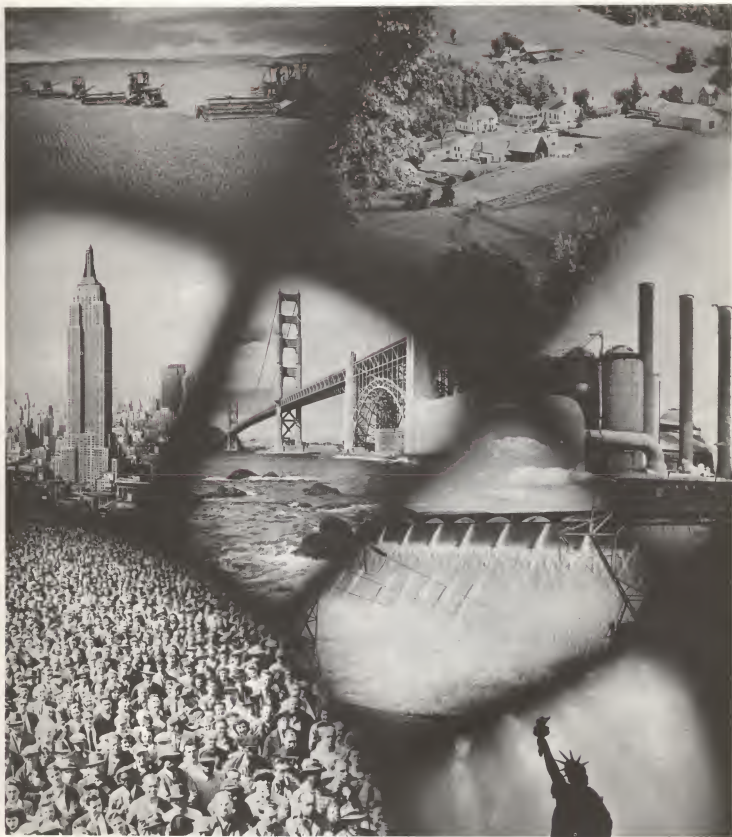
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Commissioned to Communicate

By Bob Pierce

Nearly 20 years ago Dr. J. H. Bavink made this observation in his book, *The Impact of Christianity on the Non-Christian World*:

"There was a time—and it does not lie so far behind us—when men dared to think and speak quite optimistically with respect to the missionary task. That was the period in which men talked of 'the evangelization of the world in this generation.' That time is now past. The last decades have taught us that missionary work is infinitely more difficult and complicated than was formerly thought."

There is validity in Bavink's emphasis on the complexity of the task. The longer I walk this world with God, the more I realize how complex the problem of world evangelism really is. I see men struggling to integrate their faith with their cultural heritage, their loyalties, their nationalistic attitudes, and their responsibilities to self and family and community—and I see how infinitely deep and involved this problem is.

The Whole World

But Jesus would not settle for anything less than a whole world. That is one of the great differences between Jesus and most of His followers. He faced the task in its entirety, while most of us settle down with one little chunk of the job. Jesus told His disciples to go "into all the world and preach the gospel to every creature." What would it mean if the church today took this commission seriously and faced the job in its entirety?

I for one believe that the critical moment is upon us when Christians must accept *world evangelism* as the task committed to us for our generation. Let me add, too, that I believe that the church today has the resources to do the job. If scientists can dream of a manned landing on the moon, how can the church do less than dream of winning a world? We need to get on with the business of realizing our dreams.

Although Jesus' followers were commissioned to communicate—His parting words bear this out—Christians today are doing a very poor job of communicating. All too often we simply voice our own orthodoxy amid the rushing traffic of a world jammed with other issues. Much of the time we are out of touch with the key issues that have captured the thinking of the world around us. And we soon discover that we don't get an audience by telling the world it is occupied with the wrong questions. Jesus can teach us to communicate better than that.

To communicate the gospel effectively to the world around

us we must begin by ridding ourselves of certain false assumptions—mistaken notions that have often unwittingly become a part of our outlook. Let me be more specific.

Our Delusions

We are deluding ourselves if we think that most of the world is waiting eagerly for our Christian message. The world couldn't care less if the message is never preached. To recognize this gives us a better idea of our starting point. We must use every possible means to demonstrate that our message today is needed—that it answers the issues of our times.

We are deluding ourselves if we think that witness is all talk. Talk is useless unless saturated with understanding of the people we are trying to reach and set aflame with Christian love. This requires a great deal both of doing and talking. We must show people that we care not only about their eternal destiny but that we care about them also here and now. Evangelism involves the whole man.

Said an old farmer who was visited each year at the time of the evangelistic campaign: "Every year during revival meetings you people come and talk to me about my soul. But between one revival and the next I never see you. I wish you cared less about my soul and more about me."

We are deluding ourselves if we think that Western missionaries and the Western cultural encrustations of the Christian church will be accepted without question in the rest of the world.

Surely I do not question the wisdom of God, but for the sake of the gospel I often wish that Jesus Christ could go directly from Jerusalem to Asia, Africa, and Latin America, without being routed by His followers through Great Britain and the United States.

Most Orientals today are not really rejecting Jesus Christ. They are rejecting the Western interpretation of Jesus—the Western trappings of most of contemporary Christianity. We need to give these people a chance to confront Jesus Himself.

We are deluding ourselves if we think that our responsibility ends when our words of witness have been spoken, that it is then up to the other fellow to understand, appreciate, and accept what we say.

Too often we act as if we have made our one and final pronouncement; if the listener doesn't understand it, let him go to hell. But the fact that a man may be prejudiced against Christianity does not mean we are free of our responsibility. We must answer the questions his prejudice raises.

At what point, we may ask, have we successfully communicated with the Moslem, the Buddhist, the communist?

Dr. Pierce is president of World Vision, Inc., in Monrovia, Calif. Given at the World Congress on Evangelism, Berlin, Germany, November 1967 by *Christianity Today*, Washington, D.C., U.S.A. Reprinted by permission.

When does a man know enough to make an honest decision?

We must come to grips with people's indisposition to listen and treat it on its own grounds. We must meet people where they really are. A Japanese, for example, will say "yes" because he feels it is impolite to say "no." Awareness of this must become a part of our equation in communicating. We must help him understand, not change his language.

We are deluding ourselves if we think that the pressing issues of our day are best understood and described in an exclusively theological frame of reference. Our world has little time for theological abstractions.

From the point of view of the people we must reach, we are too often building straw men. Our language is not the language of the street. In this we have again missed a cue from Jesus. He spoke the language of the people. He was earthy, colorful, vivid in His speech. Why is it so difficult for us to be equally direct and simple?

We are deluding ourselves if we think that heroic missionary and evangelistic efforts of the past will stir the young people of today. The Westerner has been too arrogant about his heroes. Missionary heroes of the past fail to stir the imagination of young people today. "So what," they say. "It takes courage to walk through Mississippi today, too." They look at the missionary and ask, "What are you running away from?"

In all this we must recognize that our stability lies in a clear-cut commitment to the gospel of Jesus Christ. But jeopardy lurks in our easy clichés and unwarranted assumptions.

Technical Help

Let's not be so lofty that we cannot accept the best help available from disciplined scientists in communications, human relations, anthropology, sociology, and other related fields. In addition to everything else, I believe that Jesus Christ was the very best sociologist of His times. How else can we explain the insights in His conversation with the woman at the well of Sychar? The well was a point of contact for Jesus just as Mars Hill was a point of contact for Paul. Today's point of contact has changed. It is more apt to be *Time Magazine* or the *Reader's Digest* rather than the well of Sychar.

I think it tragic that there is little communication among the hundreds of missionary societies working throughout the world, very little knowledge of what is being done, scant detail on the successes or failures being experienced. No doubt the funds are available in the Christian community to evangelize the present generation; from a business viewpoint, however, it is perhaps just as well that they have not been made available. If any large corporation deployed its people and its finances in the manner that Protestant missions have done, the stockholders might well question the company's management.

I am grateful to be able to report, however, that a

project is now under way to help meet this problem and to grapple with the huge task of communicating the gospel more effectively throughout the world. We have tried to combine the very best in management and scientific skills with persons of foresight from the missionary and theological community. Involved in the project are key men who have proved themselves in the Apollo program to put man on the moon, the Surveyor moon program, and other similar ventures. Teamed with them are experienced missionaries and specialists in the study of church growth.

The approach has been to apply the *Program Evaluation and Review Technique* (PERT), originally developed for the Polaris missile program, that has subsequently become a valuable tool in other government, industry, and engineering tasks. It has been used successfully in political campaigns and in other tasks for promoting ideas or products. In applying this approach to the evangelization of the world the question arises: "What must take place before the goal is reached?" In other words, sooner or later we must face the question of the best use of our resources in the task to which we are committed. Hit-or-miss methods will no longer suffice.

The *scientific community* brings three things to this project:

1. Organizational and management ability to define, plan, and administer a wide variety of projects, both centralized and decentralized.
2. Scientific knowledge about the world in which we live and about its people.
3. Modern machines in the form of high speed computers that can handle and interpret large masses of data and that therefore permit accurate consideration of this data and consequent improvement in decision making.

The *missionary community* brings three things to this study:

1. A history of past failures and successes.
2. Concepts of what might be successful if the resources were mobilized.
3. A knowledge of the theological basis of missions and means to evaluate whatever concepts are brought forth in terms of God's work.

We must not forget our dependence on the Holy Spirit. We must continue to increase our emphasis on prayer. God's formula is still "by my Spirit." But God will hold us responsible if we do not apply the very best tools available to our task.

Is it too much to believe that these very tools, now being used to put man on the moon, could have their ultimate purpose in bringing the gospel to every creature? With all my heart I believe that these tools have come to the kingdom for such a time as this. How can we dare to have less vision than those who are involved in the great scientific exploits of our times? This is a time for faith that proves itself. Faith has been described as a "blind leap into the hands of God." We must take that leap rather than shrink from the challenge of our times.

Step-Up in Communications

V.

In a period of rapid change there is greater danger of losing contact with pockets of the denomination which for one reason or another are changing more slowly. For this reason the flow of communication on all levels in leadership and non-leadership, office and field, must be stepped up. We are trying to do this. We must serve the whole church responsibly so that in tooling up to help the congregations which are changing rapidly we do not lose sight of the congregations that need help at another point. Communications must flow in two directions, from the congregations to the Christian education department and vice versa.

We have focused our field work on congregational contacts and we are continuing to do some of this. We try to schedule staff contacts with congregations over weekends on an average of about eight a year. Fairly close contact with congregations is provided also in church council retreats such as have been held at Laurelville regularly during the last three years.

We feel the need of stepping up communication with the conference Christian Education Cabinets. We are hoping that in the biennium we can bring together the key persons from all the Christian Education Cabinets for briefing and discussion. The purpose will be to share insights across conference lines, to hear from the Cabinets about what is needed, and to introduce new programs. Visits to the Christian Education Cabinets this summer will be another opportunity to do something in a slightly different way.

Another important level of communication is the Christian Education Convention. Such conventions provide a platform for articulating Christian education ideas across the church. It is amazing how soon after the 1964 Sunday School Convention at Harrisonburg the key ideas have become the common currency in congregations and conferences. Similarly visits at church conferences and Christian workers' conferences can often provide the occasion for stepping up the flow of communication.

Printed communication is another valuable way. The special issue of *Gospel Herald* on Christian education last year was helpful. We attempt to test emerging ideas with the brotherhood in this weekly column of *Gospel Herald*. Also we try to keep before the denomination ongoing Christian education programs.

Arnold W. Cressman.

*O my God
I've lived enough
For lesser things
Than Your will.
Forgive the times
I've tried to push You out
And trudge my own way.
Help me to daily clarify
My mission and motive—
In the light of Your purpose
And in keeping with Your purity.
May I feel the pulse
Of Christ's heart
And know the purpose
Of His life
Until I can say always,
And without hesitation,
"Not my will but thine."*

Amen.



Bank Church, Dayton, Va.

In 1849 a church building was built on the bank between Dry River and Muddy Creek which was named "The Bank Church." The second building was built in 1893. The third and present building was dedicated in April 1965. Lloyd S. Horst is the bishop with Aldine B. Brenneman, Ralph F. Heatwole, and Chester M. Heatwole serving as pastors. The present membership is 158.

Unionists and Separatists

Guest Editorial

We are living in a period of new huddling, new unhuddling, and for some of us, a new befuddling. In church circles the two huddles are forming around the church unionists on one end and the separatists on the other. The church unionists call themselves ecumenicists and the separatists call themselves evangelicals. Both of these words are good and both are striving for good things.

The flesh being what it is, these people drive each other to extremes. And the worst of it is that neither side is content to state what it believes but insists on describing the beliefs of the other side, which is often done with the barest sprinkling of Christian grace and tolerance. And so now images are being formed which will require a long time to erase.

The evangelicals paint the ecumenicists as unbiblical, compromising, universalistic, concerned only with the social needs of men; those who deny the necessity for the new birth, individual conversion, and a belief in the transcendent. The ecumenicists think that the evangelicals are Bible worshipers, not interested at all in man's body, just his soul, that they cling to outmoded Christianity and refuse to change, that they are diabolic in their denominational pride, and that they are hopelessly out of date in a rapidly changing world.

Now any of us who are acquainted with people on both sides know that these caricatures are wrong. I think I am safe in saying that they exist only in the minds of the opponents, and not in reality.

Yet there is a difference between these two groupings, and denominations and individuals are now being pulled and tugged by both sides.

As Mennonites, we feel most at home with the evangelicals doctrinally. Their doctrinal statements sound very much like our own with the exception of the testimony to peace. On the other hand, our approach of ministering to the total man does not quite square with their overwhelming stress on evangelism. Then, too, in methods of doing mission work we do not see eye to eye. They insist that we can talk about church and mission as two separate things. This may result from the fact that they are often nondenominational in their approach to missions. For this reason they find no difficulty in seeing an American mission organization existing alongside a local church overseas without the two ever coming together in organic unity.

I think we feel that the church in America should relate to, let us say, the church in Africa as church to church and not mission to church. We have been speaking of the church in mission, not the church and mission. This makes a tremendous difference in mission strategy.

In our general approach to our sister churches overseas then we probably lean more toward the ecumenical approach than the evangelical one. This probably arises from our doctrine of the church which is quite strong, Nondenominational or free churches do not have this same orientation.

And so we again find ourselves in parts of two camps at the same time. But the pressures to ally ourselves more completely with one side or the other will increase in the next few years both from within and without our membership. Is it not time for us, as a church, to define more clearly where we stand, not in relation to the two sides, but on specific issues that so vitally affect our mission in the world?

—Donald R. Jacobs in *Missionary Messenger*.

Pray for Conference

You may possibly have marked the July 23-30 date on the calendar or even planned to attend the eighth Mennonite World Conference in Amsterdam, Holland.

Whether you are able to attend or not, we would request all churches and individuals to pray for the conference. Prayer is still the greatest creative power that man has ever possessed. "Without me ye can do nothing."

We have a wonderful and timely theme for the conference: "The Witness of the Holy Spirit." But unless we really invite the Author of the Word, who indwells every born-again believer, we will miss the blessings He only can give.

The Program Committee has scheduled the first half hour each morning of the conference with the exception of Sundays and Wednesday for prayer. There will be prayer groups in four languages: English, German, Dutch, and French.—J. R. Barkman, chairman of prayer groups.

Evangelism Assumed

Evangelism never seemed to be an issue in the New Testament. That is to say, one does not find the apostles urging, exhorting, scolding, planning, and organizing an evangelistic program. In fact, in the Apostolic Church evangelism was somehow assumed, and it functioned without special meetings, a special course, special training, special techniques, or special programs. Evangelism happened, issuing effortlessly from the community of believers as light from the sun. It was automatic, spontaneous, continuous, contagious.—Dr. Richard C. Halverson, pastor of the Fourth Presbyterian Church, Washington, D.C.

The Cost of Conviction

By Lois Franz Bartel

War news shattered the security of the peaceful country. The United States was now directly involved; President Wilson had declared war. The date was April 6, 1917. Rumors circulated that Congress would soon consent to conscription, sending husbands, fathers, and sons to help in the world struggle.

The news was received soberly by the American people. The small community of Inman, Kan., was no exception; here, however, more problems existed.

A major belief of the Mennonites living here was Christian pacifism. No man has the right to take another man's life, they held. To maintain this belief, the Mennonites had immigrated from Germany and Russia less than fifty years earlier.

The Selective Service Act became law May 18, 1917, in spite of a reluctant Congress. Eligible men, between the ages of twenty-one and thirty, explored possible courses of action.

One such man was Peter T. Neufeld. He was planning marriage June 20, and teaching school. Others looked to him for leadership.

Three months after his marriage, the groom received notice to report, signaling an abrupt change in his life. Saying farewell to his bride, his family, and his downcast students, Neufeld left for Camp Funston, Sept. 20, 1917. Ten others from Inman boarded the same train.

En route he couldn't help wondering what lay ahead of him. He knew he would not be able to accept the orders thousands would accept without question.

He was proud to be an American—he didn't feel disloyal. He had been old enough to vote President Wilson back into office scarcely a month before he declared war.

Wilson's campaign slogan had been, "He kept us out of war." Now national leaders were saying that this was the war to end all wars. In Wilson's words, "the world must be made safe for democracy." Neufeld still didn't feel killing was warranted; he knew he could not participate.

CO's Not Welcome Sight

Neufeld and some fifty like-minded men were not the most welcome people at Camp Funston. All-out war was new even to veteran army personnel. Running the camps was new experience, and no man knew the demands ahead.

The government had had no time to make arrangements for freedoms guaranteed by the Bill of Rights. Now, endeavoring military leaders were confronted by men who claimed they would take no part in war. Didn't they have enough problems?

Temporary arrangements were made for the conscientious objectors. Since they refused to drill, they were put to work hauling clothes, ice, bread, and meat. Then they were put on sanitation work, which, translated, meant hauling garbage from the kitchens. Cooks thought them strange.

"Where are your uniforms?" they asked.

"What did you do to get that detail?"

Soon another conflict arose. The men circulated a petition to be excused from sanitation work on Sunday. The petition was not granted, and the men didn't report for duty Sunday. Lower officers gave orders to beat the men into obedience. Bewildered, all but one returned to work.

They were confident an understanding would be worked out with the Federal government. It finally came, directly from the president, who declared that noncombatant service would be accepted from sincere pacifists.

Cooperation Would Mean Compromise

The president's order caused additional conflict, however. Conscientious objectors felt they must be entirely separated from the army. Some felt they must have nothing to do with the army; to cooperate would mean to compromise. The army answered by lining the improperly clothed men on the north end of the barracks, during the day, in cold weather. They were also taken on hikes with military police (riding motorcycles) who chased the CO's around until they were sufficiently tired. Other "punishment" was tried.

Church leaders back home sought a better understanding of their beliefs in Washington, D.C. They felt sure that their country would give the promised religious freedom. The brutal treatment did not come from high authorities, it was learned. The orders had come from lower officers who simply didn't understand the CO's motives. The torture stopped.

Efforts Made To Convert CO's

A new approach was launched; efforts were made to "convert" the CO's. At another camp, "revivals" were held.

"God calls men to serve humanity. Why shouldn't they?" Neufeld and his companions heard a chaplain preach. His closing prayer included, "God help me never to forgive a German."

Then the "invitation" went out: "Is there any red-blooded volunteer here for army duty?" He was greeted with no response.

The CO's background was no help; they were Germans. The fact that they were Americans, of German and

Lois Franz Bartel is from Spokane, Wash.

Russian background, was overlooked. The obvious fact was that they spoke German and that we were at war with Germany.

Some parents wrote their sons in German. Parents were encouraged to use English, but many spoke only German, complicating the work of the censors, who checked incoming and outgoing mail. Army personnel of German background did not advertise the fact and it was hard to find censors for these letters. The CO's also at times suggested (for the benefit of the censor) that it would be appropriate to write on yellow paper since the men were often called "yellow."

"Religious Encouragement" Censored

Religious encouragement was most often cut from Neufeld's letters. On one letter a censor used utmost care to cut a verse from a hymn so as not to disturb the writing in the margin. At the bottom of another letter the censor wrote, "Ask your father to quit writing you religious encouragement. We may not have the time to censor the passage. The Censor."

As a group, the CO's maintained their beliefs. Their superiors thought perhaps they would weaken if separated; at least the army would know whether each was making his own decisions.

One goal was to get the CO's to sign the payroll; until then they had refused. Since they could not agree to the goals of the army, they felt they couldn't accept pay. They were separated and told that the others had signed. But all the men stood firm. Even alone, no one signed.

Finally the men refused all work. As Neufeld explained, "It appeared as though we were just being stubborn. We could have done some of the work we were asked to do, but one thing would lead to another and soon, we feared, there would be no distinction between us and the army. A principle was involved. To participate in any work would mean we were agreeing with the army. Our stand brought more punishment, but I feel it had a lot to do with the recognition CO's received in World War II, when the government made the stand legal and provided alternative service."

Suddenly, one night, destination undisclosed, the CO's were loaded on a train. They traveled through the night—eastward. "A train seems to travel very fast when going the wrong direction," Neufeld recalls.

The train had three carloads of CO's and three carloads of soldiers. Some towns met troop trains and treated them. The train stopped at Topeka. People cheered and some boarded with ice cream, but the treaters never reached the CO's cars. They were told that the cars held German prisoners of war.

CO's Integrity Questioned

Finally the passengers learned they were at Camp Dodge in Iowa to meet a Board of Inquiry. Three questions were asked of each individual: What church are you from? When were you baptized? Would you accept farm work in France?

The latter two were to determine whether he had joined the church to escape military service and to see if he was afraid.

A decision, one of three, was handed down to each man:

1. You are insincere. Get into the army. (Three who received this directive were uneducated and couldn't express themselves, a fact which contributed, perhaps, to their fate.)
2. We will have another interview with you. (These spent the rest of the war in camp.)
3. You will be assigned to reconstruction or farm work.

Neufeld received the third directive and was fortunate to be assigned to a farm in Kansas; most were kept in Iowa, away from home. The Kansas assignment made it possible to be reunited with his wife during the last of his fifteen months under Selective Service.

His discharge came in December of 1918, a month after the armistice. His discharge papers read, "This is a Conscientious Objector who has done no military duty whatsoever and who refused to wear the uniform."

Two months later Neufeld was voted into the ministry and began a new life with his wife and, later, his family and congregation.

Time has a unique way of dealing with experiences such as Neufeld's. Ironically, the letter censor's ink was not as durable as his parents' ink. Over the years the ink which crossed out the "religious encouragement" has faded and the original writing has gradually showed through.

Until his death, Neufeld vividly recalled his experiences. Listening to him, I knew that he never regretted his choice to hold to his convictions. Rather, I sensed that his experiences helped prepare him for a lifetime of God's service.

Path of Peace

By Edna M. Mertz

*I want to walk the path of peace,
Reaching the estranged.
To face corruption, fear, and hate
With courage undismayed.
I want the peace of Christ within
To stand with those brave men
Who show His reconciling love
Where love has hardly been.
To dare to choose the shadowed path
Where travelers seem few,
Where souls unloved may never learn,
O Christ, to walk with You!*

India's Third Year of Drought

By Bonnie Hackel



At Balarampur, Bihar, through the United Missionary Church, 500 children received one meal each day. MCC has supplied beans and rice.

While most Americans are enjoying their afternoon coffee break, many children of India are eating their only meal of the day. Dieting Americans are "allowed" 1,200 calories per day. Much of India's population is existing on 800-900 calories per day.

For three years India has suffered severe drought due to the lack of monsoon rains. Crops fail and drinking water becomes scarce. In 1960 India's grain harvest yielded 82 million tons. In 1966 the yield was 72 million tons.

During the same period, population increased by about 70 million and continues to increase by about 1,000,000 a month.

John Beachy, Mennonite missionary in Bihar, India, wrote from there on Feb. 20: "The famine situation is becoming worse. The water is going to be a major problem. We now have two (food for work) projects going at Tumbagara (Nav Jivan hospital area). One is the TB ward and the other a road, both employing about 300 persons. Here at Latehar we have three (food for work) projects going, employing about 700 people. School feeding has also started, and we are expecting this to mount to 27,000 people each day, six days a week, by March 1."

"India's Third Year of Drought" backgrounds this tragic situation and how Mennonite churches are participating in the solutions. John Beachy is directing the CORACS relief effort in two "blocks" in his area of Bihar. Two MCC Paxmen are helping in the work. Mennonite Central Committee has increased its budget for India this year and is giving general direction through its director of India, Vernon Reimer. German and Japanese Mennonite and Brethren in Christ churches have sent funds to the Mennonite Christian Service Fellowship of India, the relief and service agency of Mennonite, Brethren in Christ, and United Missionary churches in India.

"India's Third Year of Drought" article was prepared by MCC staff writer, Bonnie Hackel.



The Food for Work program at Raghunathpur, in Bihar, daily employs 150 people. Six hundred people benefit from the program. John Blosser, a United Missionary Church worker, is the administrator. They are digging a pond 50 x 130 and 18 feet deep to get a source of water for the year round.

People are forced to move in desperate search for food and water. Families are separated. One starving Indian father left his family because he could no longer stand to hear them crying out in hunger.

Parents leave their children at orphanages. "You take them. You can feed them—we can't."

Disease, when it strikes, is often fatal. Doctors fear cholera epidemics. India's malnourished population cannot properly fight off any disease which might strike.

Their diet consists mostly of cereals and starchy foods. Protein is practically nonexistent in their menus. What little protein they do get comes from the milk of their cows.

A cow may be an Indian farmer's most valuable possession. It provides him protein, fuel, and power to work the land—when the land is workable.

But now the farmer is forced to sell his cow. Long lines of people with their household utensils and ornaments, as well as their cows, form in the marketplaces with the hope of getting a little money to buy food.

The *Hindustan Times*, New Delhi, says, "Bihar is facing one of the worst droughts in decades. Fields which are irrigated by the Lilagan irrigation scheme are dry. Children are eating the pulp from palm tree trunks."

Bihar is one of seven large states most severely hit during this period of drought. The total population in these areas is approximately 100,000,000—about 15-20 million of these being children.

There are five symptoms of famine: (1) migration of the lower class population on a large scale, (2) sale of cattle and livestock on a large scale, (3) sale of ornaments and household utensils, (4) abandonment of children by parents, and (5) use of articles which are not normally edible as food. All these are painfully evident in India.

India's water supply is diminishing rapidly. Streams, rivers, and wells have dried up. In order to get water, it is often necessary to walk two or three miles. It may then take an hour for a person's jar to fill from the small trickle which was once a large river.

At some places people must limit themselves to one drink of water per day. In the merciless heat of the day dehydration becomes a problem. It is impossible for most to bathe or even wash clothes.

In 1966 Mennonite Central Committee shipped 100,000 pounds of rice and 108,000 pounds of beans to India. Oregon Mennonites contributed 7,920 pounds of prunes and green beans.

Thus far in 1967, 161,000 pounds of rice and 81,000 pounds of beans have been shipped to India. Twenty tons of raisins will be shipped from California in the near future.

Various groups and individuals donated more than \$57,000 for use in India in 1966. MCC has received \$10,000 in contributions designated specifically for India thus far in 1967.

Vernon Reimer, director of the India program, wrote,

"With MCC supplying at least three people in emergency relief work . . . and sending in supplies of food like meat, peas, beans, or perhaps extra wheat or rice donated by our constituency at home, and by granting even small amounts of money such as \$5,000 every few months toward work projects, I believe we can make an impact that is going to be felt, worthy of our people and service in the name of Christ."

In Calcutta, MCC workers staff feeding programs providing milk for 1,200 children in that area. They also sponsored two food-for-work projects. In one instance a fish tank was built, employing 70 people. In another project, a school was built. The workers were paid partly in money and partly in wheat.

Around Jagdeeshpur, the General Conference-sponsored workers staffed several food-for-work projects. One member of an Indian family could work and he was paid in wheat for five days and in money for the sixth. Approximately 56,000 people received aid in these projects.

John Beachy and Paul Kniss are helping the Committee for Relief and Gift Supplies (CORAGS) distribute food for feeding programs in two severely hit areas. These feeding programs are serving approximately 30,000 preschool children and nursing and expectant mothers. Beachy and Kniss are missionaries of Mennonite Board of Missions, Elkhart, Ind. CORAGS is the relief agency of the National Christian Council of India. Five food-for-work projects supply earning opportunities for several thousand in Bihar too.

In March 1966, Action for Food Production (AFPRO) was born. Its membership is made up of many of the voluntary agencies active in India. AFPRO's main objectives have been the provision of fertilizer and the digging of wells. They hope to both dig new wells and deepen the present ones for irrigation purposes. Many of the well-digging efforts are organized as food-for-work projects, enabling the Indians to earn both grain and money.

Countries, as well as voluntary agencies, have contributed to India's relief. The United States shipped 4.5 million tons of grain to India and granted a \$100 million loan for economic development in 1966. This year, in February, President Johnson allocated another two million tons of grain to India.

The Freedom from Hunger magazine lists the following further contributions to India: Canada, \$15 million worth of wheat; Australia, \$9 million worth of wheat and milk powder; Austria, almost \$1 million worth of milk powder; Japan, \$2 million worth of rice and fertilizers; Sweden, \$3.5 million worth of dried skim milk; and United Kingdom, \$21 million interest-free loan.

It will take many years and require great effort for India to produce enough food for her people—when the monsoon rains come. Until that time, it will take the compassion of the more prosperous to help India cope with her present disaster.

□

Personal Evangelism

By Richard C. Halverson

Evangelism never seems to be an "issue" in the New Testament. That is to say, one does not find the apostles urging, exhorting, scolding, planning, and organizing for evangelistic programs. In the Apostolic Church evangelism was somehow "assumed," and it functioned without special meetings, special courses, special training, special techniques, or special programs. Evangelism happened! Issuing effortlessly from the community of believers as light does from the sun, it was automatic, spontaneous, continuous, contagious.

The sense of spontaneity and of effortlessness is inescapable in the accounts of additions to the primitive church. As the "word of God increased," as believers in fellowship "were edified" and "walked in the fear of the Lord, and in the comfort of the Holy Ghost," as they were "established in the faith," converts were "added daily." Because of its spiritual health, the Apostolic Church experienced exciting and effective evangelistic results with monotonous regularity.

It is a safe assumption that evangelism is inevitable in a spiritually robust congregation. Failure to be evangelistic or "mission minded" in the New Testament sense betrays a poor spiritual condition. The way to evangelistic vigor is not some special emphasis or program, but rather repentance and healing and nurture. The very necessity for organizing special evangelistic efforts betrays the deep need of the church for renewal. One might as well exhort a woman with a barren womb to have children as exhort a sterile church to evangelize or respond to missions.

That Which Is Not Optional

Evangelism was not optional in the New Testament; Jesus did not say, "Ye *may* be witnesses unto me, after that the Holy Ghost is come upon you." Nor, on the other hand, was evangelism coercive. Jesus did not say, "Ye *must* be witnesses unto me. . . ." Rather, evangelism was inescapable! Jesus said, "But ye *shall* receive power, after that the Holy Ghost is come upon you: and ye *shall* be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

That is to say, the Spirit-empowered Christian was a witness, not because he elected to be or was compelled to be, but because the Divine Witness indwelt him and worked through him. He did not witness because he

had to but because he could not help it.

Those early disciples were no less human than we, no less subject to temptation, no less dogged by human weakness and inadequacy. They had none of the so-called advantages we enjoy in our contemporary churches because of 19 centuries of history and tradition; their world was certainly no less hostile to the gospel of Christ than ours; yet with their witness they "turned the world upside down." They were of one mind. Their witness was unanimous because their infilling with the Holy Spirit was unanimous.

Jesus expected every disciple to be an evangelist in the sense of being a witness; this expectation was certain of fulfillment because of the promised Holy Spirit who filled all the disciples waiting in the upper room, and apparently all who were subsequently added to the fellowship. Despite their weak and sinful humanity, those early Christians were often found exhorting and encouraging one another, praying for one another and bearing one another's burdens, and esteeming one another better than self.

Whatever they did individually in their witness for Christ, they shared with others who prayed for them and studied the apostles' doctrine with them. In short, fellowship was essential to their witness. Authentic Christian fellowship was the matrix of New Testament evangelism. Witnessing proceeded out of fellowship and into fellowship.

Whatever evangelistic impact the individual Christian may have on the world where Christ "sows" him, much depends upon his relationship with other Christians. Fellowship is fundamental to effective personal evangelism. Evangelistic methods can never be a substitute for it.

The Way We Treat Each Other

Today in personal evangelism the tendency is to ignore the relationships within the Christian community and to be preoccupied instead with the individual Christian's relationship to those outside the church. As a consequence one of the greatest stumbling blocks to the world outside the church is the way Christians treat each other. The corporate image of the church often nullifies the faithful witness of individual members. And there is that peculiar phenomenon, the zealous Christian who in his desire to do personal work walks a guarded, careful way among unbelievers, but within the Christian community acts like the devil himself.

In the Apostolic Church, the relationship between believers and God and between fellow believers was para-

Richard C. Halverson, J.L.D. is minister of Fourth Presbyterian Church, Washington, D.C., and executive director of International Christian Leadership, Given at the World Congress on Evangelism, Berlin, Germany. Copyright 1967 by Christianity Today, Washington, D.C., U.S.A. Reprinted by permission.

mount. The light and warmth and love, the forgiveness and acceptance, that emanated from that unique community penetrated a jaded, bored, loveless, weary culture and awakened the spiritual hunger of both Jew and pagan. "Lo, how they love one another!" it was said of them; sin-sick, fed-up men tried to understand the strange and inviting quality of life that marked the disciples.

The one completely safe and dependable manual on personal evangelism and witness is the New Testament; yet the fact remains that the more one studies the New Testament the less one can deduce from it a system of personal evangelistic methods. Jesus employed a different approach with each person. He reminded Nicodemus that he "must be born again"; so far as we know, Jesus never said these same words to any other. He spoke quite differently to the Samaritan woman at the well. And with the rich young ruler or the questioning lawyer He again used entirely different techniques.

His dealing with the man born blind was different, not only from the approach used with others in general, but even from that used with other blind men. Jesus dealt with no two seekers alike. His ways with men were as diverse as those to whom He spoke and with whom He reasoned. One factor alone remained constant in Jesus' contacts with men and that was His personal presence. This selfsame fact of His presence is guaranteed every personal evangelist who labors in the fullness of the Holy Spirit. 2 Cor. 2:14.

Andrew's approach was different from Peter's and both men in turn were unlike Paul, this one who determined to be "all things to all men, that he might by all means save some." Neither Peter nor Paul laid down systems or methods, except in the most general sense, whereby their disciples might propagate the gospel. They were to transmit a message to men who in turn would transmit it to still others; just how this message would be propagated was left to the personality and gifts of each messenger.

Paul comprehended the marvelous diversity in the body and the interdependence of each part. Diversity is of the essence in the unity of the church, and to destroy this diversity is to destroy the unity! However noble their purpose, we must beware of institutionalized methods that indoctrinate and regiment and fashion every Christian into a common mold or a carbon copy.

Taught in the Scriptures, the Christian has a defensible faith and is able "to give answer to him that asks the reason of the hope that is within him." He does this in his own distinctive way and with his own choice of words among those with whom he is associated wherever the Lord "sows" him the world. "Spontaneous expansion," says Roland Allen, "begins with the individual effort of the individual Christian to assist his fellow, when common experience, common difficulties, common toil, have first brought the two together. It is this equality and community of experience which makes the one deliver his message in terms which the other can understand."

The methods of evangelism are legion. They are as

numerous and diverse as the vast number of persons to be reached plus those who are to reach them. The worldwide task of evangelism will be realized, not by organizing for evangelism as though it were a department of church life requiring increased emphasis and effort, but by the renewal of the church with a fresh infusion of the life of the Spirit.

The story is told of a zealous Christian who approached a Jewish rabbi and asked, "Sir, when are the Jews going to become Christian?" The rabbi replied, "The Jews will become Christian when the Christians become Christian!" Whatever the rabbi meant by his delightful response, the fact is, Christians will be evangelists when Christians become Christian! Evangelism will happen as God intended when Christians are rightly related to Christ and to each other.

Needed—Strong Faith

If men or demons could destroy my faith in God, living I would be of all men most miserable, and dying, would face the dark abyss of eternal damnation.

Do we realize that half the world is dominated by men whose purpose is to do away with God and prove that religious belief is only a delusion?

Christian, beware! The forces of evil are more powerful now than ever before in the history of the world. What manner of men ought we to be in such a situation? Should we not use every means the Lord and the church have provided to cope with such an enemy?

—Elam B. Longenecker.

Prayer Requests

Pray for A. M. Taponon of Bihar, India. Bro. Taponon has been an evangelistic worker since the first missionaries went to Bihar. He became a self-supporting church leader when crop failure and food shortage caused a severe struggle. In addition, an armed robbery took all his grain and personal belongings.

Thank God for volunteers Loren Grove and Dave Breneman, Paxmen, and three young men from the M.P. church who are giving valuable assistance in the Bihar, India, relief program.

"Please pray for me," writes a Nebraska Mennonite Hour listener. "I am a young widow of 32 years with five children ages 11 to 13. My husband was killed in an oil fire in 1963. I have sugar diabetes. . . . Being alone is affecting my mind; I know it is."

War of Amazing Love

By Gerald C. Studer

The phrase, "War of Amazing Love," comes from the title of a book written by Frank Laubach. Its four words catch up exactly what I want to say.

Our Lord has called us to do more than just conscientiously object to what the world does. He has called us to conscientiously and positively wage another kind of war.

He has not called us simply to not resist the enemy. He has commanded us to love him and to heap coals of fire on his head—not a very passive task. He has not merely suggested some other things we may do in place of what we may be conscripted to do. He has called us to go all out for our friends and enemies alike.

If our service is a grudging compliance with the draft law, or if we are reluctantly, or worse, resentfully, taking another course as a way to fill our two-year obligation or to bide our time, then we are a sounding cymbal. We are saving our necks only to lose them later.

We are in the world to wage a war both at home and abroad and to wage it, not only for two years somewhere sometime, but to wage it everywhere we are, all our lives, and to wage it with the weapons that our Commander-in-chief provides.

I am profoundly grateful to be a part of a denomination that has a sturdy and long history of positive witness both in word and deed. I am convinced that our voluntary service and Pax programs are as promising and as vital a part of the spreading church renewal fire as any of the other dynamic movements such as Faith at Work, Full Gospel Business Men's Fellowship, Church of the Savior, and Pittsburgh Experiment. But none of these are surefire movements. They provide the new bottles into which the new wine must be poured.

Three texts suggest our strategy to confront the world with the living Christ and draw unto Him those that will be saved. While the Great Commission is a succinct statement of the scope of our objective—in space, all the world, and in time, to the close of the age, it contains only hints as to how this objective is to be accomplished: Go, teach, baptize. Our three texts lead us into the heart of the "how" by means of picture language.

Salt

Mt. 5:13 is the first of these. "You are the salt of the earth; but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trodden under foot by men."

Whenever I read the last part of this verse, I am impressed by its boldness of language. It suggests that the word "good" by itself is ambiguous. It is impossible to be a good person and be good for nothing. We may be moral, harmless, and busy but still useless people.

I heard of a man who went into his favorite hardware store one day to make a purchase and realized that one of the men he was used to seeing was not there anymore.

He asked, "Where is Bill?"

He was told, "Bill doesn't work here anymore."

The customer asked, "Who will you get to fill the vacancy?"

The reply was: "Bill didn't leave any vacancy!"

Some people stumble over the fact that saltless salt is a chemical impossibility. The Bible makes no attempt to be a scientific treatise but neither is it unscientific if we remember that the Bible speaks in popular language and not in technical language. The point is that salt is useless if it is so full of impurities that it cannot do its work.

Salt normally dissolves and disappears when it is serving its purpose. It is useless as long as it retains its identity in the saltshaker. Salt is expendable. It is intended to be used, and not hoarded or displayed.

Our Lord went out of His way to tell us that we, too, are expendable. Our lives in His service may be as short as His was. He said that we would be mistreated, hated, misunderstood, accused precisely because we are like Him. He did not escape danger and intimidation and maltreatment, and we will not escape them either.

He was concerned that such treatment was undeserved, for then it could be received for His sake. He promised His presence with us through thick and thin. Not only will He be with us, but He promised that we will experience an exquisite internal joy and satisfaction in the midst of external hardship and opposition. He taught us not to grin and bear it but to rejoice and be glad, for our reward is great in heaven.

(We need to read the martyr stories a great deal more than we do. I can think of no better tonic for the cultivation of Christian courage.)

Our only concern need be that we be good for some-

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thing! There is that false, ersatz goodness that would better be called neutrality or harmlessness. This, God abominates! Christ tells us in so many words that He prefers coldness to lukewarmness.

There is the loss of life that is the natural outcome of the normal course of events and then there is the life that is positively committed to a cause: for such a person, loss of life is one of the occupational hazards, real but incidental. Christ did not promise that he who loses his life shall find it. No, what He did say was, "He who loses his life for *my sake* shall find it" (Mt. 10:39).

Christ Himself came to go about doing good and He calls us to the same ministry. Christ is saying, "I want you to be salt, and if you aren't I'll do with you what anyone would do with waste material—throw you out!"

Light

The second image is from Mt. 5:14 and 16, "You are the light of the world. . . . Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven."

Christ here is not calling us to be just any kind of light. When we want to start a fire and call for a light, we don't want to be handed a flashlight. When we want to thread a needle and ask for a light, we don't want a match. We need the kind of light that will do the job that needs to be done.

And the darkness to be dispelled is heavy. We can't afford to attack it with a dim light that can scarcely be seen. Christ said, "You are the light of the world. . . . Let your light so shine that—"

Light is not for its own sake, but to illuminate other things. One is most conscious of light when it is feeble. When a light illuminates properly, we are least aware of it.

We are instinctively and sinfully inclined to do things in such a manner and in such an attitude as to betray our part in it. We crave credit and recognition and when we fail to get it, we often whine, "What's the use! Nobody even notices all that I do."

Light and salt both perform an anonymous ministry. Christ calls for a ministry marked by self-forgetfulness and unselfconsciousness. (See Mt. 6:2-6, 16-18.) Remember the remarkable reply of those on Christ's right hand in the Mt. 25 picture of the last judgment.

The last image is from Mt. 20:26-28: "Whoever would be great among you must be your servant, and whoever would be first among you must be your slave; even as the Son of man came not to be served but to serve, and to give his life as a ransom for many."

Servant

Salt, light, servant; we have considered two inanimate images; now we turn to an animate, human image, that of a slave or servant.

The Scriptures are full of this image. In Jn. 13 the eagerness to serve each other in love is exemplified by Christ's washing the disciples' feet. In Rom. 14, the willingness to deny oneself even of perfectly good food,

rather than to offend a weaker brother, is illustrated. Or again, we have the phrase "in honor preferring one another" and the figure of the good shepherd, "I lay down my life for the sheep" (Jn. 10:15).

The extrovert God of Jn. 3:16 does not beget an introvert congregation. Our Lord is often described in the Gospels as looking upon the scattered, perplexed masses of people with compassion.

Communist agitators have stolen a march on Christian missionaries by appealing to the very ideals Christians find in the New Testament. M. T. Rankin, executive secretary of the Southern Baptist Convention's Board of Foreign Missions and for many years himself a missionary in China, said in Memphis several years ago:

"Communists offer an appeal of compassion to the dispossessed man. They have a sense of world mission. I have seen Chinese students, sons and daughters of wealthy parents, put on padded garments and go out among the millions of miserable, vermin-ridden country people, teaching and preaching the gospel of communism. When one of these students was led before a Nationalist firing squad, her last words were, 'I die for a cause.' How can Christians hope to cope with communism unless they can overmatch this devotion?"

I heard Frank Laubach give a short talk to a men's noonday prayer group in which he gave a thumbnail sketch of the whole Vietnam situation. One of the things he said was that "our troops are unanimous in their praise of the courage and skill of Vietcong troops. They almost love them while they kill them."

However impossible you may think it is to do what that last sentence says, it is true that admiration is close to affection. In fact, if we are unwilling to pay the price of love, we frequently revert to violence to rid ourselves of the accusing reminder of our own guilt.

I am convinced that we must match the escalating war with an escalation of compassion. We must send more and more of Christ's infantrymen and women into the heat of battle, there to give themselves to a war of a totally unexpected kind, a war of amazing love.

We must rise above the provincial patriotism of nationalism. Who will do this if the Christians won't? I am ashamed and outraged at the number of so-called fundamental and evangelical Christian groups blatantly supporting the escalation of the war in Vietnam, or anywhere else that Americans are in danger, such as the Dominican Republic.

Long ago, as Laubach has reminded us, Albert Einstein and other scientists strongly endorsed a world state. But there seems to be no hope of having it soon enough to do any good. Patriotism is too strong in America and in other countries. None of the heads of government would tolerate the idea. But we Christians can and must, for we are committed first of all to a kingdom which knows no bounds of time or space. We must rise above the petty selfish interests of our country and champion the cause of the hungry people of the world. □

Love Suffers Long, and Is Kind

By Lewis C. Good

"God's long-suffering and love are now a reality in my life," said Henry C. Haddaway, Mt. Rainier, Md., on the even of his ninety-third birthday, Nov. 26, 1965.

Henry was born into a good strong Free Methodist home. His father and mother were faithful Christians and ardent churchgoers. Henry attended Sunday school and worship services partly out of respect, and partly by compulsion. The *better life* had little appeal to him.

Henry's birthplace was a little oysterman village on Tilghman Island, in the Chesapeake Bay. His father followed the trade of oystering, as did most of the island's inhabitants. It could be said that Henry was a born oysterman. He loved the smell of salt water and thrilled to lift big tongs overflowing with the delicacy of the sea. The rhythmic slapping of the water against the boat's hull and the rise and fall of the boat with the waves added to the delightfulness of his occupation.

For forty-two years Henry remained unmarried, working side by side with his father. And then something happened—something that changed the course of his life entirely.

It was the time of the year for open-air camp meetings at his father's church. The meetings were in full swing when disturbances began within hearing distance of the worshipers. Henry was familiar with the law of the island which forbade the vending of fruits and melons within the sound of religious services. This law was being flagrantly violated. Henry took it upon himself to correct the matter. He had himself deputized, and with his badge of authority, and his gun in its holster to back up that authority he was quick to apprehend the violators. The offenders challenged the move with the threat to cut his throat from ear to ear. Sensing the odds against him he called for reinforcements. Two officers responded, and the three *cops* soon had the outlaws behind bars.

Mr. Haddaway served as constable for eight years under the Republican administration, during which time he married, moved to North Beach, established a home, and continued to police the beach until 1949. Then due to circumstances, he found it advantageous to move to Baltimore, later to Anacostia, and then to Cottage City, Md. Here his wife became bedfast. She had been a faithful member of the Baptist Church for years, but because of their various moves she lost all contact with her Baptist pastors. But their story took a new turn.

"Fortunately," says Mr. Haddaway, "when we moved to Cottage City we had a pastor of another denomination for a neighbor. He and his wife were faithful callers at our home, and were consistent in their testimony for their Lord, never failing to urge me to surrender my life to

Him. Still my heart was rebellious. Then one day Minnie passed on to be with the Lord."

Emotion disrupted Mr. Haddaway's story, but only for a moment. Brushing aside a tear he asked, "What would we do without friends in times like these? The next-door minister was called in to help, and here again I was made to realize the worth of a true and understanding friend. He helped with the funeral arrangements, officiated at the funeral, and was constantly by my side. A lasting impression was made upon me which I shall never forget," said Mr. Haddaway. "As I left the graveside, I staggered and would have fallen had it not been for the quick action of my friend. Placing his strong arm quickly around my tottering body he steadied me back to the car for the journey back to the house."

Tears again trickled down his cheek, and with a look of deep thought in his eyes, he continued, "Night brought little sleep to my weary body. My conscience spoke loudly, urging me to become a Christian and to serve the Lord the remaining short years of my life. The next morning brought my minister friend to my side again. I could no longer resist the Holy Spirit's call. I gave expression to my desire to the minister. I wanted, above all else, to be a Christian right then, and I wanted to be a member of his church." Thoughtfully, he finished the story, "Eighty-seven years without hope in Christ was too long. Surely, love suffers long, and is kind. How happy I am that I'm a child of the King. And I am sure, too, that it will not be long before I shall be in His glorious presence. One question remains unanswered, Why did I wait so long for this wonderful experience?"

Vignette of Love and Sorrow

By J. Mark Stauffer

Our world is densely populated with people who suffer; in my ministry, I am frequently crossing their path; they seek for someone who cares; they search to find a listener. Many persons feel that life is brutal; often they are real good people who struggle with the enigma of pain and goodness. I must often confess, in the presence of pain and despair, that I do not understand, but I know that God does.

The young lady with whom I was talking came from a good family; she knew love in the family circle; she is kind and sensitive. She told me of her marriage and its brevity; how, after only a few months, she was completely rejected and driven from her home by her husband. She

Lewis C. Good is from Brentwood, Md.

was considerably "at sea," casting about for some secure place to anchor. Toward the end of this particular chat, she said something that I can never forget; what she said inspired and shaped this series of real life vignettes. She said, softly and sadly, "My heart is full of love and sorrow."

These words sank deeply into my listening heart; they sounded a bit familiar. And then it came to me. I reminded her of Someone of whom it was said,

"See, from His head, His hands, His feet,

Sorrow and love flow mingled down;

Did e'er such *love and sorrow* meet,

Or thorns compose so rich a crown?"

Surely He, whose heart was full of love and sorrow, would understand the therapy needed for this dear girl's breaking heart. This is, in part, the purpose of Christ's passion—He would give love and experience sorrow so that He would be able to feel the way we feel.

O God, bless all those this night whose heart is full of love and sorrow; may the warm, gentle, reassuring love of Christ bring them health and healing. Amen.

Contentment

By Martha Huebert

"Godliness with contentment is great gain" (1 Tim. 6:6).

Ah! Contentment! That elusive gift, seemingly enjoyed by so few in our rat-race world. Contentment—what is it? We city dwellers often picture contentment as a farmhouse on a hill, a roaring fire in a fireplace on a snowy day, fields of wheat waving in a summer breeze. But is contentment a place? No, for there can be sorrow and fear, contention and strife in that idyllic farmhouse.

Contentment. How often do we hear people say, "If only I had a better job, more money . . . then I could be content." Is contentment a financial condition? No, for there are many rich men who have never experienced it.

Contentment grows from within a person, and the seed is accepting God. Godliness and contentment cannot be separated, for if one is truly godly, accepting God's will in every area of his life, then he will be content. Contentment is accepting and being satisfied with what you are, where you are, who you are, and what God has called you to do.

Thus, contentment can be walking down a crowded city street, carefully avoiding the garbage on the sidewalk . . . walking up the dirty stairs to that small apartment . . . working at that difficult and low-paying job . . . content, because that is where God wants you to be. You cannot run after contentment and grab it, but if you diligently seek to obey God's plan for your life, suddenly you will have it, and it will be great and wonderful gain.

Missions Today

Learn Another Language

By J. D. Graber

Americans are afflicted with monolingualitis. Sounds dangerous? Perhaps not as dangerous as just serious. Americans are notorious linguists. We know our one language, more or less related to English, although when we get out of our immediate community, but particularly when we find ourselves in a new social or cultural situation, our brand of English sounds very provincial and is sometimes hard to be understood.

Misconceptions about language abound. We have a tendency to feel that other languages are inadequate for expressing many accurate or complex ideas, particularly for giving scientific information. Many Americans also feel that English will someday dominate the world's conversations. Both these are misconceptions. Languages develop words and syntax for expressing what they need or want to say. The reason we feel other languages have a poverty of expression is that we know them so inadequately.

Language and culture are closely interrelated. All peoples learn to say what they need and want to say. This is the way language develops. Words mean what they mean to the people using them. Nothing could be more true. That is why a language has to be learned in life situations. What does a man say when he meets a friend on the street? How does he express appreciation for a good meal? How does he ask directions to the next town? etc., etc. That is why we could memorize a thousand words and master a grammar book in an isolated office and still be practically unable to talk to the people nor understand them when they speak. You simply cannot separate language from life.

We compliment a people when we speak their language well. They know instinctively that we could never have learned the language so well without having lived very close to them. Actually we prove that we love them if we speak their language naturally, for unless we sincerely love the people we will never get close enough to them and to their life to learn their language well.

English is a useful language. The trade of the world is largely carried on in English. That is why American missionaries in many countries are constantly being asked to teach English. That is why English medium schools are in great demand among the leading families in many countries where, officially, English may even be downgraded in favor of the national language.

Most people do not need English; but they need Christ. To communicate the love of Christ, heart must speak to heart. This has to be done in the mother tongue of the person who is to be reached. So the missionary has to learn to speak the language of love that he learns by day-to-day identification with the people.

Vietnam Subject of Study Day

The first study day on a problem of international and national significance was held at Goshen College on Friday, Apr. 21, when two national figures discussed American foreign policy in Vietnam.

U.S. Sen. George S. McGovern (Dem.—S.D.) spoke on "Criticism of Current Vietnam Policy" and Dr. Wesley R. Fishel, professor of political science at Michigan State University, spoke on "Defense of Current Vietnam Policy."

Because Goshen College is a church-related college, the view of Christian ethics and the Christian's responsibility in world problems were also brought to bear. John H. Yoder, associate professor of theology at Goshen College Biblical Seminary and a member of the Mennonite Church's denomination-wide overseas mission committee, spoke on "A Christian Critique."

The purpose of the study day was to bring about an informed campus community through scholarly analysis and discussion of the crucial world problem. Classes were dismissed; student attendance was required.

The activities leading to the first day of its kind ever to be held on the campus began more than a week earlier when a number of articles and opinions on Vietnam were made available to students to prepare them for the speeches, discussions, and films.

Among the materials in the literature pack were "There Is a Right Way to Counter Communism," by George F. Kennan; "How Not to Be a World Power," by Henry Steele Commager; "We Cannot Accept a Communist Seizure of Vietnam," by Robert A. Scalapino; "A Middle Way Out of Vietnam," by Arthur Schlesinger, Jr.; "Vietnam—The Case for Extinction," by David Shoenbrun; and "Not a Dove, but No Longer a Hawk," by Neil Sheehan.

The study day activities began the evening before when Atlee Beech, Goshen College professor of education and director of Vietnam Christian Service for seven months in 1966, spoke on "Historical Review of Vietnam."

Two films—"Time of the Locust," produced by American Friends Service Committee and critical of U.S. policy, and "Why Vietnam," produced by the Defense Department in support of U.S. policy—were also shown.

Friday morning, Apr. 21, Sen. McGovern spoke at 8:30 and Dr. Fishel at 10:15.

Sen. McGovern is a former college professor and a former U.S. representative.

He has been instrumental in the U.S. Food for Peace program and in making freedom from hunger an international objective. A writer, he is the author of two books, "War Against Want," published in 1964, and "Agricultural Thought in the Twentieth Century," published last year.

Dr. Fishel, one of the nation's few specialists in Far Eastern affairs and also one of the nation's few scholars of South Asian culture and studies, has conducted research and performed official governmental service in Japan, Korea, and Vietnam. Since 1956 he has been to Vietnam six times for extended visits to carry on his advisory and research duties. Among his publications are two books, "Problems of Freedom: South Vietnam Since Independence," published in 1962, and "Vietnam: Is Victory Possible?" published in 1964.

Panels of questioners made up of college and seminary faculty and students took part in a question-and-answer period after each presentation.

John H. Yoder spoke that afternoon and four college and seminary professors responded briefly to his critique.

After Dr. Yoder's final rejoinder, students organized into groups of 25 to continue discussion of the issues and to consider how one can respond intelligently to the Vietnam problem.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottsdale, Pa. 15085.

Emerging Shapes of the Church, by David S. Schuller. Concordia. 1967. 84 pp. \$2.00 (paper).

Here is a book written and published by Lutherans that has a great deal to say to all Christians. The church by its very nature tends to be conservative; a staunch preserver of the status quo. Its form of life is archaic and ritualized. The community parish is not the only viable form of church fellowship. There are today changing value systems that cry out for new relevance and vitality on the part of the church.

The book is disappointing only in that it seems to fall into its own inherent trap; that of implying that new forms will redeem the church. A few "different forms" now being experimented with are over glamorized. The "servanthood" image of the church takes precedence over discipleship and aggressive evangelism which can also reshape congregations.

The book is stimulating and timely. Students and pastors can read it with

profit and perhaps with varied conclusions. Any mature Christian will benefit from this fresh awareness of one contemporary approach to an old problem.—Vern Miller.

The Incendiary Fellowship, by Elton Trueblood. Harper and Row. 1967. 121 pp. \$2.50.

This is a sequel to Trueblood's earlier *The Company of the Committed*. What that book contributed to the theory of individual and congregational renewal, this one does for practice.

The final chapter alone is worth the price of the book. He draws together the New Testament meaning of "fire" and notes that the metaphor of fire would be meaningless for a religion oriented toward either individualism or ceremonialism. He strongly emphasizes the primacy of Bible study and the inevitability of evangelism if the Christian fellowship at the base is anything like it ought to be as the New Testament pictures it. He knows the church so well and he speaks so pointedly to it that he illustrates the danger of hindering the fire by citing the tendency to disparage emotion to such an extent that in some churches the congregation has not in ten years had a chance to sing "Jesus, Lover of My Soul."

Following his preface he contributes a hymn of three stanzas to *The Incendiary Fellowship* entitled "Baptism by Fire." This book is one which I shall urge every member and serious Christian acquaintance of mine to expose himself to.—Gerald C. Studer.

The Shock of Revelation, by Alexander Stewart. The Seabury Press. 1967. 152 pp. \$3.95.

The Shock of Revelation is addressed to the contemporary setting. It speaks to man in the twentieth century. The author presents the material from a series of highly successful television appearances.

The shock of revelation is the expression used for the "inbreak" of the eternal upon a life. The author goes directly to the heart of conversion where the saving action of Jesus Christ makes its impact upon the recipient. To this reviewer, the author presents a balanced view of conversion and Christian experience.

It is heartwarming, in a day when the press is being flooded with literature in many forms which derides the irrelevancy of the church, to read a book of this nature with a positive, clear, direct, and relevant message for modern man.

The book is written in twenty-one brief chapters dealing with various phases of the Christian life. It is easy reading. You will find it refreshing.—Howard J. Zehr.

CHURCH NEWS

MDS Responds in Tornado Emergency

Mennonite Disaster Service was practically unknown to residents in Oak Lawn and Belvidere communities before tornadoes lashed through their area on Friday afternoon, Apr. 21.

The funnel-shaped cloud touched down on the suburban town of Oak Lawn and left what has been called by some the worst disaster to hit Chicago. It did not let up its fury until 511 homes had been damaged, 127 of these beyond repair, over \$20,000,000 worth of property destroyed, and oddities left as a tragic reminder. Thirty-one lives were taken.

Belvidere, a small city nearly 75 miles away, was also severely hit. The people had little, if any, warning of an approaching storm. Losses soared to include 23 dead, over 450 injured, over 500 houses damaged or destroyed, and over \$20,000,000 in damages.

State MDS coordinator Chris Graber of Eureka, Ill., was on the scene before the National Guard pulled out of the area.

Tuesday morning, Apr. 25, more than 125 volunteers, including some women, came from various parts of Illinois to register with Region II director Lewis Britsch in Oak Lawn before beginning work. Although the contingent included pastors, masons, gas station operators,

farmers, and barbers, their one purpose was to offer service to grief-stricken people.

Most Mennonite volunteers at Oak Lawn cleaned up deposits of debris in yards or carried broken and twisted tree limbs to streets where they were hauled away by city trucks. The ladies and a few men helped the Red Cross sort clothing.

On the second day of MDS activity 42 workers reported to help clean up the mess. Some worked in new areas already checked and released by insurance appraisers.

At Belvidere 15 MDS workers within the state showed up on Tuesday, the first day of operation, to do similar work. However, the civil defense unit and other helpers handled much of the work in the city. Claim adjusters were busy with other sections. Mennonite volunteers in Belvidere, working under the direction of Wilbur Smucker, Tiskilwa, Ill., the assistant state coordinator, then decided to concentrate their efforts in the country which also felt the impact of the storm.

Wednesday morning their plans were changed. Tuesday evening the local paper listed a telephone number which people could dial if they wanted voluntary help. Few community workers offered their services at the city's maintenance shop that day; so MDS was back in action. Over 33 men responded to various owners who called for help.

Workers conversed with some of the residents. One man offered to send the Mennonites some money when he found out they represented a church organization. He was informed that MDS doesn't work for money. A maintenance foreman from the village of Alsip, close to the disaster area, remarked, "This is the best gang that I have seen working here—period." Another maintenance leader declared, "(You) can't beat them. These guys are farmers."

As the workers prepared to leave, one foreman walked up to them and remarked, "I think you're a great bunch. I want to thank you on behalf of those who didn't even come outside to thank you."

Mennonite volunteers faced some problems, however. They remained on the job in spite of rain and cold weather. One farmer called the leaders to say that if it rained the next day, he would surely help. Their biggest trouble in Belvidere, for example, was finding property owners. They



Despite rain and cold weather, these men from the Hopedale Mennonite Church, Hopedale, Ill., came to Belvidere on Apr. 25 to help clean up the mess caused by a tornado.

needed permission before beginning major projects.

Cleanup work in the two communities was likely to terminate in several days. Some MDS workers may return later to begin construction.

Mennonite Disaster Service was not alone in the disaster area. National Guardsmen, Red Cross, city officials, loan companies, and other relief agencies and individuals rallied together to offer assistance in many different ways. Each has attempted to inject hope in the lives of those who have suffered so much.

Canner Processes 165 Tons

The Mennonite Central Committee portable meat canner completed another successful season on Mar. 28. It processed 179,284 cans, approximately 165 tons, of meat and lard.

Canning began at Hillsboro, Kan., on Nov. 4, 1966, and ended at Halstead, Kan. Between Hillsboro and Halstead, 30 stops were made in 12 states: Nebraska, Iowa, Minnesota, Illinois, Indiana, Ohio, Michigan, Pennsylvania, New York, Missouri, Oklahoma, and Kansas. This was the first year the canner operated in New York.

Robert Hillegass and Jerry Brenneman, operators of the canner, worked 81 days. Some of the working days lasted until 2:00 a.m.

The meat will be shipped to Africa, Haiti, Hong Kong, Java, Taiwan, Korea, and Honduras.



Walter Good, Hopedale, Ill., looks through the rubbish of a home in Belvidere which was in the path of the tornado.

International Brotherhood

By Donald R. Jacobs

Those acquainted with the Eastern Mennonite Board of Missions and Charities' development will recall the name "New Palace Hotel" in Dar es Salaam. There it was that their first overseas missionaries held their first council meeting 33 years ago. Now, one generation later, another significant meeting took place just a few blocks away. From Feb. 11 to 14, 1967, representatives of the Eastern Board met with Mennonite Church leaders from Ethiopia, Tanzania, and Kenya to seek God's will for some pressing immediate problems and to think and pray about the road ahead.

During the third of a century which elapsed between these two meetings, the church in these countries has grown to a membership of approximately 7,000, almost half the membership of Lancaster Conference itself. Tanganyika Mennonite Church has been autonomous since 1960 and now has a local bishop; the Meserete Kristos Church in Ethiopia is practically autonomous; and other groups are growing rapidly. God has indeed blessed beyond anticipation.

A constant note of praise and thanksgiving was heard throughout these consultations but, as one might expect in rapidly changing and exhilarating circumstances, eyes were turned, not upon the past, but upon the future. The consultation dealt with some immediate problems:

—May Christians marry Muslims?

—In light of rapid growth and expansion, how do we tackle the formidable task of nurturing the entire brotherhood?

—To which international and local associations of churches should we relate?

—How can we train the great number of leaders of all kinds which the church must have if it is to grow and increase in relevance to the community?

—How should we relate to the state which may be friend or foe, depending upon circumstances?

These were some of the immediate problems with which the consultation wrestled. But it also peered into the future and asked another set of questions.

—How do we discover the most meaningful ways to express our faith in each cultural setting?

—How can we deepen and strengthen

the relationships between local and expatriate workers in the church?

—How can leadership contribute to maximum church growth?

And then there was the overriding major question, put so well by Paul N. Kraybill, Eastern Board secretary: "How can we, as a church in America, continue to evangelize the world as an active partner—or better, in brotherhood—with the churches of Asia and Africa?"

Turned the other way around, the younger churches were asking, "We want to move forward quickly because the time is short and the harvest is ripe. But alone we do not have the resources. How can we best use the skills and the insights of the expatriate personnel without succumbing to neo-colonialist control in church policy? Also, how can we best express our brotherhood in the use of funds from abroad and at the same time preserve our autonomy which is so important in a newly independent nation?"

Here Paul Kraybill's words may well point the way ahead:

"In brotherhood it is not for one to yield to another, but for both to bring the gift that God has given, and in love to share and yield, to listen and to speak, to love and to suffer. It is for us together to demonstrate the reconciling and redeeming love of Christ which makes us truly one because of the miracle of Calvary that brings together those who naturally and normally would not be one. This new brotherhood is not a partnership between a mission and a church. Neither is it one church acting alone. It is rather one church sharing with another church, both of whom are committed to mission beginning at Jerusalem and from there to the 'end of the earth.'"

The commitment of the newer churches to the task is reflected in the words of Zedekia Kisare who was ordained bishop in the Tanganyika Mennonite Church.

"We are praying God the Father and trusting Him alone to build His church in this land . . . , using us, the Mennonites who are here, as we voluntarily give ourselves, our bodies, all of our strength, all of our possessions, and all of our intelligence. We pray that the blessing and peace of God may be upon us from now on and forever more."



Evangelical Mennonite Church, Valinhos, Sao Paulo, Brazil, dedicated a new worship center on Jan. 22. The Gessy-Lever Company bought the lot on which they had hoped to build for \$21,500 and gave them a new lot closer to town. This is their new building.



Pastor of the Valinhos congregation is Joaquim Luglio, who took over the responsibility from missionary David Hostetter. The pastor is shown speaking at the dedication with Nelson Litwiler, left and behind him, and David Hostetter, right and behind him, listening. A fuller story appeared in *Gospel Herald* for Apr. 4.

Tel Hai Camp

Honey Brook, Pa.

Camp Schedule

June 19-24, Boys' and Girls' Camp, ages 9, 10.

June 26 to July 1, Boys' and Girls' Camp, ages 11, 12.

July 3-8, Boys' and Girls' Camp, ages 13-15.

For application blanks write to Vernon Kennel, Atglen, Pa. 19310. Counselors are needed for these three weeks. Contact Vernon Kennel if interested.

Morgantown Sale Grosses \$32,500

April 22 dawned drear and drizzly. Unjaunted, people still came. "It was the biggest crowd we've ever had," said Ralph Hertzler, chairman of the 11th annual Tri-County Relief Sale. An estimated 15,000-20,000 persons flocked to this year's sale.

They came from New York, New Jersey, Vermont, Maryland, Pennsylvania, and Canada. One out-of-stater said, "I wondered where the crowd was going and decided to follow it."

Sale items were divided into four large general categories. The quilt tent, which also held rugs and afghans; the "odds and ends" tent, containing embroidery, dishes, slips, and plants; the food pavilion; and the general items auctioned in the morning. Gross intake of the sale is estimated at \$32,500. The net profit figure has not yet been released.

Items auctioned during the early rainy hours ranged from a used horse's nose bag to new dishes and electrical appliances. The new housewares were donated by a local business. This was the first time items of this nature had been offered at the relief sale.

This was also the first time it had rained on the day of the sale. One of the most popular items in the morning was "plastic raincoats for 25¢ being sold over there at the novelty stand by the quilt tent."

By noon the sky had cleared and the majority of the crowd gathered around the quilt tent. For the next few hours they watched four auctioneers sell 185 quilts.

One lady, after gaining the quilt of her choice, turned to her husband and said, "Well, now the 1,000-mile trip was worth it." Quilts ranged from \$30 to 75 apiece. The 185 quilts totaled \$6,660.

"Whatever you do, be sure to have some barbecued chicken legs and strawberry pie," was heard often during the sale. Apparently everyone took the advice. By 11:00 a.m. the 660 strawberry pies were all gone, and by the end of the day 11,325 chicken legs had been sold.

One end of the food pavilion sold a variety of cut, homemade pies with ice cream; the other end sold homemade cookies, cakes, and rolls. Lining the sides were various other kinds of Pennsylvania Dutch foodstuffs.

Also available were some "American" favorites—hot dogs and submarines. One family made and sold 1,536 submarines donating the entire amount made—\$614.40—to the relief sale.

Plans are already under way for next year—at least for one lady. "This is my first time here. A friend told me about it and I thought since I was going to be in



Eggs and homemade bread were sold at the Tri-County Relief Sale to raise money specifically for the MCC's feeding program in Vietnam. This stand had an income of \$576. This amount will feed 6,400 school children in Saigon for a half a week.

this area anyway, I would just come see what it's like. I wouldn't have missed it for the world. Next year I'm going to bring my friends."

Sale proceeds are given to the Mennonite Central Committee for use in its worldwide relief program. The sale is operated completely on a volunteer basis and the sale items are donated.

Ralph Hertzler has been host for the sale each of the 11 years.

Booklets to Students

1,200 students at the high school in Holland, Ohio, received a copy of *Everybody's Not Doing It*, by David Augsburg, Mennonite Hour Speaker. 35,000 copies were ordered by Harvey A. Schmucker of Toledo, Ohio, for distribution among the young people of the area.

"Youth for Christ used a large number," says Schmucker. "The director states it made quite an impression—a real impact upon their youth." A quantity also were used by the Evangelical Ministerial Association of Toledo.

"The mayor of a small town near Toledo requested a second supply for distribution," Schmucker reported. He also told of a quantity being distributed through area businesses. "In our place of business, customers found them to be interesting reading material while eating. Many were taken by tourists and others as they left."

"Our prayer is that those who read *Everybody's Not Doing It* will receive the intended message and be blessed by it."

Harvey Schmucker is treasurer of the Ohio Mission Board.

Ethiopian Youth Have Vision

In 1962 Daniel S. Sensenig wrote, "The Mennonite membership is now just under 200. . . . Mennonites have no ordained Ethiopian pastors."

This picture of the Meserete Kristos Church five years ago has undergone tremendous change and transition since 1962. Young men and women have come into membership, which now stands at 425.

Young Ethiopians have taken leadership with dedication and determination. They now have ordained pastors and leaders. "The vigorous young Mennonite Church of Ethiopia is growing rapidly," commented John R. Mumaw, Eastern Mennonite College, following a recent fraternal visit.

"Young people in our church today have great opportunities and responsibility to serve God and men in Ethiopia," says Getahun Dilebo. "Today is an age of industry and urbanization for this developing nation. Western technology and ideology, with their consequential materialism and individualism, are detribalizing our cultural and community life. In short, we have great social, moral, educational, and occupational changes. People are continually moving from rural to urban areas. New towns, new factories, and strange mass media are growing daily. Young people are running away from home and parents to educational and industrial centers. With development of modern technology and medicine we have low mortality and high birthrate in our population."

"The traditional barriers of language, customs and culture, illiteracy, and conflicts between tribes and classes are no longer hindrances for evangelism and church growth among the rapidly growing group who are inquisitive, tolerant, and oriented to modern life. It is a challenge, privilege, opportunity, and responsibility for our young church to serve God and men in Ethiopia."

"Our young church must know the present age and understand the stage of our nation in order to build the church of Christ in the right time and in the right place. Today in our country, educational ministries, Christian literature, medical services, and evangelism are the best means by which to promote the message of love, peace, and salvation of the New Testament."

Missionary of the Week



Larry Borntager, Topeka, Ind., began a two-year term as an Overseas Mission Associate in Nigeria under the Mennonite Board of Missions, Elkhart, Ind., recently. He serves as an agricultural assistant at Uyo, East Nigeria.

Larry is a member of the Townline Conservative Mennonite Church, Middlebury, Ind. His parents are Mr. and Mrs. Chris Borntager.

The agricultural work in which Borntager is engaged is an endeavor to introduce new foods and techniques to the African people.

Commends Mennonite Broadcast

A non-Mennonite listener from Arlington, Va., wrote to radio station WGMS, Washington, D.C., in appreciation of *The Mennonite Hour*. The station forwarded her letter to Mennonite Broadcasts offices in Harrisonburg.

She said, "We have a 16-year-old son and try to bring to bear on his life those forces which encourage morality, consideration for others, and development of Christian character. *The Mennonite Hour* is a force in this direction and is presented in good taste, with no offense to listeners who belong to other faiths.

"I wish to commend you for carrying this program and urge you to continue it. My family and I are not Mennonites (we are members of and active in another Protestant denomination). However, this program is inspirational to us all.

"With the increase in crime and the

population explosion exceeding increases in church membership, there is need for this program. Thank you."

Congregations Use Radio

For three weeks in February three major radio stations in populous Lancaster County, Pa., carried a total of 150 (Mennonite) Minute Broadcasts. The intensive campaign was sponsored by three area congregations. Minute Broadcasts are 60-second religious spots specially produced much like radio commercials by Mennonite Broadcasts, Harrisonburg, Va. Each series of ten or more spots is recorded on a 12-inch LP disc.

Pastors John Martin, Kermit H. Derstine, and Gordon Zook organized the three-station campaign. Akron Mennonite Church sponsored the spots on station WGSa, Monterey Mennonite Church on WLan, and Neffsville Mennonite Church on WGAL. After each recorded spot the sponsoring church was identified.

"Our congregation decided to invest \$200 in an experiment of this kind in our area," said Derstine. "February was chosen because it was a low month for radio advertising, it is winter, and people are indoors—and it also happens to be the beginning of Lent. During the three weeks the three major stations of Lancaster County were blanketed with these spot broadcasts." The county numbers over 275,000 residents.

John Martin, pastor of the Neffsville congregation, reported on community response. "Reaction of station personnel and the general public was favorable," said Martin. "They were impressed by the high quality of production, the effectiveness of the spiritual thrust, and the modern approach to communicating the gospel.

"We cannot count a list of persons who have visited the church because of the broadcasts—but we do feel a message has been shared. And it has changed the image of Mennonites for some.

"There is some feeling there would be value in releasing the broadcasts on a sustained basis at the rate of several a week."

Nine different Minute spots were used, in the three-week period. Spots were aired three times daily. During the first week one spot each evening was aired on FM.

The Akron congregation chose to use Minute Broadcast series No. 5, prepared especially for women. As

Derstine pointed out, "WGSa's listening audience during the daytime is largely the young housewife, with an average age of 28." The aim of the series selected is, "A woman finds complete fulfillment in her life, her career, and her home only when she is living as she was meant to—all alive in Jesus Christ." The other churches also selected spots to fit the audience of their station.

Mennonite Broadcasts is the Mass Communications Division of Mennonite Board of Missions, Elkhart, Ind.

Airs Minute Broadcasts

Mid-America's inspirational network with four stations in four states regularly programs Mennonite Minute Broadcasts in their communities. The stations, affiliated under Northwestern College Radio, began in 1949 with station KTIS, Minneapolis, Minn.

Other stations are KNWS, Waterloo, Iowa; KFNV, Fargo, N.D.; and KNWC, Sioux Falls, S.D.

Minneapolis and Fargo stations are both at 900 on the dial. Although 900 miles apart their combined signal reaches throughout the Red River Valley as far north as Winnipeg, Man. All stations are AM, but three have FM also.

The aim of these Christian-oriented stations is twofold. First is to be a public communication of the gospel, so that listeners throughout the area may have opportunity to hear—and believe. Second, to minister to Christians, and strengthen their witness in both homes and neighborhoods.

Train for Broadcasting

For 20 years the Mennonite Church has been broadcasting in Spanish. At present, most of the staff are continentals. In the years ahead, as added personnel will be necessary, Mennonite Broadcasts hopes these posts can be filled with nationals.

They propose that national Christians from various Latin-American churches come to Mennonite Broadcasts' offices and studios in Puerto Rico for short-term in-service training. In addition to being potential staff, each person will return with new vision and abilities for developing mass communications opportunities in his home church area.

Should an individual want extended and more specialized training, negotiations can

be worked out with *Difusiones InterAmericanas* in San José, Costa Rica, for additional training there.

Mennonite Broadcasts is open for dialogue with any mission agency, national church, or person interested in such training.

ing. Correspondence may be addressed to Kenneth J. Weaver, executive director of Mennonite Broadcasts, Box 472, Harrisonburg, Va. 22801, or Lester Hershey, *Audicion Luz y Verdad*, Box 25, Aibonito, P.R.

FIELD NOTES

The Lake Region Church near Detroit Lakes, Minn., burned to the ground early Sunday morning, Apr. 30. Rebuilding will start as soon as possible.

James Detweiler, pastor of the Manson congregation, Manson, Iowa, was ordained to the office of bishop on Apr. 16. Those officiating at the ordination were Alva Swartzendruber, Hydro, Okla.; Nicholas Stoltzfus, Manson, Iowa, and Noah Landis, Jackson, Minn.

New Gospel Herald Every-Home-Plan congregation: East Zorra Mennonite Church, Tavistock, Ont.

Change of address: Clair B. Eby from R. 1, Gordonville, Pa., to Box 213, Inter-course, Pa. 17534. **John F. Garber** from Des Moines, Iowa, to R. 3, Box 378A, Mt. Pleasant, Pa. 15666. Tel. 412 887-8338. **B. Charles Hostetter** from 391 Main St., to 461 Indian Creek Road, Harleysville, Pa. 19438. Tel.: 215 256-9273.

Special meetings: Alvin Frey, Freeport, Pa., at Chestnut Ridge, Orrville, Ohio, May 19-21.

New members by baptism: four at Falls, International Falls, Minn.; one at Point of Pines, International Falls, Minn.; two at North Wood Chapel, Littlefork, Minn.; seven at Strawberry Lake, Ogema, Minn.; one at North Goshen, Goshen, Ind.; one by baptism and one by confession of faith at Bethany, Bridgewater Corners, Vt.; one at Mt. Vernon, Oxford, Pa.; six at First Mennonite, Middlebury, Ind.; seven at Hillcrest, New Hamburg, Ont.; two at North Leo, Leo, Ind.

The Lancaster Area Christian Writers' Fellowship will meet May 21, 1:30 p.m., at the Mennonite Information Center, Lincoln Highway East, Lancaster, Pa. A special invitation is extended to young people who may have a bit of curiosity about opportunities for the use of their talents in writing.

John Wenger, missionary in Israel, suffered a series of severe kidney stone attacks early in April and was expected to have surgery the third week in April. The Wengers' new address: 14 Rehov Hamelechim, Neve Magan, Ramat Hasharon, Israel.

Carol Roth, daughter of Mr. and Mrs. Orval Roth, Corfu, N.Y., has joined the Mennonite Board of Missions staff, Elkhart, Ind., as a secretary in the Voluntary Service office. She is a member of the Clarence Center Mennonite Church, Clarence Center, N.Y.



Carol Roth

Luke M. Drescher, Grantham, Pa., was licensed as a minister, May 7, to serve in the Slate Hill Mennonite Church, Mechanicsburg, Pa.

Mennonite General Conference
Biennial Sessions, Aug. 21-24,
1967, Christopher Dock School,
Lansdale, Pa.

Calendar

Annual sessions of the Mennonite Conference of Ontario, Zurich, Ont., June 2-3.
North Central Conference, Lakeview Church, Wolford, N.D., June 8-11.
Pacific Coast Annual Conference and related meetings, Western Mennonite School, June 8-11.
Western Ontario Mennonite Conference, Maple View Mennonite Church, Wellesley, Ont., June 13-15.
General Mission Board meeting, Heston, Kan., June 22-25.
Alberta-Saskatchewan Mennonite Conference, Gurney, Sask., July 1-4.
Virginia District Conference, EMC, Harrisonburg, Va., July 11-14.
Allegheny Mennonite Mission Board Meeting, Martinsburg, Pa., July 14, 15.
Mennonite World Conference, Amsterdam, Holland, July 22-30.
Annual meeting, Iowa-Nebraska Conference, Iowa Mennonite School, Kalona, Iowa, Aug. 8-11. Sponsored by Lower Deer Creek congregation.
Allegheny Mennonite Conference, Scottsdale, Pa., Aug. 10-12.
Mennonite General Conference, Franconia Conference, Aug. 21-24.
South Central Conference, Pleasant Valley, Harper, Kan. Sept. 8-10.
Board of Education, Eastern Mennonite College, Harrisonburg, Va., Oct. 20, 21.

"The work at Bayamon (Puerto Rico) is moving forward," Gladys Widmer reports. "Forty-five present last Sunday. But the nucleus is not yet formed. We trust that from this group the Lord will raise up a strong group of believers who will want to form the church in Villa Contessa. Some new believers are growing—others are still counting the cost of complete discipleship—even though they have made some sort of decision. New homes are opening up. We need the Spirit's guidance for knowing which of the many things that come to our attention should be done."

Mail to English programs carried by HCJB (other than their own productions) shows *Way to Life* near the top. For the first three months of 1967 *Way to Life* is next to the 30-minute *Hour of Decision*, and third to daily *Back to the Bible* in number of letters received by HCJB.

The Annual Conference of Tanganyika Mennonite Church will be held at Musoma, Tanzania, May 18-20, 1967. Pray for the Tanganyika brotherhood during this fellowship and consultation.

Zedekia Kisare, bishop of the Tanganyika Mennonite Church, was hospitalized at Shirati, Tanzania, early in April due to an illness apparently caused by high blood pressure. Further examination in Nairobi confirmed the diagnosis. After further rest he should be able to resume his duties with restraint.

Elisasafu M. Igru, trainee in bookshop management from Tanganyika Mennonite Church, arrived in Addis Ababa on Apr. 27 to serve for a month in Menno Bookstore and its branches. While in the United States, he served in the Provident Bookstores in New Holland, Lancaster, and Souderton and had other experience which could help. Last year Mr. Igru was chosen by TMC to become manager of Musoma Bookshop. On June 2 he expects to return to his family at Musoma, Tanzania. The Igrus have four children ranging in age from five years to one year.

"The school year at the (Montevideo, Uruguay) Mennonite Seminary seems to be off to a good start," John Driver, new dean, reports. "There are 30 students registered from the four countries in this part of South America. Twenty-two come from the various groups of Mennonites, four are Methodists, two are Armenians, and the Lutherans and Plymouth Brethren each have one. . . . We covet your prayers for the students of the seminary that they may be true instruments of God's moving in and through the churches in lower South America."

The Lapa congregation, Sao Paulo, Brazil, completed legal arrangements for the purchase of their own building on Mar. 22. Cecil Ashley and Joaquim Lugo closed the deal for the *Associação Evangelica Menonita*. Located in the center of the community in which it has

been working for five years, the new building will be ideal since all members live within walking distance. They are quite excited about finally having their own building and classrooms, Cecil Ashley reports. "Our people want to express to the (General Mission) Board and their North American brethren their deep gratitude for this tremendous gift and assistance at a time when the Lapa congregation is facing its greatest challenge." *Mennonite Yearbook* reports that the congregation has 15 members. Mennonite Board of Missions is providing a stake of \$7,500 in the original purchase.

"Much hard work is ahead," reports Mrs. John Beachy from Bihar, India, on Apr. 6. "Officials are saying the real hard days of the famine are still to come in the next two or three months. What a tragedy this food shortage is! . . . We are greatly in need of prayer in this effort. The work has many implications and overtones. We praise God for the transforming of lives in increasing numbers. This had begun earlier but also coincides in time, now, with the relief effort. We are moving ahead cautiously, knowing that what we do can be open to criticism."

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Alger, James E. and Margaret (Rollins), Harrisonburg, Va., first child, Janet Elaine, Apr. 4, 1967.

Benn, Roy C. and Roberta (Kauffman), Bellevue, Pa., second child (first living child), first daughter, April LaVonne, Apr. 14, 1967.

Coblenz, Paul and Reita (Seitz), Pryor, Okla., second son, Timothy Wade, Mar. 9, 1967.

Farmwald, Donald and Charlene (Weaver), Goshen, Ind., fourth child, third daughter, Janelle Kay, Apr. 7, 1967.

Hartzler, Kenneth J. and Betty (Graber), Souderton, Pa., second child, first daughter, Kay Lynette, Apr. 6, 1967.

Hertler, Truman and Virginia (Mast), Elverson, Pa., fifth child, first daughter, Anne Elizabeth, Apr. 18, 1967.

Horst, Laban A. and Miriam R. (Diller), Waynesboro, Pa., eighth child, fourth son, John David, Feb. 27, 1967.

King, Walter and Miriam (Hostetter), Charlottesville, Va., first child, Patricia Grace, Apr. 17, 1967.

Kurts, J. Edward and Helen (Brubaker), Geigertown, Pa., fourth child, second daughter, Lois Elaine, Apr. 25, 1967.

Longacre, Mark and Ruth (Landis), Susquehanna, Pa., fifth child, third son, Joseph, Apr. 28, 1967.

Roth, Willis J. and Darlene M. (Roth), Grand Island, Neb., fifth child, second daughter, Joanne Kay, Apr. 22, 1967.

Short, Lynn and Bonnie (Short), Archbold, Ohio, second daughter, Josephine Kay, Mar. 5, 1967.

Snyder, Duane and Dora (Helmuth), Elkhart, Ind., first child, Cynthia Anne, Mar. 4, 1967.

Stalter, Paul D. and Linda (Sears), Graymont, Ill., second child, first daughter, Rosemary Ruth, born July 9, 1966, in Korea; received for adoption, Mar. 24, 1967.

Stoltzfus, Karl D. and Barbara (Beiler), Coatesville, Pa., second child, first daughter, Michelle Diane, Apr. 16, 1967.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Bailey-Birky.—Robert Bailey and Kathy Birky, both of Kouts (Ind.) cong., by Emanuel S. Birky, Dec. (—) 1966.

Bender-Ramseyer.—David W. Bender, Tavistock, Ont., Cassel cong., and Verna Mae Ramseyer, Tavistock (Ont.) cong., by Vernon B. Zehr, Apr. 15, 1967.

Godshall-Kulp.—Ray M. Godshall, Franconia (Pa.) cong., and Mary Jane Kulp, Harleysville, Pa., Salford cong., by Willis Miller, Apr. 1, 1967.

Good-Graybill.—Enos K. Good, Litzitz, Pa., East Petersburg cong., and Elizabeth K. Graybill, Litzitz, Hess cong., by Clayton L. Keener, Apr. 29, 1967.

Hertler-Yoder.—James David Hertler, Greenwood, Del., and Ilva Arlene Yoder, Milford, Del., both of Laws cong., by Alvin Mast, Mar. 25, 1967.

Longenecker-Frey.—Henry Z. Longenecker, Middletown, Pa., and Nancy R. Frey, Lebanon, Pa., both of Steelton cong., by William Z. Yovanovich, Apr. 9, 1967.

Martin-Zimmerman.—Larry L. Martin, Spring Run, Pa., Shady Pine cong., and Ruth Ann Zimmerman, Elizabethtown, (Pa.) cong., by Clarence E. Lutz, Apr. 8, 1967.

Maxwell-Birky.—John Maxwell, First Christian Church, Valparaiso, Ind., and Christine Birky, Kouts (Ind.) cong., by Emanuel S. Birky, Dec. (—) 1966.

Miller-Detweiler.—Christ J. Miller and Lola Faye Detweiler, both of Denver, Colo., First Mennonite cong., by James Detweiler, Feb. 4, 1967.

Miller-Yoder.—Rodney Edward Miller, Chesapeake, Va., Mt. Pleasant cong., and Dorothy Carol Yoder, Newport News, Va., Warwick River cong., by Daniel Smucker, Apr. 8, 1967.

Moyer-Leatherman.—Sanford Moyer, Moravia, Pa., and Barbara Leatherman, Souderton, Pa., both of Franconia cong., by Curtis Bergey, Apr. 8, 1967.

Moyer-Mumma.—W. Bruce Moyer and A. Jolene Mumma, both of Elizabethtown (Pa.) cong., by Clarence E. Lutz, Apr. 15, 1967.

Nisly-Miller.—Weldon Dee Nisly, Wellman, Iowa, Conservative Church, and Margaret Ann Miller, Manson (Iowa) cong., by James Detweiler and Nick Stoltzfus, Mar. 24, 1967.

Ruth-Galentine.—Samuel Ruth, Fleetwood, Pa., Oley cong., and Jane Galentine, Turtlepoint, Pa., Birch Grove cong., by Alvin E. Miller, Apr. 22, 1967.

Stewart-Bachman.—Robert Clark Stewart and Linda Ann Bachman, both of Pomeroy, Iowa, Manson cong., by James Detweiler and Nick Stoltzfus, Mar. 25, 1967.

Stauffer-Schenk.—Leon Stauffer, Lancaster, Pa., Millersville cong., and Nancy Schenk, Landisville, Pa., Fox Street (N.Y.) cong., by Paul G. Landis, Apr. 22, 1967.

Obituaries

May the sustaining grace and comfort of our Lord beless these who are bereaved.

Carlton, George R., Hesston, Kan., was born in Love Co., Okla., June 25, 1899; died at his home of a heart attack, Apr. 22, 1967; aged 67 y., 9 m., 28 d. On Dec. 25, 1917, he was married to Margaret Bass, who survives. Also surviving are one son (Warren), 2 grandchildren, and 3 sisters (Mrs. Francis Straughn, Mrs. Josie Straughn, and Mrs. Pearl Cole). Funeral services were held at the Whitestone Church, with Earl Buckwalter and John Friesen officiating; interment in Highland Trinity United Church of Christ Cemetery.

Gingerich, Floyd James, son of Walter and Martha (Gingerich) Gingerich, was born at Kokomo, Ind., Dec. 10, 1945; died at Arthur, Ill., on his way back to school at Eastern Mennonite College, Jan. 2, 1967; aged 21 y., 23 d. Surviving besides his parents are 4 brothers and one sister. He was a member of the Quinn Chapel Church. Funeral services were held at the Arthur Church, Jan. 5, with Dean Brubaker and Henry Plank officiating.

Kennell, Clarence L., son of Joseph and Emma (Ringenberg) Kennell, was born in Woodford Co., Ill., Aug. 26, 1912; died at the Methodist Hospital, Peoria, Apr. 12, 1967; aged 54 y., 7 m., 17 d. On Nov. 9, 1938, he was married to Eileen Martin, who survives. Also surviving are 4 children (Eldon, Gary, Lowell—Mrs. Arthur Eigel, and Mary Jean—Mrs. Mike Ulrich), one sister (Ada—Mrs. Arthur Kenyon), 2 brothers (Reuben and Arthur), and 5 grandchildren. His father and one sister preceded him in death. He was a member of the Cazenovia Church. Funeral services were held at the Metamora Church, Apr. 15, with Roy Bucher and Norman Dertine officiating; interment in Rosnoke Cemetery.

Moe, William, was born in Gagetown, Mich., Feb. 9, 1874; died at the Schoolcraft Memorial Hospital, Apr. 22, 1967; aged 93 y., 2 m., 13 d. In 1897 he was married to Beth Sadie Welch, who preceded him in death. Surviving are 2 sons (Archie and Arthur), 2 daughters (Ethel—Mrs. Charles Orr and Iola—Mrs. Clifford Bouchal), 23 grandchildren, 71 great-grandchildren, and 8 great-great-grandchildren. He was a member of the Maple Grove Church, Gulliver. Funeral services were held at the Gould City Community Building, Apr. 25, with Norman Weaver officiating; interment in Scotts Point Cemetery.

Ruby, Isaac, son of Christian and Magdalena (Jutzl) Ruby, was born at East Zorra, Ont., Oct. 22, 1897; died Apr. 23, 1967; aged 59 y., 6 m., 1 d. On June 1, 1933, he was married to Laura Gingerich, who died Jan. 20, 1966. On Dec. 1, 1966, he was married to Mary Ann Bender, who survives. Also surviving are one son (Raymond), 5 grandchildren, 2 brothers (Benjamin and Orlando), and 6 sisters (Clara—Mrs. Ezra Bender, Mrs. Della Bender, Annie—Mrs. Lorne Bender, Selma—Mrs. Mahlon Bender, Emma—Mrs. Wilfred Schlegel, and Mrs. Gladys Ropp). He was a member of the East Zorra Church, where funeral services were held Apr. 25, with Newton L. Gingerich, Nevin Bender, and Henry Yantzi officiating.

Schwartzentruber, Betty Cecelia Ann, daughter of Mr. and Mrs. John Huston, was born in Kent Co., Ont., Feb. 22, 1938; died (old) 30 d. On June 28, 1958, she was married to Orden Schwartzentruber, who survives. Also surviving are one son (John), 3 daughters (Grace, Lovina, and Dale), and one sister (Mrs. Frances Kine). She was a member of the Zurich Church, where funeral services were

held Apr. 24, with Ephraim Gingerich and Orval M. Jantzi officiating; interment in Goshen Line Cemetery.

Smith, Elsie Erb, daughter of Abram B. and Annie (Erb) Lutz, was born in Lancaster Co., Pa., Mar. 4, 1893; died in Lancaster, Mar. 7, 1967; aged 74 y. 3 d. On Nov. 4, 1937, she was married to Norman H. Smith, who died Sept. 11, 1955. Surviving are 2 stepchildren (Samuel G. and Grace—Mrs. Daniel O. Brubaker), one brother (Clarence E.), and 4 stepgrandchildren. She was a member of the Mt. Joy Church. Funeral services were held at the Oreville Mennonite Home, Lancaster, Mar. 10, with Amos L. Hess and Elmer G. Hertzler officiating; interment in Bainbridge, Pa., Cemetery.

Umstead, Homer, son of William and Alta (Jones) Umstead, was born at Berlin, Ohio, Sept. 9, 1906; died from cancer at Mercy Hospital, Canton, Ohio, Apr. 27, 1967; aged 61 y. 7 m. 18 d. On Mar. 23, 1937, he was married to Edith Weaver, who survives. Also surviving are one son (Willard), 2 daughters (Joy—Mrs. Howard Stallman and Carol—Mrs. Sherman Yoder), 3 grandchildren, one sister (Mrs. Earl Renner), and one brother (Paul). He was a member of the Grey Ridge Church. Funeral services were held at the Elliot-Hartline Funeral Home, Millersburg, Apr. 30, with Paul B. Miller officiating; interment in Bunker Hill Cemetery.

Zeisel, George M., was born at Beartown, Pa., Aug. 22, 1892; died at the Ephrata Community Hospital, Feb. 5, 1967; aged 74 y. 5 m. 13 d. On Nov. 27, 1913, he was married to Anna M. Stauffer, who died Mar. 22, 1944. On Feb. 23, 1946, he was married to Anna Zimmerman Stauffer, who survives. Also surviving are 6 children (Horace, Alvin, Arlene—Mrs. John Kitch, Ruth—Mrs. John Rohrer, George S., and Paul S.), 4 stepchildren (A. Richard Stauffer, Lloyd B. Stauffer, Alma Stauffer, and Vera—Mrs. Emmet Kauffman), 29 grandchildren, and 13 stepgrandchildren. He was a member of the Groffdale Church, where funeral services were held Feb. 8, with Eli Sauder and Curvin Buehner officiating.

Items and Comments

Between the Lines reports: Several mass circulation publications, including the *Reader's Digest*, that are allied with the military-industrial complex through billions in advertising contracts (Gen. Motors, Gen. Dynamics, Gen. Electric, AT & T, and other major defense contractors) have belittled reports of civilian casualties in Vietnam, highlighting deaths by Vietcong terrorists. For instance, the *Digest* gave figures of about 2,000 village leaders killed last year. But *Look Magazine* (Apr. 18) bravely countered these whitewash attempts by reports from their experienced observers in Vietnam that 250,000 children have been killed so far and a million children wounded—the highest recorded . . . and children only. (In *Between the Lines* of Feb. 1, we reported that from 70,000 to 100,000 civilians were killed last year.) The *Digest* calculations are military U.S. military observers and military hospital

records. The larger figures come from American volunteer relief workers who find that most civilian casualties are hidden back in the jungle hamlets beyond the official "body counts." It should be added that reports by these American volunteer workers on other matters have consistently proved to be more accurate than official data. Most casualties are indisputably caused by U.S. firepower since it is overwhelmingly greater than that of the communists.

When God speaks to man, He can offer hope or courage or guidance, but God's word is far more likely to be troubling and upsetting to those who hear Him, the head of the World Council of Churches said in a sermon in The Hague.

"To most men, most of the time, the coming of a word from God is a disturbing experience, upsetting the routine of either a religious life or an unreligious life, making divine demands that seem too great, setting out work and burdens beyond a man's capacity," said Dr. Eugene Carson Blake.

"Religion or faith that leaves a man complacently self-assured is most likely a false religion and a distorted faith," Dr. Blake said.

"Killing eight nurses in Chicago—a trifle! How about killing 68,000 at Hiroshima?"

This question was posed by Msgr. Paul H. Furfey, professor of sociology at Catholic University, at a conference on world peace at Wilmington, Del. Msgr. Furfey, author of "The Respectable Murderers," said that mass murder is not always frowned upon, but sometimes honored, in our society even by the churches.

The U.S. airmen who bombed Hiroshima "went out and committed the most horrible crime you can imagine with the blessing of some pious chaplain," he said.

An interreligious audience of 300 persons attended the second Pacem in Terris Conference to examine attitudes toward war and the relevance of Judeo-Christian moral tradition to international conflicts.

Travelers to Spain and the Soviet Union have frequently observed that there was much more religious freedom for Protestants in Russia than in Spain.

The United Church of Canada's Board of Evangelism and Social Service has urged the government to bring civilian casualties of the Vietnamese war to Canadian hospitals for treatment. It said a hospital ship and transport aircraft should be used to bring victims to Toronto from both North and South Vietnam.

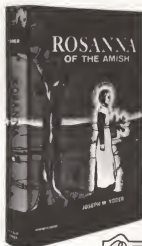
The churchmen also called on the Canadian government to send food and medical supplies to both North and South. Provision of relief to civilian casualties "is a humanitarian act to which we are all called as Christians, quite independently of any political view," a Board resolution said.

It added that the war inflicted "unconscionable agonies on innocent and guilty alike," many of them women and children.

A "blue ribbon" study committee has recommended that Iowa's Amish school problem be solved by exempting the two rural schools, which have some 50 pupils, from state standards.

ROSANNA OF THE AMISH

By Joseph W. Yoder



This is a thrilling narrative of Rosanna McGonegal Yoder, the Irish Catholic baby girl, who providentially came under the influence of the Amish maiden lady, Elizabeth Yoder. All the episodes of Rosanna of the Amish are based on fact. Every name in the book is the real name of the person mentioned.

The author gives an honest, sympathetic, straightforward account of the religious, social, and economic customs and traditions of the Amish. The main selection of one book club and an alternate selection for another.

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The committee, headed by Episcopal Bishop Gordon V. Smith of Iowa, said the adequacy of the instruction given in the schools could be judged by testing the children. The recommendation generally follows a framework suggested by the American Civil Liberties Union after a study a year ago which held that Iowa's school standards violate the religious freedom of the Amish.

Iowa law requires all grade and high schools—public and private—to have certified teachers. Only six states—Iowa, Alabama, Nebraska, North Carolina, Michigan, and Washington—require state-certified teachers in private high schools or elementary schools.

* * *

The unique Sermons from Science position at Expo '67, Montreal's World's Fair, was previewed by newsmen who said it clearly has both the medium and the message.

The medium is the pavilion itself, filled with an array of electronic gadgets; the message is Christianity.

Its chief spokesman is Dr. George E. Speake, a director of the Moody Institute of Science, Los Angeles. He filled the same post at the 1964-65 New York World's Fair where Sermons from Science drew 1,500,000 visitors.

* * *

Two liberal Christian journals—one Protestant and one Roman Catholic—have called editorially for inclusion of the principle of selective conscientious objection in U.S. draft laws.

An editorial in the Apr. 17 issue of *Christianity and Crisis*, signed by Harvard Divinity School professor Harvey Cox, also would end exemption from military duty for clergy and seminarians. Dr. Cox endorsed the proposal that men be selected for military service on the basis of a lottery when they reach age 19.

Commonweal, a weekly published by Catholic laymen, criticized the president's Advisory Commission on Selective Service for rejecting the principle of selective conscientious objection to a particular war.

* * *

Many Roman Catholics were killed in a U.S. bombing raid which completely destroyed a church in the North Vietnamese town of Hong Gai, according to *Komsomolskaya Pravda*, a communist youth newspaper.

It said the church was located in a residential district of the town east of Hanoi and that it was attacked by bombers just as services had ended.

The communist journal said the building was completely destroyed and many worshipers died in its ruins.

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GOSPEL HERALD

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Dangers of Middle Age

By Daniel Reinford

Does a person's age have any bearing upon the nature of his temptations? Are there any peculiar perils associated with youth, or with middle age, or with old age?

2 Tim. 2:22 declares that there is such a thing as "youthful lusts." And William Barclay insists that Paul has far more in mind here than the lusts and passions of the flesh. He lists four temptations characteristic of youth: (1) Impatience. Young people want immediate results, not realizing that undue haste can make matters worse. Moses' killing of the Egyptian (Ex. 2:12) illustrates this. (2) Self-assertion. Rehoboam's arrogant rejection of the counsel of older men (1 Kings 12:8) cost him most of his kingdom. (3) Love of disputation. Endless theorizing without personal commitment to constructive action characterizes many young people. (4) Love of novelty. Youth often tend to reject something simply because it is old, or accept a thing simply because it is new.

Elderly people, on the other hand, may be too self-content and satisfied with the status quo. They may tend to reject something simply because it is *new*. Eccles. 7:10 (RSV) warns: "Say not, 'Why were the former days better than these?' For it is not from wisdom that you ask this."

But what does the Bible have to say about *middle age*? I've not been able to find a text to fit my theme (Dean Inge once used Psalm 91:6—"the destruction that wasteth at noonday"), but perhaps a New Testament character can be used to illustrate what may happen in middle age. Paul's three brief references to Demas hint at a story of spiritual tragedy. In Philem. 24 Paul sends greetings from Demas his *fellowlabourer*. In Col. 4:14 Demas is just Demas—no further comment is made. Then in 2 Tim. 4:10 Paul laments the Demas who has deserted him, "having loved this present world."

What Happened to Demas?

1. Perhaps Demas had failed to count the cost of discipleship. Jesus in Mt. 13:20, 21 says, "But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended." Middle age may simply reveal the shallowness of our initial commitment to Christ.

Daniel Reinford is a minister in the Skipjack Mennonite Church, Franconia Conference, and teacher in Christopher Dock High School.

2. Maybe Demas became distracted by the cares of life. Jesus continues His interpretation of the parable of the sower by saying, "He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful" (Mt. 13:22). In middle age we can easily become so involved in making a living, rearing our children, and participating in so many good activities, that life becomes a rat race. We lose perspective, and the good crowds out the best.

3. It may be that Demas simply became "weary in well doing." Perhaps he was disillusioned by lack of appreciation and meager visible results of his efforts in the cause of Christ. The routine of the years has a way of dulling our enthusiasms. Halliday Sutherland tells how, when he first qualified as a doctor, he thrilled to step forward and offer his help whenever an emergency arose on the street or anywhere in public. But as the years went on, such occasions became a nuisance to him. The former feeling of exhilaration was gone.

4. The Scripture says that Demas "loved this present world." In the words of Barclay, "The trouble with Demas may have been quite simple, and yet very terrible. It may simply have been that he loved comfort more than he loved Christ, that he . . . preferred a flabby prosperity to the athletic heroism of the Christian way."

Parable of the Wild Duck

Kierkegaard, the Danish theologian, told of the wild duck which flew northward across Europe in the springtime. On his flight he happened to come down in a barnyard in Denmark where there were some tame ducks. The wild duck ate and enjoyed some of their corn and remained for a while. At first he decided to stay only one hour, then remained for one day. Then he remained a week, and then a month; and because he liked the good food and the safety of the barnyard he stayed all summer.

One autumn day when his wild mates were winging their way southward again, they passed over the barnyard where he was. He heard their cries and was so stirred by the old thrill of joy and delight that he flapped his wings and rose to join his mates in their flight. But he had become so soft and so heavy that he could not rise above the top of the barn. He sank back to the barnyard again and consoled himself with the thought, "Oh well, my life is safe

here, and the food is good."

Every spring and every autumn when the wild ducks flew over his barnyard, he heard their cries. His eyes would gleam for a moment, and he would begin to lift his wings to join his mates. But the day came when the wild ducks flew over him and uttered their cries and he paid not the slightest attention. The compromise was complete.

Danger of the Middle Period

D. Martyn Lloyd-Jones says that he is perfectly convinced that the middle period is the most difficult period in life. Both youth and old age have certain compensations which seem to be entirely lacking in this middle period. In youth and early adulthood, life is constantly expanding; but after a time, a certain plateau is reached and nothing seems to be happening. It is very difficult to move steadily along on this plateau while lacking the stimuli which led one to achieve this plateau in the first place. It is during this period of life that at least three temptations present themselves: (1) Giving up. Instead of youth's impatient, self-asserting efforts to right the world's wrongs, we now say, "Let someone else do it." (2) Stoicism. Too proud to quit, we resign ourselves to wearily trudging the path of duty. (3) Artificial stimulation. In the natural realm, a person who has built up a business and then gets into this weary state may resort to drink or drugs. In the spiritual realm, a person may try to work up some kind of excitement by a perennial search for religious novelty.

Lloyd-Jones, a heart specialist before he relinquished his practice to enter the ministry, continues by pointing out the need for recognizing that there are certain phases both in the Christian life and in the whole of life. I quote: "The New Testament talks about being babes in Christ; it talks about growing. John writes his first epistle to little children and young men and old men. It is a fact, it is scriptural. The Christian life is not always exactly the same; there is a beginning and a continuing and there is an end. And, because of these phases there are many variations. Feelings, perhaps, are the most variable. You would expect to have most feeling at the beginning, and this is what usually happens. Very often Christian people become weary because certain feelings have gone. They do not realize that what has happened is that they have grown older. Because they are not as they once were they think that they are all wrong. But as we grow and

develop spiritually, changes must take place and all these things obviously make a difference in our experience. Let me put it in the form of an illustration. I happened to see, the other day, a little child, about four years old I should think, coming out of her house with her mother, and I could not help being attracted by the way she came out of that house. She did not walk, she jumped out, she skipped out, she gamboled out like a lamb; but I noticed that the mother walked out. Very well, let us be sure that we are not failing to realize that there is something like that in the spiritual life. The child is abounding in energy and has not yet learned to control it. The mother actually had a great deal more energy than the child, although looked at superficially it would seem that she had much less because she walked out quietly. But we know that it is not so. The energy is actually much greater in the adult though it appears to be greater in the child; and it is because they have misunderstood this experience of slowing down, that so many people think they have lost something vital and so become weary and depressed. Let us recognize that there are phases; let us recognize that there are these stages of development in the Christian life. Sometimes the realization of that fact alone will solve the whole problem."

Overcoming the Dangers

We have in 2 Pet. 1:5 (RSV) a most astonishing phrase. After reminding us that God has granted us all the resources needed for successful living and for counteracting the disintegrating forces operating in the world, Peter says: "*For this very reason* make every effort to supplement your faith. . . ." In other words, Peter insists that God's provisions and promises do not make human effort superfluous. Rather, they call for diligent response. Faith does not work automatically in our lives. It must be constantly nurtured. In the words of J. B. Phillips, "God has done his part: see that you do yours."

If we are to face the dangers of middle age successfully, we must continually exercise and enrich our faith. If we thus "add" to our faith, Peter assures us, we shall never fall, and there will be "added" (the same Greek word is used) to us a glorious entrance into the eternal kingdom of our Lord and Savior Jesus Christ.

Main sources:
The Letters to Timothy, by William Barclay
Spiritual Depression: Its Causes and Cure, by D. Martyn Lloyd-Jones

"We Appreciate . . ."

Paul Miller writes from Nairobi, Kenya, where he is on a two-year assignment:

"We appreciate our own church books, literature, and publications of all kinds even more since we see what passes here for Christian education materials. Much of it is unbelievably poor!

"One Sunday school superintendent, who all her life had only two full days of training in teaching and Sunday school administration, told me these facts just after I saw her dismiss her two hundred and twenty-five pupils. She had ten teachers on her staff, but none showed up that Sunday morning; so she 'taught' all two hundred and twenty-five for one hour! She had not one shred of material of any kind. Children averaged all the way from four months to fifteen years all in one 'class'! She sang choruses, told the 'Jesus in the boat' story, and prayed with them. She is a mother of four herself. No one on her teaching staff has more than a seventh grade education."

Imagine yourself as a Sunday school superintendent in a situation like that! The point to be noted in Paul Miller's letter is that the African Christian education director did the best she could with what she had. Nor do I sense anything of bitterness, of complaining, or of discouragement. Contrast that with what we hear. Let me be completely frank. And let me do what the lady in Africa didn't do—complain a bit.

Why is it that our writers and editors get from the church far more words of condemnation than commendation? Why are the lines in our quarterlies read by many through the magnifying glass of the self-appointed Sherlock Holmes? They can see in one tiny theological *faux pas* the evidence of a whole strategy to subvert the church. A sort of Mennonite McCarthyism which puts red question marks over the heads of sincere brethren is hardly brotherly. Can't we afford to let our writers be human? Don't they have the right to a few mistakes? Shall we bring a whole quarterly under censure because it contains a paragraph or two we don't like?

Could we make our criticism in a context of appreciation? This would be more brotherly and more helpful. Perhaps genuine appreciation is not possible unless we can compare what we have with what some people do not have. Remember the poet said, "I complained about my shoes until I met a man who had no feet."

How about a welcome surprise for our editors—a deluge of letters beginning, "We appreciate . . .?"

—Arnold W. Cressman

My Prayer

*Father,
You have been around
A long time.
I know You good enough
To carry within me
The deep assurance
That You aren't going
To skip out
On this old world
Or on any one of us.
I confess
There are times
When I become tense
And frightened
About the times
And the future,
Until I remember
You are nearest
When I need You most—
Until I relax enough
To find
That underneath
Are Your everlasting arms.
Amen.*



Dillon, Delavan, Ill.

Services were begun by the Hopedale Mennonite Church in an old church building in Dillon, in June 1945.

John Troyer was Sunday school superintendent until September 1952, when he was ordained pastor of the newly organized church.

In 1955 the property was purchased by the local church and as the old building was poor and inconvenient, it was torn down and the present building was erected. This building was dedicated in March of 1957. The attendance averages around 64.

Dare to Be a Dove

Today's talk about war and peace has again popularized some labels. There are the hawks who think that military force makes for peace. And there are the doves who oppose war as the way to peace. *Time* magazine suggested that in addition to these two, there are the "dawks." These do not know if they are hawks or doves and try to be both.

In one sense it is always difficult to be a dove, to be for peace, especially when the country is at war. Peace, a nice word between wars, becomes a dangerous word for discussion during wartime. So those who refuse to fight and have the audacity to speak of peace during wartime are called names such as peacenik, are cursed, are cruelly treated and sometimes killed. Thus it is always true that those who take Christ's words seriously should not expect an easy time. Doves are dangerous birds.

In another sense it is fairly easy to speak for peace today because it is popular. Numerous politicians have put themselves on the line opposing present government policy in Vietnam. From polls taken, it appears a large percentage of U.S. intelligentsia are in opposition to the present war. Further religious leaders are speaking out more clearly against war than ever in the history of any country. For many this is the first time that the wrongness of war has been discussed. Ever since Constantine, A.D. 315, the church, with the exception of a few small groups, put its stamp of approval on its own nations' wars and prayed its blessing on armies and mass murder.

Today is different. Church councils and denominations are speaking out. Exactly twenty-three years after it published a letter approving World War II, the United Church of Christ in Japan (Kyodan) on Easter Sunday issued a formal "confession on the responsibility of the United Church during the World War."

The declaration acknowledges that the church, as "the light of the world," and "the salt of the earth," should not have aligned itself with the militaristic purposes of government. Rather, "on the basis of our love for her, we should have more correctly criticized the policies" of the government.

This new confession is "not an attack on anyone, nor is it made in resentment. But bearing the pain in our heart we confess to our friends around the world and especially in Asia and to our fellow countrymen and from these we seek forgiveness."

In a meeting of the Associated Church Press a few weeks ago members heard several speakers sharply criticize U.S. involvement in Vietnam. Vietnam is a concern which rests heavily on the consciences of editors of most denominations.

Those opposing the "dove" approach did not sit still long. After the speakers made several strong pleas that the church speak out against war and make its voice heard, the

"hawks" put in a plea for something to be said on the other side.

Now what appeared so interesting to an editor in a peace church, was that we who have preached peace for years are for the first time really hearing this side discussed. And those who sanction war for the Christian are, at the first threat, pleading for this side to be heard. It is something really recent to get into a religious meeting and hear church leaders speak for the peace side during war.

It has seemed, to this editor at least, that constantly we have heard only the side which seeks to speak to the rightness of war. The "other side" is all we have heard for years. And somehow I had a good inside feeling that the side of Christian love and peace is at least thought of as a possibility.

Really when it comes down to all the talk of war and peace I believe God isn't concerned very much about the Dove and Hawk issue. He is, however, interested in having us as Christians at the place where the world is hurting. There He is desirous to make peace. So the real question is not, "Are you a dove or hawk?" but, "Are you in the right place and are you a reconciling force for Christ where you are?"—D.

Heartbeat

"O God! Why is it so easy for the church back home to send us money, and so hard for them to send us people?"

That prayer, from the lips of a missionary in Nigeria during our recent Africa film assignment, comes back to haunt me again and again.

People! The greatest of all spiritual shortages!

So often, when God speaks, we think we can write a check, and rid ourselves of the conviction to dirty our own hands in the work. We want what spiritual service we do to come easy.

But God is looking for men and women who hold back nothing, who will go any place, do anything, pay any price, suffer any hardship, just so long as God's will is performed in their lives.

Are you that kind of person? . . . Am I?

A dollar in the offering plate will never take the place of a word spoken in obedient witness. A whispered prayer at the table will never take the place of concerted, unctious intercession. Attendance at one service of the missionary conference will never take the place of total involvement in global harvest.

Do something to make your home more Christian. Do something to make your church more effective. Do something to encourage your pastor. Do something to reach a youth for Christ. Do something to prove to a materialistic generation that God's people are refreshingly genuine.

You can! So can I!

Let's do it—for God's glory!

(Ken Anderson wrote this column in his film distribution newsletter in response to his contact with Mennonite missionaries in Nigeria while he was there filming for a new motion picture on the Mennonite Church in new nations to be released this summer. The film will be called, *'Africa in Three Dimensions.'* Anderson is producing the film for cooperating agencies.)

All War Is Sin

by Ora Huston



*All war, any war, war in any form:
Past wars were sin,*

Present wars are sin,

Future wars will be sin.

*Big wars, little wars, long wars,
short wars,*

Declared wars,

Cold wars,

Undeclared wars,

Holy wars.

Defensive wars,

Aggressive wars,

Experimental wars,

Sectional wars,

Civil wars,

National wars,

World wars.

Specific wars and war in general.

Private wars,

Public wars,

Your wars,

My wars,

His war,

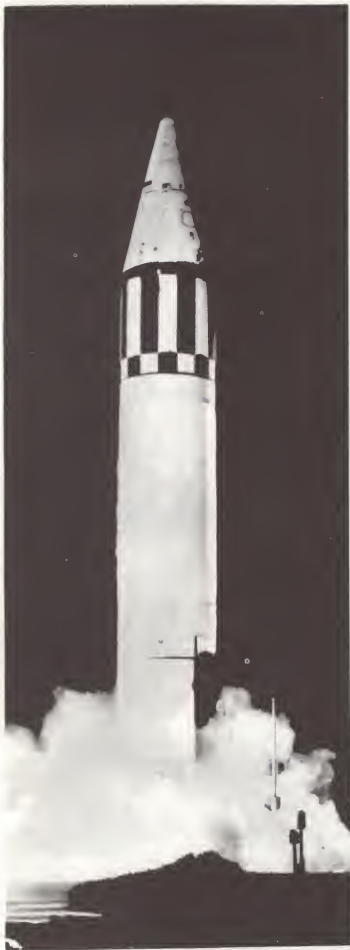
Her war,

Our war,

Their war.

Ora Huston, prior to his recent death, was an active and well-known leader for peace in the Church of the Brethren. Printed by permission of the *Messenger*.





*On land, sea,
 in the air and outer space.
 Wars with sticks and clubs,
 Bows and arrows,
 Swords and spears,
 Rifles and pistols,
 Cannons and machine guns,
 Atomic and nuclear bombs,
 Poisons, Gases, Germs.
 Wars for profits,
 Wars for trade,
 Wars for territory,
 Wars for power,
 Wars for peace,
 and religious wars.
 Wars fought to solve problems,
 Wars fought to hide problems,
 Wars fought to escape problems,
 Wars fought rather than face problems.*

*Every war is sin without exception.
 Ancient wars,
 Medieval wars,
 Modern wars,
 Egyptian wars,
 Babylonian wars,
 Persian wars,
 Assyrian wars;
 Amalekite wars,
 Canaanite wars,
 Ammonite wars,
 Gibeonite wars;
 Punic wars,
 Peloponnesian wars,
 Greek wars,
 Roman wars;
 English wars,
 French wars,
 German wars,
 Spanish wars,
 American wars—
 The Revolutionary War,
 The Civil War,
 The Mexican War,
 The Spanish-American War;
 World War I,
 World War II,
 The Korean War,
 The Vietnamese War.*

*W*ar is an expression of
greed, selfishness,
jealousy, anger,
hatred, covetousness.

War promotes
drunkenness, graft,
adultery, crime.

War destroys
the unborn, the newborn,
infants, children,
youth, the mature, the aged.

War deprives
children of their parents,
youth of their dreams,
wives of their husbands,
husbands of their homes,
and blights the memories of the aged.

War violates the Greatest Commandment.

War repudiates the one "like unto it."

*War breaks all the Ten Command-
ments.*

War is a transgression of eternal law.

*H*ate is sin,
Lying is sin,
Retaliation is sin,
Murder is sin,
Rape is sin,
Theft is sin,
Idolatry is sin,
and war is all of these.

*War is contrary to the teachings
of Jesus and the will of God.*

*War separates man from man,
man from God.*

*War is incompatible with the teaching,
example, and spirit of Jesus Christ.*

War is contrary to the Scriptures.

"Love your enemies."

"Overcome evil with good,"

"Put up your sword,"

"Pray for those who abuse you,"

"Do good to those who hate you,"

*"Whatsoever you wish that men would
do to you do so to them."*

All war is sin.



They Sounded Out the Word

By Benjamin K. Kauffman

In Moscow a bus with four loudspeakers blared Soviet complaints at the Peking Embassy. Peking's reply with two small loudspeakers was no match for the larger speakers. Today in many instances such as this the drum with the loudest beat is the one that is being heard.

From Christian literature and the radio the voices of well-known men of God sound out. What I am hearing in regard to the Christian's attitude toward war from these men of God, whom I respect and honor with the reverence for the men of the cloth, leaves me awestricken. Their drum is beating and many pure, innocent Christians are being persuaded that the war they are fighting is a just one.

A recent conversation with a Japanese student revealed his amazement to find so few in America who think war is evil. Many reason that more people die on highways at home than on the battlefield, and democracy must triumph. Hiroshima and Nagasaki events have caused many Japanese to sympathize with nonviolent movements, which are more sane many times than the attitudes expressed by many Christians.

The voices within Christendom have been crying for generations, "Just war," as in our generation, "Suppress atheistic communism, for this is right. Our country was founded on Christian principles; therefore, we consider ourselves more righteous than our enemy. In order to preserve righteousness, justice, and freedom, it then becomes right to be either the aggressor or the defender against the forces of evil by the use of force."

Proponents of the "just war" theory have become self-appointed judges and theorize that it is honorable to die fighting for a righteous cause, so called. They claim to believe in righteous rule, but use the most unrighteous, unjust, and uncivilized method possible to achieve their purpose by endeavoring to aid in the annihilation of those whom they have judged to be the enemies of all righteousness and justice.

In the communist world there are many people with dual personalities, communists for the sake of convenience but not sympathetic with communist ideology. In Christendom we have a similarity—he who believes that for a Christian civilian murder is a supreme social sin, but the same individual can enlist in the armed forces of his country, take a sword to mutilate, kill, and impoverish those he does not know. For these acts he can receive the encouragement even from ministers. Is this the mind of Christ, or is this another gospel? Can a Christian tell the love of

Christ to the poor, brokenhearted, bruised captives in heathen darkness in this way? The rift between Christianity and heathendom widens, and the unaccomplished task of evangelism becomes more difficult.

The drumbeat of the nonresistant Christian has become so faint among the voices of the Christian church, that the greater number of Christians think our beat is in tune with theirs. We have been whispering the message of Christian love apologetically in a barely audible tone, when it is time to beat our drum with vigor. We casually listen to the press reports, "Enemy casualties heavy, ours light," with a degree of relaxation and the hope that we can continue our prosperity with the free world soon in full control.

We now take a look at the Captain of our salvation. The Jews looked for a Messiah who would sit on David's throne, and would deliver them from a dictatorial government of whom they were subjects. They hoped their Messiah, a righteous ruler, would beat the Roman heathen rulers into submission and slavery.

How did the Messiah descend from heaven into a world of chaos? The angels joyously proclaimed His birth. He came as the long-awaited Prince of Peace, defenseless, naked, and helpless. He took upon Him the form of a servant and was made in our likeness. As He read *Is. 61:1, 2*, He revealed His identity and purpose. He came to bring good news to the poor, to heal the brokenhearted; not only to preach deliverance, but to deliver the captives from sin; to enlighten the eyes and relieve the pain of the bruised, and to proclaim the day of salvation. In his short earthly life He accomplished all that He was appointed and anointed to accomplish. He relieved the suffering of the physical man and brought the captives of sin into right relationship with God.

We follow Him in His teaching—never did He approve of the "just war" theory. He simply stated during His trial: "My kingdom does not belong to this world. If it did, my followers would be fighting to save me from arrest by the Jews. My king authority comes from elsewhere" (*New English Bible*).^{*} He had already rebuked His disciples for bearing swords in a "just war." This would have been a just war—as Christ was innocent.

When Jesus told Peter to sheath his sword, I believe it rested there or was made into plowshares. Peter later writes: "Christ suffered on your behalf, and thereby left you an example; it is for you to follow in his steps. He committed no sin, he was convicted of no falsehood; when he was abused he did not retort with abuse, when he suffered he uttered no threats, but committed his cause to

^{*}Benjamin K. Kauffman is from Cochraville, Pa.

the one who judges justly. In his own person he carried our sins to the gallows, so that we might cease to live for sin and begin to live for righteousness."⁶

The command of Christ and Peter's testimony should embarrass every Christian who is looking down over the barrel of a weapon at one of the poor, brokenhearted, bruised captives for whom Christ died.

If fighting were the method through which captives received deliverance, Christ would have spent time in teaching His disciples how to defend their bodies and wield a sword. His command is to carry the sword sheathed. Through the centuries Christians continue to unsheathe the sword and cry out "just war."

Our Captain became a servant. He expects us to have the same mind, love, and unity. He assumed the nature of a slave. "Rivalry and personal vanity should have no place among you, but you should humbly reckon others better than yourselves" (Phil. 2:3).⁷ This is the mind of Christ, and to Him every knee shall bow.

We need to take a stand as individual Christians in our homes and churches to live the love of Christ with those whom we know and love. This is possibly the greatest test of our sincerity.

Due to the increase in population, to whom the Christian needs to take the message of love, we must use every fiber of our being, through every possible means of communication, to reach those demanding reading material.

Through our relief organizations we can minister to the "fatherless and the widows in their affliction." This will outsound the drumbeat of the best orations. Population-wise we are a minority, but "little is much when God is in it." May we beat our drums with vigor.

⁶From *The New English Bible, New Testament*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press, 1961. Reprinted by permission.

Prayer Requests

A Pennsylvania Mennonite Hour listener writes: "... I have a son-in-law for whom I've been praying for four years now. He needs to be saved, is unfaithful to our daughter, neglects his job, and drinks too. He joined a church before they were married, but that proved to be a farce. He never had a change of heart. ..."

From Illinois, a Mennonite Hour listener writes: "... Having gone through more than a year of trouble, with my husband deserting me after 29 years of marriage, resulting in divorce, I'm in need of your prayers for peace of mind, strength and courage to go and rebuild my life. It is a most traumatic experience and I do not seem to be able to rise above it. I pray that the Spirit will reveal to me what the plan is for my life in the future. ..."

Impedimenta

By J. D. Graber

Impedimenta is Latin for baggage. The English cognate "impediment" is only too true a translation. Baggage is always a nuisance and frequently a genuine impediment. For a foreign missionary baggage can be more than a nuisance; it can definitely impede witness.

Missionaries are advised to travel light. This advice may be given for financial reasons, because in overseas travel baggage items become very expensive. But the chief reason for this advice is its witness relationship. A number of years ago the following guidelines on baggage were issued to our General Board missionaries:

The missionary should travel light. Large quantities of "things" arouse suspicions and raise questions in the minds of customs officials and other nationals and may easily impair our witness.

Baggage expense, both going to the field and returning on furlough, is becoming a major item. Steamship and other carriers have learned that charging for baggage is a fruitful source of revenue. Transfers, dock fees, etc., are also next to unreasonable in cost. Customs officials consider American and Canadian travelers, missionaries included, fair game for raising all the dollars possible to supply the national budget.

The permits, licenses, and other red tape connected with clearing things through customs often take literally weeks of the missionary's time either by keeping him in the port city for an extended period at considerable expense, or requiring an extra trip or two back to the port for final clearance of the goods and equipment.

A fundamental issue: would it not be a better witness, as well as better stewardship, to try to live more within the cultural pattern of the country to which he goes? The missionary should take as little of the materials of our North American culture and mode of life with him to his foreign country as possible. Is it not true that the nationals of any country are appreciative of a foreigner who uses national goods and adapts himself to national customs? Does not this add something to the effectiveness of the missionary's witness?

Do not feel sorry for the missionary who has to do without these gadgets we consider so necessary to our happiness. We would miss them here, where everyone else has them, but in a strange and different culture the missionary is more comfortable and more effective when he adapts himself to his new environment.

Rich Man, Poor Man, Sick Man, Christian

By Enoch Amamfo-Ampofo of Ghana

Everything seemed to be rosy for me. I was employed by the Public Works Department in Kumasi, Ghana, as a motor mechanic. After business hours, I had a part-time job as a taxi driver.

I did not go to church on Sunday. I either spent the whole day in my room or went out driving. My chief aim was to become rich. I had a considerable amount of money, and I thought I was perfectly secured in life.

Then things began to change. Something happened to my left hip, and I started to become lame.

I consulted a number of qualified doctors who did their best to help me, but they failed. A friend of mine had an idea that perhaps a fellow worker or a close relative was responsible for my trouble, and on his suggestion we went to see a witch doctor.

The witch doctor consulted the wooden image of his god and said he could cure me. He demanded money and half a bottle of local gin. I gave them to him, and he handed me some herbs to apply to the affected part of my body. I did this for several months, but got no better.

Another friend of mine said he knew a more powerful witch doctor who was a woman. This witch doctor told me all that had happened to me in my life. Later, I came to the conclusion that perhaps my friend, who had been to her earlier, had told her all he knew about me.

This woman demanded a fat goat, two large bottles of oil, two tins of powder, a towel, six yards of good quality cloth, as well as candles and matches. These things were only the down payment. I agreed to pay a sum of money as soon as I was healed.

The woman asked me to stay in her village for treatment. I wrote to my boss informing him that I was sick in hospital. A few days later, my friend's brother, who was the priestess' secretary, asked me to pay the fee in advance so that the witch doctor's god might be persuaded to heal me quickly. I paid the money.

A week passed, and nothing happened. The witch doctor gave me another kind of medicine, and the dosage was one calabashful three times a day. This medicine was so bitter and strong that I even saw blood in my stool on several occasions.

No Healing

Two weeks later, the secretary called me and said that the priestess had seen the wicked spirit which was the cause of my suffering. The spirit had begged the priestess to release me so that it might kill me. The secretary said I should sacrifice a sheep to the god. I said I had no

money, but he insisted on getting something from me. He asked for a bottle of gin and a yard of deep red calico. I gave them to him.

After staying there for two months, I realized that there was no improvement in my health and so I left. Back at Kumasi, I reported to my boss who asked me to leave the job because of my ill-health. I resigned.

My cousin suggested I should go to Accra where a prophet had miraculously healed the wife of his friend. Preparations were made immediately, and I traveled to Accra. The prophet told me to fast. From morning to evening I was not allowed to eat or drink. This nearly killed me, for on the third day I noticed blood in my urine. I wrote to my uncle, and my mother was sent for at once to look after me.

At services, dreams were interpreted and messages delivered to members of the prophet's church. The prophet told us to bring a fat sheep and about £ 1. 10 worth of rice, cooking oil, and other things for an offering. The animal was killed and the prophet took half of it. The rest was used in preparing stew. The rice also was cooked, and a large crowd of church members and outsiders gathered to take part in the feast.

Two days later, the prophet told me to make a vow to pay a certain amount of money after my recovery. I made the vow. He said the feast and the vow would hasten healing. My condition did not improve, and we found out that the prophet was deceiving us. When we said we wanted to leave, the prophet became angry, and we had to give him £ 1.

Worse and Worse

A few weeks after I had arrived back in Kumasi, someone suggested I should consult a Mohammedan who had successfully healed one of my friends. This man took two dried palm nuts from a heap of rubbish in his room and asked me to place my foot on them. After reciting some words, he said he could heal me, and told me to bring a sheep, an earthen pot, and a silver pan. I was to pay £ 40 if I became better. I asked him to reduce the fee, and he brought it down to £ 15.

He gave me a mixture, and I had to take one calabashful three times a day. My health grew worse. I suffered so much that I wanted to die. The Mohammedan said the medicine was fighting the disease, and that was the cause of my suffering. After a week, he asked for permission to return to his village to get me some medicine. I never saw him again.

About the middle of 1962, a young man called at my house, and told me he healed sicknesses with the help of

the Bible. I counted myself lucky to have met such a person. But when I called at his village I realized he was an occultist. The young man introduced me to his boss.

We entered a room. At one end was a table with a stand bearing seven candles. The man knelt before the table, and recited some phrases. Then he blew out the candles. The room became as dark as hell itself. I heard a voice calling my name.

"Are you a Christian?" it asked.

"Yes, I am," I said.

"Do you partake of the Lord's Supper?" it continued.

"No," I answered.

"Then you are not a Christian," the voice concluded.

The man told me I should put my problem before the speaker.

I asked: "What do you think is the cause of my illness?"

The speaker replied that a girl was its cause. I believed this, because at that time my moral standard was very low.

The speaker told me the things I should bring so that sacrifice could be made. They included sheep, candles, incense, and a white handkerchief.

After I left the room, I told the man I would not buy the sheep because the Bible did not teach this. The man supported his point, but I refused to buy. That was the end.

One morning I was sitting in my room, filled with sorrow. I decided to tune in my radio to listen to some music so that I would forget my suffering for a while.

Radio Message

To my surprise, the dial stopped at a certain station where I heard some people singing hymns. I became interested and listened. After the singing came a message—not the kind of message the so-called spiritual churches claim to give. This was about the Lord Jesus Christ. At the close of the message, an announcement was made that those who desired to have further spiritual help should write to ELWA in Liberia.

I wrote and received a reply. It was a complete sermon. It taught me that man has sinned against God, and it told the results of sin. It taught me also that God has provided salvation in Christ for those who accept Him as Savior.

I realized then that to become a Christian did not mean I had to go through some rituals or ceremonies. Going to church regularly would not make me a Christian, nor would paying church dues, or doing good deeds. I had to admit I was a sinner and I could not save myself. I had to believe that Christ bore my sins on the cross, and receive Him through faith as my own personal Savior and Lord.

I did not waste any time. I asked Jesus Christ to forgive me my sins and to come and live in my heart. He did so. My heart was filled with a joy and happiness I had never experienced before.

About a year afterward, I became seriously ill and was rushed to hospital where I had to spend three months. There the Lord richly blessed me through the doctor and his wife.

Today, although I am still not completely healed, I am happy. Even if Satan buffets me and trials come, the Lord has taught me to know as the hymn writer says, "It is well, it is well with my soul."

On the Other Hand

By James M. Drescher

I am a juvenile probation counselor. I am confronted daily with unique, complex, challenging situations. Recently a situation came to my attention which I'd like to share with you. In many ways the situation, which I am about to describe, is one in which we ought to, as Christians, be extremely concerned.

An 18-year-old boy walked into my office. I had known him before. I hadn't seen him for a few months because he had joined the armed service. He sat down and we chatted for a while. During the course of our conversation, I noticed that inked across the top of the fingers of his one hand was the four-letter word, LOVE. Across the top of his fingers on the other hand was the four-letter word, HATE. I was curious about the meaning of, or the reason why he had these words on his fingers. I questioned him. About the only and best reason he could give was that almost everyone in his outfit has these words on their fingers. I wondered if he really knew that these words were labels of the two most potent forces operating in our society. Unlike his hands, these two forces operate to the detriment of the other. Where one exists in totality, the other cannot survive.

I wondered if he had ever really experienced love and/or hate. I wondered if he had ever really conceived of the potentiality of these two forces.

On one hand we teach, or try to teach, our young people to be law-abiding, loving, lovable citizens. Then when they reach a certain age (especially the boys), we try to train and indoctrinate them into becoming tools of destruction and violence and hate. To a person who is emotionally, mentally, and spiritually unstable to begin with, this causes them to be faced with a serious dilemma. It seems to me, in a very real sense, we are saying that one needs to have a double standard. On one hand we say if, as a citizen, you harm or kill someone you can expect to be killed or punished in some extreme manner. On the other hand, in time of war, the more people you kill, the better. We even give medals for killing time of war.

How can we morally justify such a paradox or ambiguity of our society? We don't force people to love each other, so what right has society to compel people to kill? It seems to me, as long as we have this double standard, we're going to have a crime-riddled, corrupt, decadent, deteriorating society. Life is complex enough without knowingly teaching or enforcing upon our people such a serious paradox.

Literature Evangelism

By Nelson W. Martin

An amusing story is told of a meticulous old lady who walked into a Bible bookstore and asked to see some kind of a Bible. When asked if she wanted one with the Old Testament included, she angrily replied, "Young lady, you'll not palm off any *old* Testament on me—show me the *newest* in the store." Obviously, this lady had a cavity in her library that needed filling.

We may find it hard to believe that people can be so ignorant of God's Word in "Christian" America, but this is very true. Many people have come into the bookstore and asked for a Bible. That is all they know. When you ask if they want Old and New Testament, or a certain version or style, they reply with a puzzled look, "I just want a Bible." One lady I met recently said, "I want to buy a Bible for a gift, but I don't know anything about them. My husband said I should get a Mennonite version, if there is such a thing." Another customer, deciding between two Bibles, said, "I believe I'll take this one, because it has less red lettering than the other one."

Never before in history have Bibles and Christian literature been distributed so widely, yet millions are still ignorant of the Scriptures and other Christian literature works. We are in the midst of an almost unbelievable population explosion. Some Christian leaders now feel that one of the best ways to "go into all the world" with the gospel is by the printed page.

Power of the Printed Page

This power is not a new discovery. Years ago, Benjamin Franklin said, "Give me 26 lead soldiers, and I will conquer the world." He was referring to the 26 letters of the English alphabet cast into printer's type. He knew the power of the printed page. So did many others, including Martin Luther, D. L. Moody, and Matthew Henry.

Today the communists, Jehovah's Witnesses, and countless cults and isms know this power. Literature has inestimable influence in molding the minds of men. Think of the power of literature in politics, education, advertising, and publicity. Think of the destroying power of the pornographic literature so widely distributed today. Hundreds of youth, with promising lives and countless talents, have sold themselves cheap because of the damning influence of evil literature.

If there is such power and potential in literature which is produced by men, how much more power there is from the Word that comes from the very mind of God! "For whatever God says to us is full of living power: It is sharper than the sharpest dagger, cutting swift and deep

into our innermost thoughts and desires with all their parts, exposing us for what we really are" (Heb. 4:12, *Living Letters*). It is wonderful to watch lives being changed by this powerful Word. It is thrilling to be involved in the distribution of Christian literature today. Our world needs the gospel, from the large American cities to the deep African jungles.

How to Distribute Literature

We may snuggle down in our easy chair and think of the fine job our local Christian bookstore is doing in distributing Christian literature. We may think of their attractive store with shelves and shelves of clean, well-organized books, Bibles, and Christian education materials. We may even praise the many efforts of the Mission Board for their growing program of literature distribution. We may even give an extra few dollars when an offering appeal is made for literature evangelism.

This isn't sufficient. In order to reach our world today every Christian must be a distributor. The Bible does not teach that pastors, missionaries, and other "full-time" church workers are to be God's instruments for evangelism. In fact, in the early church it was the lay Christians, scattered because of persecution, who went everywhere preaching the Word.

Many of us miss the many opportunities that come our way every day. We all meet people, in one way or another. Have you thought of giving out the Word where you work? This doesn't mean that you should become known as a "holy Joe who crams tracts down everybody's throat." But be open for opportunities because there are many. A few tracts or booklets could be given to fellow employees, possibly during a break or at lunchtime. Remember, on the job the best message is the "walking" one. Make sure your life is consistent with your testimony. Housewives have many opportunities here, also. The mailman, baker, milkman, and many other callers can be challenged with the gospel. Why not slip a tract in the envelope the next time you pay the electric or phone bill?

One cannot begin to enumerate the opportunities each individual has. We need to be alert to all possibilities and buy them up. Since in the course of our daily lives we cross and recross the paths of many people, we cannot truthfully say there is "no time" to distribute literature. The choice is ours to bow to our fears and our negligence or we can fall before God in prayer and receive from Him the boldness that comes when the Holy Spirit controls a life. Then the Word that we distribute will not return unto our Father void. It will produce fruit!

Nelson W. Martin is active in the sale of Christian literature in Pottsville, Pa.

Eat a Bug? Ugh!

By Samuel F. Pugh

"Why do I diet?"
Don't ask me "Why?"
Ask "How can you *do* it?"
You do it or die!

It's hard to explain—
Hard to refrain from eating—
And cheating a little—
Lunching between lunches,
Brunching between brunches,
Watching what's cooking,
Seeing who's looking
Suspicious.

You open the overstuffed
Freezer
On one of your hunches
That something delicious—
An appetite teaser—
Will be there.
Do you dare?
Mmmm—food!
Mmmm—good!

"Why do I diet?"
Is that what you asked?
Say—where do *you* live?
You look thin enough.
Don't they have calories
In Calcutta? Or is it Hong Kong?
Or Jordan, or Greece?
Don't *they* have fats
And starches?
Proteins and cholesterol?
And scales in the bathroom?
Aren't the people weight watchers
Like all of us here?

Say, but you're thin!
Slim—trim—
What is *your* secret?
Come along! Give!
You're a *refugee*?
A refugee from where?
How many calories
Do *you* have a day?
"Eight hundred," you say?
"Or no food at all?"
Oh—that is the way!

I knew you could tell
If you would.
That's good! Really good!
No meat? No candy?
No fruit?
How about dessert?
You boil wood! Wood?
Eat grasshoppers?
And grass?
No thanks! I'll pass!
No pranks—
Oh—I couldn't eat grass!

You stick with *your* food
I'll stay with mine!
I'm fine! I guess;
A pound or two
Ahead of you
Perhaps—
But I don't mind!
Grasshoppers? Ugh!
Who could *ever* eat a bug?
Go on a good diet!
You really should try it
Our way!
You see—I live
In the U.S.A.

Reprinted from *World Call*.



"Say, but you're thin! Slim—trim—What is your secret?" In India today the secret is famine.

Publication Board at Elizabethtown

The Mennonite Publication Board met for its annual sessions on Mar. 30 to Apr. 1 at the Elizabethtown (Pa.) Mennonite Church. In addition to the regular program of reports, resolutions, and discussions, members of the Board heard four lectures by Conrad Grebel lecturer Melvin Gingerich on "The Christian and Revolution." They also took a tour of selected Lancaster County points of interest: Mennonite Information Center, Lancaster Mennonite School, Provident Bookstore in Lancaster, and the Eastern Mennonite Mission Board headquarters.

Some said it was a good meeting. They could point to the attendance of 34 of the Board's 39 members for at least part of the time. They could note the vigorous and friendly interaction between formal sessions. They could see the absence of floor fights, or even vigorous dissent, during the business sessions. They might have shown how some revision of the constitution was accepted without a "hitch."

Others were less well satisfied. They pointed out that worship, lectures, and tour took so much time that too little remained for the assumed purpose of the meeting: review of the work and evaluation of the policies of Mennonite Publishing House, the church-owned publishing facility which the Board is responsible to guide.

Thus, although they discussed the problems of bookstores and other projects which have been losing money, Board members did not have time to hear a complete public reading of the Publishing Agent's report. And although they

reflected at some length on what responsibility the Board might have for unofficial publishing in the church, they lacked the time for extended reports on what people in the conferences they represent are saying about the service and products of Mennonite Publishing House. From this observer's viewpoint, it would seem that these two activities are basic to a successful Board meeting.

Among the actions with possible long-range effect was Action 9, Mar. 31. "It was moved that we authorize the House to eliminate the Scripture text from the Uniform Materials on a trial basis and suggest it become effective Jan. 1, 1968."

In passing this action the Board took note that the proposal is for a trial period only and that the trial is to begin with a book study in the Gospel of John. In back of this proposal is the idea that in the study of a Bible book we would do better to use all the space in the Sunday school lesson "help" for help and ask the students to go to the Bible for the Scripture text.

This assumes that the whole book is the text of a book study and since it cannot all be printed, it is better to print none, thus in part delivering us from the temptation to study only bits and pieces.

This reasoning may not make sense to everyone and therefore it is our intention to try it and then give users the chance to respond to this basic change in the pattern of the Uniform lessons.—Daniel Hertzler.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

Let me congratulate S. David Garber on a job well done in his article, "To Build or Not to Build." We need more ideas such as this on how to witness more effectively in this world. . . .—Paul D. Stalter, Graymont, Ill.

Whatever you may think about interfaith Living Room Dialogues, I find the charges against them by Dr. Clyde W. Taylor (Items and Comments, Apr. 25) rather irresponsible. It is obvious that Dr. Taylor did not study the book he condemns. The book does not stress "eradicating all denominations and getting everyone back in a single church," but rather, to embark on an exciting adventure of Christian friendship. In fact, the book makes clear that it disapproves of one who uses the Living Room Dialogues to make converts to his own viewpoint. It is precisely for this reason that a clergyman is not a part of the group. In many places the clergy forms their own group, however. The handbook also names prayer as the greatest uniting force, and elsewhere calls for inner renewal as a first and vital step to interfaith understanding.

"Living Room Dialogues" are going "great guns" here too, to borrow C. W. Taylor's ill-

chosen term. The results are visible in improved community spirit and a genuine appreciation for the best in each other's and our own faith. I wouldn't call that "disappointing results." I for one appreciate the challenge to introduce the group to our Mennonite traditions (a Catholic couple has my copy of C. J. Dyck's *Mennonite History*) and I in turn leave the meetings with a more accurate understanding of how another person thinks, and what is the background of his or her convictions. —Jan Gleysteen, Scottdale, Pa.

Thank you, Lorie C. Gooding, for the excellent poem of faith ("Reply to 'Invictus,'" Apr. 4, p. 297). It spoke to my heart in reminding me of our calm, trusting confidence in God rather than needing to blindly clench our fists and grit our teeth as Henley did when he met suffering.

And thank you, Bro. J. C. Wenger, for reminding us of the constants as well as the variables in our message in a day when we have discovered the "cultural accidents of our rural and American way of life" and are constantly in danger of becoming cultural self-haters, seeking as our highest good to be different from the past, apparently feeling that change is godliness.

But why print Howard Harrod's "Symbols for Ministry in the Secular City" in the *Gospel Herald*? How many readers enrolled in the

"Every-Home-Plan" understood it? What an example of religious gobbledygook! "This incarnational identification in the Exodus institution becomes concrete in the light of the Servant symbol." We are told that our "duty is not to be pure (?) but rather be faithful" in our servanthood. We are to "assume (our) servanthood without fear in politics and business or in the ghetto and on the picket line" coming "out of the religious ghetto into the marketplace where humanity is being created and destroyed. . . . And 'the banners are now thrust clearly aloft for all to see, and their illuminating power both for the direction of the revolution and for the participants should now be clear. . . . Well, perhaps, but I am not so sure much was clarified!"

While this style of writing may be ideal for Harrod's social ethics classes or for the readers of *Concern* (or shall I say "the document at hand is of such philosophical profundity as to maximize the totality of illumination of the creative minority of faith who are intellectually exercised to cognize and achieve proper value judgments of such symbolic elucidations?"). I seriously doubt whether very many readers were greatly benefited (or harmed) by it.

So perhaps . . . you could furnish us an interpretation of tongues? And thank you for giving me a perfect example to which I can point my students, showing them how *not* to write for good communication!—Elmer H. Maust, Accident, Md.

CHURCH NEWS

Lead Work Camp Planning

District youth secretaries in the Mennonite Church (Old) are the key to this year's servanthood work camping, Ellis Good pointed out in Elkhart, Ind., recently. Good is coordinator of work camps for 1967.

District youth secretaries line up projects, process and assign personnel, plan work camp leadership training, and assure follow-through in work camp efforts in their respective conferences. All in all this will add up to quite a job since some conferences have nearly a score of work camps planned—all to fall in just a few weeks late in the summer.

Who are these secretaries?

In Allegheny Conference he's Harold Thomas—self-supporting pastor, elementary school principal, and director and speaker of a Johnstown, Pa., gospel radio broadcast.

In Franconia he's James M. Lapp—youthful pastor of the Perkasie congregation, teacher at Christopher Dock, father of two children, who "believes deeply in servanthood but finds it hard to live that way."

In Illinois he's Earl Sears—also a youthful pastor, of the Flanagan congregation, whose servanthood experiences include I-W service, summer VS, summer pastorates, and youth leadership.

In Indiana-Michigan he's David Cressman—recent seminary graduate, now pastor of

Holdeman congregation. Dave hails originally from Ontario; was active in student Christian activities in college; taught school and helped in inner city congregation in South Bend. Committing his life to Christ in 1956 meant new meaning and "a complete reorientation in (his) way of living."

In Iowa-Nebraska Dean Swartzendruber is a minister and bishop who has participated in witness workshops and Campus Crusade activities. Being married and father of six children hasn't prevented Dean from going to school these days—at Vennard College where studies in the Bible and in psychology are his favorites.

In Lancaster Leon Stauffer and I. Merle Good give leadership. Leon is a 1964 graduate of Penn State. His servanthood experience includes two years' service as a pioneer youth worker in New York City, plus two summers as a camp director, a stint as a work camp leader. He currently works in the Salunga VS and I-W office.

In Ohio Marion Bontrager serves as youth secretary. His boyhood home was Goshen, Ind., his training includes seminary, and he now serves as pastor of the Friendship congregation at Bedford Heights. Marion is a past president of churchwide MYF.

In Ohio and Eastern Conference churches

east of Ohio, Gordon Zook is it for servanthood work camping. Gordon is pastor of Monterey congregation at Leola, Pa., an alumnus of Goshen Seminary, and a member of the churchwide MYF cabinet from 1961 to 1965.

In Ontario Conference Milton Schwartzentruber will lead out. Father of four, seminary graduate, Milton pastors the Erb Street congregation in Waterloo.

In South Central J. Frederick Erb is youth secretary. Fred was a member of the first MYF cabinet and has been youth secretary in three conferences: Indiana-Michigan, Illinois, and South Central. Father of three children, Fred is director of admissions at Hesston College.

Southwest Conference depends on Roger Richer. He is a seminary graduate, now pastor of the Seventh Street congregation in Upland, Calif. Roger's servanthood background includes an early membership in the Mennonite Hour quartet. He has two sons.

Virginia Conference youth leadership rests in Sam Weaver's hands. Sam is dean of men at Eastern Mennonite College. Starting to college at the ripe age of 29, Sam says, "I discovered that youth's dedication to God is just as great as the older generation, but just a bit different in application."

In Western Ontario Albert Zehr is the man. A schoolteacher, a seminary graduate, a pastor—Albert's all three besides being youth secretary for the conference. Albert has two children.

Other conference youth secretaries whose pictures and data we don't have are:

Alberta-Saskatchewan: Paul Showalter
North Central: Irvin Grabill
Pacific Coast: Dean Gerig
Rocky Mountain: Clayton Bender



Thomas



Lapp



Sears



Cressman



Swartzendruber



Stauffer



Bontrager



Zook



Schwartzentruber



Erb



Richer



Weaver



Zehr

Seventeen: Count them. Seventeen: each lining up projects, leaders, campers. Seventeen: each responsive to the church's needs and youth's vision.

All together they are planning for more than 100 work camps this summer for more than 1,000 youth. It's all an exercise in Christian servanthood—to meet men's needs and to help Christian youth grow.

Missionary of the Week



Kenneth Ropp, Tremont, Ill., began a two-year term as an Overseas Mission Associate in Nigeria recently under the Mennonite Board of Missions, Elkhart, Ind. He serves as a maintenance man at the Akahaba Abiriba Joint Hospital, Abiriba, East Nigeria.

Ken is a member of the First Mennonite Church, Morton, Ill. He is the son of Mrs. R. J. Ropp.

The 77-bed hospital at Abiriba where Ken is serving provides medical care for that community as well as health and maternity centers in a two-county area through its rural medical officer.

Need Advertising Personnel

Mennonite Advertising Agency, three years old this June, is expanding. The agency serves Mennonite Broadcasts, Inc., and distributes broadcasts to radio stations.

As it expands MAA will require additional administrative personnel with interest and experience in advertising and marketing. Kenneth J. Weaver, executive director of Mennonite Broadcasts, says, "We expect that people who come to us will grow along with us in the important future of mass communications."

Those with interests in advertising and marketing should send a résumé to Kenneth J. Weaver, Mennonite Broadcasts, Inc., Harrisonburg, Va. 22801.

Communications Must Make Sense

In a two-day weekend, approximately one third of a million people are added to the population of the earth. This means adding three South Bends, a Wichita, Kan., or a Richmond, Va.

Walk through one of these cities . . . look at the people caught up in their pursuits of business and pleasure . . . tucked away in their apartments or suburban look-alike houses. The new one third of a million people represented here were not here yesterday, are unreached by the church today, and who knows where they will be tomorrow?

The job of reaching them for Christ seems almost impossible, even though 32 percent of the world population claims to be Christian. The job will become more impossible when you consider that in less than 100 years, at the rate of increase, Christians will make up only 15 percent of the world population.

They are being reached by modern mass communications methods. But what is the message they are hearing? Roger Shinn has said,

Our world, saturated with communications, may perish for loss of communication. It is a world smothered with words,

hungry for a meaningful word. It is a world bombarded with data, rarely able to find truth.

As a Christian Church, we believe that we have this truth, and have accepted the responsibility of finding ways of communicating it, the message of a living Christ with an ever-increasing population of people who do not know it.

As we end one broadcasting year and begin another, it is appropriate that we look at the job we are doing, review our resources, needs, opportunities, and from them plan the program for the coming year under God's direction.

A significant step forward this year in our new assignment in mass communications was the adoption of the new statement of objective and program policy by the Board on Feb. 4, 1966.

This statement sets forth our church's "mission of calling men to commitment and life in Jesus Christ" and our responsibility to provide "leadership, coordination, resources, and materials in mass communications" for the church.

Our primary job is calling men to commitment and life in Jesus Christ, and each of our programs and all of our decisions need to be built around this objective. Fulfilling this objective is not simple. It is not enough to simply unload your message by bombarding them with the gospel, and then feeling that the job is done, even though they tune you out.

We are interested not only in telling them but winning them. This makes it more difficult and almost impossible to complete the job with one method or one contact.

More attention has been given during the year to the whole area of *follow-up work and counseling* for those broadcasts designed for listener response such as The Mennonite Hour, Heart to Heart, and *Luz y Verdad*. While the counseling concern continues to develop new activity for these broadcasts, major effort continues to be given to producing programs which are not designed for getting mail response.

"Commercial-Religious" Programs

We have begun moving down the road to producing what one broadcaster called "commercial-religious" programs. These programs, such as our seasonal and Minute Spots, do not have the normal religious flavor and format.

"Commercial-religious broadcasts" are designed to fit today's programming both in the eyes of the station manager and in the ears of the radio listener. They are programs which inject a Christian truth at the place where the listener has a problem or a need.

Local church use of our mass communications materials, and especially radio programs, has been rather sporadic. We now plan to channel more of our distribution and use of programs through the local church, in addition to working public service distribution through Mennonite Advertising Agency. In the future, there will be minimum increase in placement in involving mission boards or churches working in the same area.

Both in North America and overseas, religious broadcasting is being consigned to blocks of time primarily on Sunday. As long as one produces the traditional religious broadcast, the *release time* will end up being in these blocks. However, as our approach to broadcasting and our clarification of target audiences and objectives have developed within the last year or two, we have become less satisfied with broadcasts in these time blocks.

In 1961, Heart to Heart made the first shift to a five-minute daily broadcast in order to get into more of the weekday time periods.

Our development of *Minute* and *seasonal* broadcasts has also allowed us to get into other time periods, and thus reach more of our target audience.

The Japanese broadcast is now moving from a 15-minute Sunday broadcast to a 10-minute daily broadcast.

We also need to face this question in our regular programming for North America. We have shifted The Mennonite Hour from a 30-minute to a 15-minute program in keeping with our target audience. However, we have not been successful in moving it out of the Sunday religious time blocks.

The television barrier has not yet been broken by Mennonite Broadcasts. Suggestions and interests from the church and staff give us open doors for moving in this direction. A staff group has been selected to begin discussions on plans for possible English television.

I believe that the use of mass com-

munications is one of the key answers for the church in fulfilling its responsibility in an age of technology and in the face of a population explosion which has the potential of burying and smothering the church.

We look forward to a year with tremendous opportunity, dedicated staff, church support, and above all, the promise of God's wisdom and power through His Spirit.—From the annual report of Kenneth J. Weaver, executive director to Mennonite Broadcasts, Inc., the Mass Communications Division of Mennonite Board of Missions, Elkhart, Ind.

Film Documentary on Mennonites

"What is happening among the Mennonites?" is the focus of a 30-minute documentary program filmed Apr. 17-21 by CBS television. According to Producer Ted Holmes, the program attempts to document the "new life" in the church, rather than the quaint folkways which often have been the thrust of mass media studies of the Amish and Mennonites.

The program will be aired sometime during the summer of early autumn on the Sunday morning series, *Lamp unto My Feet*. Network release date and time will be announced at a later date.

Most of the filming took place in Elkhart County, Indiana, because of its many Mennonite institutions and concentration of practically all parts of the Mennonite family except Hutterites. Participants in the filming from more than a dozen states and provinces included Mennonites, General Conference Mennonites, Mennonite Brethren, and Amish.

CBS's director of religious broadcasts, Pamela Ilott, became interested in Mennonites when Lewis Strite, president of Mennonite Broadcasts, Inc., called to discuss

with her *The Greatest Week in History*, an Easter-season series of newscasts produced by Mennonite Broadcasts for public-service programming. In discussing the uniqueness of this programming, conversation turned to other areas of Mennonite involvement in outreach and service today.

In light of Miss Ilott's interest in more information about the church and its involvement, Lewis Strite took the request back to Mennonite Broadcasts who then asked J. Daniel Hess of the Goshen College faculty to compile materials for CBS.

During the summer of 1966 Hess visited a number of Mennonite communities, talked with scores of people, read books of Mennonite authors and the releases from Mennonite institutions, then compiled a 60-page booklet entitled "The Faith and Life of the Mennonite Church—1966."

According to Miss Ilott, the booklet and her own program ideas caught the interest of Ted Holmes, a 35-year-old New Yorker who produces about 25 programs yearly for CBS.

During Christmas and Easter vacations, Holmes pursued ideas in "Faith and Life"

and decided to use one geographic area, specifically Elkhart County, to tell the worldwide story. He also designated a number of people, programs, institutions, and doctrines he wished to explore. Again and again he insisted that he did not wish to exploit the cultural quaintness of the church.

From Easter until the crew's arrival Apr. 17 on a United Air Lines Caravel (with 28 pieces of equipment), Daniel Hess was arranging schedules to film those items Holmes earlier designated. And during the week-long filming operations, Hess served as his guide and to some extent, interpreter.

The CBS crew spent considerable time filming interviews: J. C. Wenger, William Klassen, John H. Yoder, Weldon Troyer, and others. Holmes talked with VS-ers, students, administrators, pastors, farmers, businessmen, doctors, and blue-collar workers. Although he wished to promote no particular institutions, he shot footage of the Mennonite Board of Missions, High Park Medical Associates, Mennonite Mutual Aid, Menno Travel Service, Oaklawn Center, Associated Mennonite Biblical Seminaries, Goshen College, and others.

In what must be the highlight of the week, the crew of five visited Yellow Creek Mennonite Church, which two weeks earlier approved, by ballot vote, our request to film this congregation at work and worship. During the afternoon Cameraman Jim Wilson filmed the WMSA quilting, knotting comforters, wrapping bandages, and packing Christmas bundles. Later the entire congregation gathered for a potluck supper in honor of the crew. One large cake was decorated with a "Welcome CBS" frosting.

After the meal, the crew filmed a worship service, including congregational singing, Bible reading, and sermon—all typical of the Sunday morning service. The congregation cooperated excellently. Said the audio technician, "I would not have missed this day for anything."

The Oscar Weaver farm, one mile from the Yellow Creek church, was the scene of extensive filming later in the week.

At the end of the week the crew expressed thanks for the friendship and hospitality extended to them. As they drove off, Producer Holmes lowered his window and called back, "Peace."

CBS reserves the right to select the material which fits the program it will develop from the film taken during this week of contacts in our communities.

Mennonite people would probably prefer to state what the program should say. For instance, they might rather see a study of the meaningfulness of family life, the witness of the peace stance, the power of "the cup of cold water." Mennonite Broadcasts, Inc., suggested other excellent program themes such as the Hans Denk quote, "No man can know Christ truly except he follow Him daily in life."

But this is not a Mennonite program. CBS



J. Daniel Hess, center, back to the camera, in a coffee break discussion with Goshen College students for the TV cameras.

is the producing agency. CBS preferred not to establish a theme. "We will turn the cameras on the Mennonites, and the patterns of their faith and life will emerge," seemed to be their method of working.

But now that the crew is gone, many questions remain. Did they really find Mennonite family life meaningful? Has Mennonite peace conviction been a witness? Have Mennonites extended the cup of cold water? Do they follow Christ daily in life? Did the crew find faith in the Elkhart community?

If the final product is not to Mennonite liking, perhaps they should blame no one but themselves. If, for instance, the program deals with the sociological changes in the church today, one must ask whether spiritual dimensions have been eclipsed by the sociological.

On the other hand, if the program pleases Mennonites, they must accept the responsibilities that nationwide exposure will bring.

Legal Notice

The Executive Committee of the Mennonite Board of Missions and Charities is recommending to the board of directors in annual session June 20, 21, Hesston, Kan., the following change in Article IV, Sec. 2, of the Board's bylaws which sets forth the duties of the Personnel Committee:

"Sec. 2. Personnel Committee. The Personnel Committee shall recommend standards and qualifications for Board personnel. They shall establish procedures for the processing and appointment of personnel and be a counseling resource in the application of policies and practices. They shall jointly with the Executive Committee appoint such Board personnel and committees as specified in these bylaws."

The present bylaws read:

"Sec. 2. Personnel Committee. The Personnel Committee shall recommend standards and qualifications for Board personnel, and shall examine and approve for appointment all applicants for foreign and home mission service; and such other Board personnel as may be referred to it. They shall jointly with the Executive Committee appoint such Board personnel and committees as specified in these bylaws."

This change is for the purpose of adjusting the basis of the committee's responsibility in light of the Board's growth and enlarged program. This notice is published in accordance with the provisions of the constitution of the Board.

Bookrack Evangelism Expands

Bookrack evangelism, now beyond the initial stages of developments, is expanding into new areas. Darrell D. Jantzi, Mennonite Broadcasts' business manager, reports the appointment of two new district men, Ezra Beachy, Goshen, Ind., and Ronald Shenk, Hammondsport, N.Y. Beachy represents the Indiana-Michigan mission board; Shenk, the Eastern Board.

"Now seven district mission boards have men working in bookrack evangelism," said Jantzi, "and most have additional help making contacts with stores. It's an exciting venture in public distribution of the gospel."

Bookrack evangelism is designed to place Christian literature in secular retail stores where the non-Christian can discover its message.

Most Christian literature is sold only through religious bookstores and by mail order. This limits distribution to Christians. Bookrack evangelism places books before a public who rarely, if ever, patronize religious bookstores.

Attractive racks of books are placed in supermarkets, bus depots, drug and variety stores. More than 60 stores now have racks in eight states. The racks are serviced by Christians who have responded to God's call to this mission endeavor.

Eugene Garber, the pioneer, placed the first bookracks in 1962, in Kresges, Cedar Rapids, Iowa, and Benner Food Center, Iowa City. By the time Garber moved last year to a new pastorate in International Falls, Minn., books were moving steadily through 14 stores in Iowa. More than 1,000 evangelical books have moved through the Benner Food Center bookrack alone.

Garber told of one manager's experience of customer acceptance. "Kresges Lindale Plaza moved our bookrack to a new location in the store. A number of customers who had become accustomed to the first location inquired of the clerks. In reporting this to me, the manager indicated this was proof the rack is appreciated and used."

Orrin Eichelberger, Louisville, Ohio, has placed bookracks in a number of stores in Ohio. He reported recently, "During the past two months we have sold a total of 1,095 books. And six new display areas are the result of assistance from a number of volunteers in various communities throughout our conference area."



Paperbacks on Christian subjects are available to the general public near the magazine stand in the Benner Food Center in Iowa City, Iowa.

Some of the large selection of paperbacks sold through bookrack evangelism include: *Cross and the Switchblade*, by David Wilkerson; *Peace with God*, by Billy Graham; *Rainbow Garden*, by Patricia S. John; the Danny Orlis series; and the New Testament in the modern English, entitled *Living Gospels* and *Living Letters*. Publishers include Moody Press, Tyndale House, Warner Press, and Herald Press.

A manual of instructions for district leaders and workers has been prepared by Mennonite Broadcasts. A kit of explanatory materials is also available. The project operates under the name of Life-Line Book Sales.

Other men working in Life-Line Book Sales include: Eugene Garber, International Falls, Minn.; John F. Garber, Mount Pleasant, Pa.; Mark Martin, Harrisonburg, Va.; and Norman Martin, Marion, Pa.

Douglas Snyder New Executive

On Aug. 1, 1967, Douglas Snyder will assume the role of Executive Director of Mennonite Central Committee (Ontario). He succeeds Daniel Zehr, who will be moving to Winnipeg in August to the office of Peace and Service Secretary of Mennonite Central Committee (Canada).



Douglas Snyder

Bro. Snyder was born in Waterloo, Ont. He is a member of the (Old) Mennonite Church of Ontario. He attended the Rockway Mennonite High School and the Kitchener-Waterloo Collegiate. He was graduated from Goshen College, Goshen, Ind., with a BA degree in sociology. He also attended Stratford Teachers College.

Douglas Snyder is married to the former Doreen Bender of New Hamburg, Ont. They have one infant daughter, Julie Anne.

Bro. Snyder was assistant pastor to J. B. Martin at the Erb Street Mennonite Church in Waterloo for one year. He then served as vice-principal and taught a school in Moose Factory, Ont., for two years. He is presently serving as counselor at the London Rescue Mission in London, Ont.

Reaches Mexico, Cuba

The Aaron Kings, Franconia Conference Mennonite missionaries, write from Mexico that one person with whom they are working is Senora Guadalupe. She is a *Luz y Verdad* (Light and Truth) listener. *Luz y Verdad* is a Mennonite broadcast in Spanish originating in Aibonito, P.R., with Lester Hershey as speaker.

Senora Guadalupe has requested baptism, but her husband strongly opposes her stand for Christ. The Kings write, "We invite you to share in the prayer concern for God's solution to this problem."

An interesting sidelight to King's report

was about *Luz y Verdad's* Bible correspondence courses. He said, "It is surprising to see how many Bible lessons can be sent into and out of Cuba. Letters from students behind the sugarcane curtain indicate intense interest in Bible materials."

coming months. Do pray for us in the vast opportunity, challenge, and responsibility this brings to us." Beachy is a Mennonite Church missionary in Bihar who is responsible for feeding programs in the Chandwa and Palamau blocks.

Lee Kanagy wrote from Furano-city, Hokkaido, Japan, Apr. 13: "I was too pessimistic about much of an enrollment for the new school year (beginning in April) because of other private schools soliciting students. But the Lord has shown His strong arm and has led 90 to the Christian Center to receive instruction in English and, we believe further, to give adults and students a chance to hear God's Word and meet Christ. Because of space we had to limit our classes to fifteen, so that some had to go on a waiting list. There are usually dropouts as we experienced in the last quarter. . . . Yesterday, Yamishitan, a high city official, came for a visit and to see if we are not interested in kindergarten work for our area. The city could possibly give land. I replied that we could not use foreign funds, but if the citizenry want our service we will be glad to give this serious thought. . . ."

Land has been secured in Uyo, East Nigeria, on which to build a Bible school facility, including faculty and student housing. Construction should start yet this summer (1967). The school is still struggling to get clearer supporting relationships from the independent churches in Nigeria.

Otis and Betty Hochstetler have completed a term of language study in Belem, Brazil, and will succeed Allen Martins as managers of the Brasilia bookstores, probably in September.

Kings View Hospital, Reedley, Calif., has again received full accreditation for a three-year period by the Joint Commission on Accreditation of Hospitals. The basic accreditation standards apply to organization, administration, staff, and physical facilities. Kings View is one of five MCC-sponsored mental health hospitals. The 55-bed hospital also maintains three outpatient clinics: one at the hospital, and one each in Visalia and Tulare, cities in neighboring counties.

Francia 1-W orientation, May 8-10 and 15-17, included a service tour to Good Shepherd Home and the General Hospital in Allentown, Pa. James Longacre, Francia Christian service counselor, coordinated the planning and program.

Donald Jacobs arrived from Nairobi, Kenya, on Apr. 28 to complete his furlough, to consult administratively, and to give leadership to the World Evangelism Institutes to be held at Harrisonburg and Elkhart in June and July. He has rejoined his family who remained in the States on furlough. His travel has been made possible by a Schowalter Foundation grant in connection with the two World Evangelism Institutes which he will be directing. His address is Route 1, Mt. Joy, Pa. 17552 (telephone: 717 898-7371).

FIELD NOTES

Mennonite General Conference
Biennial Sessions Aug. 21-24, 1967,
Christopher Dock School, Lansdale,
Pa. Conference theme: "As He Is,
So Are We in This World" (1 Jn.
4:17b).

The 12th anniversary of the Lincoln University Mennonite Church will feature a team from Teen Challenge Training Center, Rehersburg, Pa., May 27, 7:30 p.m. Teen Challenge Training Center is an outgrowth of the work done in New York City by Dave Wilkerson among gang leaders and dope addicts. Charles Gogel will be guest speaker morning and evening, May 28.

The 55th Bible Meeting will be held at the Manchester Mennonite Church, York County, Pa., May 28. Speakers are Abram Baer, Maugansville, Md., and Peter Smith, Hershey, Pa.

New Every-Home-Plan congregation for Gospel Herald is Zion, Vestaburg, Mich.

Change of address: Galen Johns from R. 2, Box 124 to 315 S. Main St., P.O. Box 527, Middlebury, Ind. 46540.

New members by baptism: three at Friendship, Bedford Heights, Ohio; three on confession of faith at La Vale, Cumberland, Md.; two at Longenecker, Winesburg, Ohio; three at First Mennonite, St. Petersburg, Fla.; two at Bon Air, Kokomo, Ind.; twelve at Hesston, Kan.; three at Zion, Broadway, Va.

The United Mennonite Church at Premont, Tex., reports that the Lord has met the need of the church for a brother to minister during the months of June, July, and August in Bro. and Sister Delbert Regier, presently studying at the Dallas Theological Seminary in Dallas, Tex. The pastor, Sam Swartz, has asked for a leave of absence during these months.

Seventy-five persons from Sarasota Mennonite churches participated in a summer Bible school workshop at the Bay Shore Mennonite Church, Mar. 27, 28. C. F. Yake was director of the workshop and delivered the main address. The participants were divided into 12 groups for studies in understanding pupils and practice in lesson preparation. Pastors Nelson Kanagy and Michael Shenk organized the workshop.

An intercommunity crusade conducted by the Myron Augsburg team is scheduled for July 9-16, in the Valley Forge, Pa., Junior-Senior High School. Russell T. Hitt, editor of *Eternity* magazine, is chairman of the Crusade Committee. Mr. and Mrs. Kenneth Masterman will be in charge of music and Eugene R. Witmer is directing crusade preparations.

New additions to the staff for the Valley Forge crusade will be Armin Geswein, Pasadena, Calif., who will lead home and community prayer groups the week during the crusade; and Elvin Stoltzfus, Lancaster, Pa., who will interpret for deaf persons during the crusade.

"Yesterday I visited a village and ran across smallpox," John Beachy reported from Bihar, India, on Apr. 21; "so I am eager to get our medical team out on the job or we will have some epidemics spreading like wildfire through our kitchens and school feeding programs. Scarcity of water, poor diet, and a breakdown of morale among the people will be our greatest concern in the

Calendar

Annual sessions of the Mennonite Conference of Ontario, Zurich, Ont., June 2-3.
Aug. Central Conference, Lakeview Church, Walford, N.D., June 8-11.

Pacific Coast Annual Conference and related meetings, Western Mennonite School, June 8-11.

Western Ontario Mennonite Conference, Maple View Mennonite Church, Wellesley, Ont., June 13-15.

General Mission Board meeting, Hesston, Kan., June 22-23.

Albert-Saskatchewan Mennonite Conference, Guernsey, Sask., July 1-4.

Virginia District Conference, EMC, Harrisonburg, Va., July 11-14.

Allegheny Mennonite Mission Board Meeting, Martinsburg, Pa., July 14, 15.

Mennonite World Conference, Amsterdam, Holland, July 23-30.

Indiana-Michigan Combined Sessions of Conference, North Len, Ind., Aug. 3-6.

Annual meeting, Iowa-Nebraska Conference, Iowa Mennonite Church, Kalona, Iowa, Aug. 8-11. Sponsored by Lower Deer Creek congregation.

Allegheny Mennonite Conference, Scottdale, Pa., Aug. 10-12.

Mennonite General Conference, Franconia Conference, South Central Conference, Pleasant Valley, Harper

Kan Sept. 8-10.

Board of Education, Eastern Mennonite College, Harrisonburg, Va., Oct. 20, 21.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Birky, Jack W. and Loretta (Phillips), Eugene, Ore., second child, first son, Jonathan Wade, Apr. 26, 1967.

Charles, John H. and Blanche (Mummau), Millersville, Pa., third child, second son, John Scott, Apr. 25, 1967.

Meiser, Lowell and Linda (Plienes), Odell, Ill., third child, first son, Michael Charles, Apr. 18, 1967.

Kisamore, Jimmie and Louise (Carper), Riverton, W.Va., fourth child, third daughter, Teresa Joy, Apr. 13, 1967.

Lehman, Paul and Ruby (Miller), Apple Creek, Ohio, first child, Bryan Scott, Apr. 28, 1967.

Miller, Lee and Eva, Uniontown, Ohio, fourth child, second daughter, Cynthia Faye, May 1, 1967.

Pugh, Robert and Mabel (Miller), Salisbury, Pa., first children, Lori Anne and Lisa Diane, Apr. 6, 1967.

Stoltzfus, Dale and Doris (Hornung), New York, N.Y., third child, second daughter, Debra Renae, Apr. 24, 1967.

Weaver, J. Clair and Delores (Herr), Atlanta, Ga., first child, Trella Kay, Apr. 24, 1967.

Weber, Edward L. and Anna Mae (Weaver), Denver, Pa., second child, first son, Duane Lamar, Apr. 21, 1967.

Yoder, LaVerne and Leona Joyce (Martin), Sarasota, Fla., third and fourth daughters, Sherrie Lynn and Carrie Lynn, May 4, 1967.

Yoder, Lester and Birdena (Lambright), Wakarusa, Ind., third child, second son, Michael Ray, Apr. 16, 1967.

Yoder, Marion and Meredith (Lambright), El Kati, Algeria, first child, Andre Leon, Apr. 12, 1967.

Yoder, Maynard and Betty (Peachey), Orville, Ohio, first child, Teresa Lynn, Apr. 30, 1967.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Buntzman-Breniser.—Guy Robert Buntzman, Lancaster, Pa., Congregational Church, and Patricia Irene Breniser, Lancaster, Evangelical Mennonite conf., by Maurice W. Landis, May 6, 1967.

Crlow-Begly.—Richard Crlow, Millersburg, Ohio, Martin's Creek cong., and Louise Begly, Smithville, Ohio, Wooster cong., by Sanford Oyer and Roman Stutzman, May 6, 1967.

Emswiler-Peachey.—David Ray Emswiler, Newport News, Va., and Ruth Elene Peachey, Belleville, Pa., Locust Grove cong., by Ray Emswiler, father of the groom, and Eric Renno, Apr. 22, 1967.

Herr-Weaver.—Barry L. Herr, Lancaster, Pa., Mellinger's cong., and Lois Weaver, Reinholds, Pa., Conestoga cong., by Harvey Z. Stoltzfus, Apr. 29, 1967.

Holler-Detrick.—James Holler, Boynton, Pa., and Harriet Elizabeth Detrick, Springs (Pa.) cong., by Walter C. Otto, Mar. 4, 1967.

Hooley-Van Veen.—Dennis Hooley, Ft. Wayne, Ind., and Anna Marie Van Veen, Elk-hart, Ind., both of Prairie Street cong., by Russell Krabill, May 6, 1967.

Lehman-Moyer.—Daniel B. Lehman, Chambersburg, Pa., Strasburg cong., and Eunice Beverly Moyer, Quakertown, Pa., Haycock cong., by Stanley Beidler, Jan. 28, 1967.

Leichty-Miller.—Irvin Glen Leichty, Mt. Pleasant, Iowa, Bethel cong., and Lucy Ann Miller, Wayland, Iowa, Sugar Creek cong., by Robert L. Hartzler, Apr. 23, 1967.

Miller-Yoder.—Harold Miller and Betty Yoder, both of Hutchinson, Kan., Plainview Conservative cong., by Jonas P. Yoder, father of the bride, Mar. 26, 1967.

Reinford-Cassel.—Marvin Reinford, Schwenksville, Pa., and Rachel Cassel, Telford, Pa., both of the Finland cong., by Claude M. Shisler and Winfield M. Ruth, Apr. 22, 1967.

Rembold-Frickey.—Cameron Lee Rembold, Springs (Pa.) cong., and Bonnie Lee Frickey, Grantsville, Md., Brethren Church, by Walter C. Otto, Apr. 8, 1967.

Stalter-Leischer.—David Allen Stalter, Gibson City, Ill., East Bend cong., and Lois Leischer, Fisher, Ill., Church of Christ, by Alton Horst, Apr. 15, 1967.

Unruh-Meyers.—John Edward Unruh, Waterloo, Ont., United Mennonite cong., and Carol Lynn Meyers, Waterloo, Ont., First Mennonite cong., by Robert N. Johnson, Apr. 29, 1967.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Hedrick, Robert M., son of Robert S. and Katie (Mininger) Hedrick, was born at Souderton, Pa., Oct. 4, 1928; died at Royersford, Pa., Apr. 29, 1967; aged 38 yrs. 6 m. 25 d. He had been ill since he was ten. Surviving besides his parents are one brother (Curtis) and 2 sisters (Grace—Mrs. Lester Detweiler and Betty—Mrs. Robert Zigler). He was a member of the Plains Church. Private funeral services were held May 2, with John E. Lapp and Henry P. Yoder officiating.

Kraus, Phebe Frances, daughter of Abram P. and Fannie (Coffman) Shenk, was born in Warwick Co., Va., Jan. 26, 1902; died in the same community, Apr. 24, 1967; aged 65 y., 2 m. 28 d. She was married to Clyde H. Kraus, who survives. Also surviving are 3 sons (C. Norman, Harry L., and Lewis J.), 4 brothers (Coffman, Henry, Ezra, and George), 4 sisters (Mary C., Mrs. Mabel Brunk, Mrs. Martha Palmer, and Lydia), and 11 grandchildren. An infant daughter and one brother preceded her in death. She was a member of the Warwick River Church, where funeral services were held Apr. 26, with John H. Shenk and Truman H. Brunk officiating.

Kronk, Lucinda, of Nappanee, Ind., was born at Wakarusa, Ind., Oct. 10, 1876; died at the Fairmont Nursing Home, Elkhart, Ind.; aged 90 years. She was married to Jesse Kronk, who died Feb. 12, 1945. Surviving are 2 sons (Marvin and Glenwood), 4 daughters (Mrs. Chas. Jarrett, Mrs. and Lewis J.), 4 brothers (Jones, and Mrs. Lamar Miller), 17 grandchildren, and 14 great-grandchildren. She was a member of the North Main Street Church, Nappanee. Funeral services were held at the Wright-Yoder Funeral Home, with Homer F. North officiating.

Livengood, Ellie A., daughter of Joseph and Leona (Newsum) King, was born at Springs, Pa., Dec. 16, 1894; died at her home near Springs, Pa., Mar. 21, 1967; aged 72 y. 3 m. 5 d. On June 8, 1916, she was married to Homer Livengood, who died Oct. 23, 1963. Surviving are 5 children (Willard, Wayne, Kirk, Oren, and Vilette—Mrs. Jacob Coblentz), one sister (Mrs. Verna Maust), 12 grandchildren, and 2 great-grandchildren. One

child (Miriam) preceded her in death. She was a member of the Springs Church, where funeral services were held Mar. 24, with Walter C. Otto and James Burkholder officiating.

Peters, Marie, daughter of Mr. and Mrs. Henry Jantzen, was born at Plymouth, Neb., June 24, 1895; died at Kitchener, Ont., Apr. 30, 1967; aged 71 y. 10 m. 6 d. Surviving are one daughter (Marguerite—Mrs. David Peters), one sister (Lisetta Klassen), 2 grandchildren, and 2 great-grandchildren. She was a member of the First Mennonite Church, where funeral services were held May 3, with Robert Johnson and Walter Klassen officiating.

Poole, George, was born in Birmingham, England, Mar. 20, 1880; died at his home at Milverton, Ont., Apr. 10, 1967; aged 87 y. 21 d. In Feb. 1904, he was married to Mary Spenser, who died Aug. 1, 1938. On Feb. 5, 1941, he was married to Leah Kropf Ropp, who survives. Also surviving are 5 sons (William, Roy, Norman, John, and Lorne), 2 daughters (Clara—Mrs. Gordon Schultz and Emma—Mrs. Elroy Schultz), one stepdaughter (Mabel—Mrs. Lorne Poole), 24 grandchildren, and 18 great-grandchildren. He was preceded in death by one stepson (Ervin Ropp), 2 grandchildren, and one great-grandchild. He was a member of the Maple View Church, Wellesley, where funeral services were held Apr. 12, with Herbert Schultz, Alvin Leis, and Chris Streicher officiating.

Schmucker, Hannah, daughter of Christ and Katie (Frey) Freyrenberger, was born near Pettisville, Ohio, Jan. 11, 1880; died at Fairview, Pa., Apr. 14, 1967; aged 87 y. 3 m. 3 d. On Nov. 16, 1905, she was married to Charles L. Schmucker, who died Jan. 24, 1955. Surviving are 2 sons (George and Earl), one daughter (Grace—Mrs. Willard King), 16 grandchildren, 30 great-grandchildren, and one sister (Lucy). Two sons (Harold and Carl), 6 sisters (Elizabeth, Lydia, Mary Ann, Rosie, Katie, and Mary), and one daughter (Joy) preceded her in death. She was a member of the West Clinton Church. Funeral services were held at the Central Church, Apr. 17, with E. B. Frey, Carl Smeltzer, and Charles Kaufman officiating; interment in Pettisville Cemetery.

Shrock, Amanda M., daughter of Moses I. and Elizabeth (Miller) Shrock, was born at Arthur, Ill., Dec. 21, 1888; died at the Lagrange (Ind.) Hospital, Apr. 24, 1967; aged 78 y. 4 m. 4 d. On Jan. 17, 1907, she was married to Moses B. Shrock, who died Sept. 30, 1962. Surviving are 3 sons (Owen, Sherman, and Moses, Jr.), 4 daughters (Della—Mrs. Clarence E. Miller, Elizabeth Ann—Mrs. Ivan Beachy, Clara—Mrs. Edward Miller, and Martha—Mrs. Martin Lengacher), 12 sisters (Fannie—Mrs. Joseph S. Schlachach, Mary—Mrs. Dan B. Miller, Mattie—Mrs. Ammon Miller, and Tillie—Mrs. Yost J. Shrock), one brother (Elmer Miller), 30 grandchildren, and 12 great-grandchildren. Two children preceded her in death. She was a member of the Amish Church, Fundal, Ind., where funeral services were held Apr. 26, with Orla Troyer, Topeka, Apr. 27, with Menno Yoder, Orla Troyer, and Ralph Yoder officiating; interment in Lost Creek Cemetery, Hicksville.

Wingard, Pete J., was born near Shipshewana, Ind., Jan. 19, 1889; died at the Lagrange County Hospital, Apr. 27, 1967; aged 78 y. 3 m. 8 d. On June 5, 1911, he was married to Ada Yoder, who survives. Also surviving are 4 children (Harley, Cletus, Gladys—Mrs. Sam Hochstetler, and Inez—Mrs. Dewey Weldy), 7 grandchildren, one brother (Levi), and one sister (Lizzie—Mrs. John Schrock). One daughter (Almeda) preceded him in death. He was a member of the Emma Church, where funeral services were held Apr. 30, with Amos O. Hostetler and Ivan Miller officiating.

Yoder, Jacob H., son of Joshua B. and Fannie S. (Yoder) Yoder, was born at Belleville, Pa., June 6, 1902; died at Allensville, Pa., of a heart seizure, Apr. 29, 1967; aged 64 y. 10 m. 23 d. On Dec. 12, 1926, he was married to Sadie Byer, who survives. Surviving are one daughter (Enid—Mrs. John L. Yoder), 4 grandchildren, and

2 sisters (Nannie and Julia—Mrs. Samuel H. Peachey). He was a member of the Locust Grove Church, where funeral services were held May 2, with John B. Zook, Louis Peachey, and Erle Renno officiating.

Items and Comments

Svetlana Alliluyeva's religion is a deeply personal thing, worked out by herself in private with very little relation to organized creeds.

The only daughter of Josef Stalin outlined her religious views, along with many other personal details, in an hour-long press conference in New York which was nationally televised. Although she seemed somewhat intimidated, at first, by the bright, hot television lights and the horde of snapping cameramen, she answered the written questions of reporters with remarkable clarity, well-organized thought, and generally excellent English.

"Religion has done a great change to me," she told the press and the nation. She said her discovery of a need for God had not come through reading or personal contact but from a "religious feeling which some people have and some don't have."

Describing her conversion, she said it was "like a person who is blind and one day his eyes are open and he begins to see the trees and the birds."

Stalin's daughter said she believes "there are many" people in Russia who are turning, as she did, to a personal belief in God. On the possibility that religion and communism may be able to coexist, her impression was negative.

"I don't think that class struggle and revolution can go hand in hand with the ideal of love," she said. "No—I don't believe it can go together."

Mandatory drafting into military service gives the president "a blank check on the nation's young men," a spokesman for the Board of Christian Social Concerns of the Methodist Church told the Senate Committee on Armed Forces.

Speaking before the panel deliberating measures which would revise the present Selective Service Law, instituted in 1940, Dr. John M. Swomley, Jr., called on Congress to return to a completely voluntary method of selection based on adequate pay and other inducements.

Dr. Swomley was one of many witnesses, a high percentage of them representing churches or church-related agencies. Most testimony called for a non-mandatory approach to raising military forces.

The professor of Christian social ethics

at the St. Paul School of Theology, Kansas City, Mo., strongly denounced the system "which permits the Executive Branch of government quickly to expand the Army, to send troops into other countries, to engage in hostilities, and to escalate into full-scale war without a Congressional declaration of war or a debate on manpower."

Unless the imbalance between the world's rich and poor nations is corrected, mankind may face "a period of turmoil and despair endangering the whole human experiment," a member of the new Pontifical Commission on Justice and Peace warned in Rome.

Barbara Ward, noted authoress and the only woman on the papal commission, gave a press conference at the end of the commission's first meeting.

She noted that 20 percent of mankind, living mostly near the North Atlantic, owns nearly 80 percent of the world's income from trade and investments. The gap between this wealthy minority and the impoverished majority is growing wider, she said.

In 1967 more than 700 children in the United States may choke to death in accidents which could be largely prevented by a bit of caution, according to the Red Cross, which based its prediction on past yearly death tolls. Most deaths involved children under four years of age.

Howard E. Camp, Jr., area director of Safety Services for the Red Cross Eastern Area, suggested these precautions:

(1) Because the chewing habit is not

firmly established until the age of four, children under this age should not be given nuts, raw fruit, or raw vegetables. These require the grinding action of molars. (2) Foreign objects that an infant could put in its mouth should be kept out of reach. (3) Older children must be prevented from putting small objects in a baby's mouth. (4) Keep safety pins closed—they represent less of a hazard if swallowed accidentally. (5) Buy infants only sturdy toys, without small parts that might become detached. (6) Never stimulate a child to laugh or cry when he has food in his mouth. Fatal choking might result. (7) Never give crackers or dry bread to a child or adult with a foreign body blocking the esophagus. (8) When such an accident occurs, even if the symptoms, such as coughing subside, a physician should be consulted immediately.

American prosecution and escalation of war in Vietnam was termed by the head of the World Council of Churches as second only to policies of Communist China as "the greatest danger to human survival" in the world today.

Dr. Eugene Carson Blake appealed for a reversal of U.S. policy which he said was isolating this nation from the rest of the world and was inevitably and "tragically" self-defeating.

Opposition to our Vietnam policy, Dr. Blake continued, is shared by almost all "the great papers of the free world, including our own great journals. The faculties of the great universities, the ablest members of our own Congress, the religious leaders—with few exceptions—of all the churches, cry out against what

MENNONITES IN THE CONFEDERACY

By Samuel L. Horst



Did you ever wonder what it would be like to live in the South as a nonresistant Christian during the Civil War? HIS NAME WAS JOHN gives insights into what happened to some of the Mennonites in Virginia when it was controlled alternately by the North and the South.

MENNONITES IN THE CONFEDERACY contains a complete history of the Mennonites living in the Confederate States and their relationships to the Confederate Government. How did conscientious objectors fare in a state that was also rebelling? How were the problems solved? The reader sees the complexities of the question of obedience to the State. This history will be of interest to the Church of the Brethren also involved in this struggle. This book should be in every Mennonite Church library.

\$3.00



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we are doing in Vietnam and warn us not to continue in that direction, and our government responds by Madison Avenue propaganda campaigns.

"The more force we use, the weaker become our best ideas. The picture of a great and wealthy nation mobilizing each month more and more of its unparalleled technological might to bring a tiny long-suffering, dark-skinned nation to capitulation means clearly that the more we win the more we lose and each American soldier dead or wounded is a useless sacrifice."

* * *

A series of five-minute radio programs designed to help citizens identify the tactics of extremist groups, both right and left, within the community and community organizations is being distributed by the United Church of Christ's Office of Communication.

The recorded series of 20 programs, called Extremism '67, has as commentator Milton Ellerin, director of research on extremism for the American Jewish Committee and a former FBI agent.

* * *

It may not be too long before churches will be forced to hold services on a day other than Sunday, Archbishop Howard H. Clark of Rupert's Land, Canada's Anglican Primate, said in Woodstock, Ont.

"Wednesday evening seems more acceptable. That's the only time everybody is in town," he told the annual conference of the Brotherhood of Anglican Churchmen.

* * *

"The New Testament from 26 Translations" will be published this fall from Zondervan's. Said to be "the most significant religious work of 1967," it will contain the complete text of the King James Version plus alternate translations for clarity and understanding from 25 other translations including those by Goodspeed, Moffatt, Phillips, Weymouth, Williams, etc., the Amplified N.T., New English Bible, Revised Standard Version, etc.

* * *

C. N. Hostetter, Jr., for eight years chairman of the World Relief Commission of the National Association of Evangelicals, was appointed president of the Commission as the result of official action taken during the 25th annual convention of the N.A.E. in Los Angeles, Apr. 4-6. In a related move, Wendell L. Rocky, for thirteen years executive director of the World Relief Commission, was appointed vice-president. Everett S. Graffam, who joined the staff of the World Relief Commission Apr. 1, was also appointed vice-president.

SILAS HERTZLER
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7/68

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Cover photo: Building a Dam in Costa Rica, United Nations; p. 454. Air Force photo; p. 455. Wide World photo; 456, 457, Harold M. Lambert; p. 463 by Church World Service.

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Volume LX, Number 21



The Holy Spirit in Evangelism

By Harold J. Ockenga

Evangelism is dependent upon the ministry of the Holy Spirit. Contemporary theology discloses a new interest in an emphasis upon the Holy Spirit's ministry. This does not so much apply to the Spirit's ministry in common grace, but rather to the ministry of the Holy Spirit in special grace. The Holy Spirit restrains the destructive processes of sin and thus enables humanity to maintain an orderly life.

The Holy Spirit also is the source of the renewing processes in the churches and in society. The emphasis upon spiritual renewal in the Roman Catholic Church and the various branches of Protestantism is directly attributable to the work of the Holy Spirit. The Spirit has had a part in every stage of redemption, in creation, in revelation, in inspiration, in the incarnation, in the atonement, in the resurrection, in the formation of the church, in the missionary undertaking, in the prayer life of the believer, in the transformation of the believer into the image of Christ, and so on. His work is a prerequisite to effective evangelism.

Conversion

Evangelism may be equated with the public proclamation of the good news of the gospel or the private witnessing to the good news of the gospel with the purpose of bringing individuals to faith in and confession of Christ as Savior. This is called conversion, and conversion has two meanings. It may be the active turning on the part of an individual as a response to the gospel. This is the lesser sense of conversion and is within the ability of the individual.

The New Testament uses the word "*epistrepho*" in the active tense. Theologically, conversion is often used in the larger sense of being equated with regeneration. This is the work of the Holy Spirit. It is the Holy Spirit who convicts, converts, and transforms the life of the individual.

There is no possibility of an evangelistic outreach without the ministry of the Holy Spirit. The twentieth century has seen the growth of the so-called "third force," which is

the Christian movement emphasizing the person and work of the Holy Spirit.

Regeneration

Regeneration, or the new birth by water and the Spirit (Jn. 3:15), is the requirement for any spiritual and evangelistic movement. Jesus said, "unless a man be born again he cannot see the kingdom of God" (Jn. 3:3). Too much religion omits the necessity of the new birth. Some theology minimizes the place of evangelism in regeneration. Some Lutherans and Anglicans teach baptismal regeneration. Some reformed theologians teach that regeneration by the Holy Spirit precedes conversion. The evangelical position is that regeneration is conditioned upon repentance, confession, and faith. This alone stimulates evangelism.

Spiritual Gifts

The new emphasis upon the Holy Spirit is centered in the modern charismatic movement as it is seen in all of the established denominations, especially the Episcopal, Presbyterian, and the Congregational. We must examine the validity of this movement. Some preclude the possibility of such validity by adopting the position that God withdrew these gifts after the apostolic days so that they have not been the possession and the experience of the church since.

Historically it is evident that the gifts were withdrawn and ceased to be manifested and practiced for a thousand years. But there is no biblical evidence requiring us to believe that God has withdrawn these gifts. If the curtain came down on the supernatural manifestations of the Holy Spirit with the close of the apostolic era, there is nothing in the Scripture to indicate this. It is a conclusion drawn from history. On that same basis we would have to retract the theory if gifts of the Spirit were historically manifested in these latter days.

It is irrefutable that the spiritual gifts were a part of the New Testament Christian experience. 1 Cor. 12:4-31; 14:1-40; Eph. 4:7-16; Rom. 12:3-8. The manifestation of these gifts was experienced by those who were baptized with

Harold J. Ockenga is pastor of the Park Street Church, Boston, Mass. The article is one point from his message given at the World Congress on Evangelism, Berlin, Germany. Copyright 1967 by *Christianity Today*, Washington, D.C., U.S.A. Reprinted by permission.

and filled with the Holy Spirit in the New Testament age.

The claim is made today that these gifts are reappearing in the charismatic movement. Small groups of people are meeting for fellowship, worship, and the expression of these gifts in many areas of the world. Intelligent and responsible individuals have testified to receiving the gifts. Great evangelistic zeal and devotion have been manifested by those who claim to possess these gifts. This has created what is called "the third force."

Supernatural Working

I believe that we cannot limit God by some preconceived theory that declares that He cannot manifest the gifts of the Spirit in this age. I, personally, have not seen the manifestations of these gifts, especially the gift of healing and the gift of speaking in tongues. Should this movement prove valid and a modern manifestation of the supernatural, it could be an answer to the rationalists in the church who accept no argument for the biblical faith and who even go so far as to proclaim "God is dead" in the name of Christianity. God may be giving a supernatural demonstration that will confound unbelief.

A visitation of the Holy Spirit is the greatest need of the church and of Christians today. Revival in the church is contingent upon the visitation of the Spirit. We are encouraged to believe that the new emphasis upon the Holy Spirit's person and ministry may very well be the prelude to revival.

My understanding of the Bible is that revival can occur at any time up until the second advent of our Lord Jesus Christ. Acts 3:19-21. If we are to have this revival, we must not wait on the divine sovereignty, placing responsibility for the absence of spiritual visitation and quickening upon God. God uses means to bring about His purposes, and our dedication is not the least of these.

Revival Reality

Is there any formula for us to fulfill in order to bring revival to reality? An analysis of New Testament experience and of historical revivals would suggest these prerequisites. First, there must be *united confession*. It is essential that evangelicals confess their fragmentation, their divisions, their suspicions, their impotencies, their faithlessness, and their quarreling. Nothing will break down barriers faster than this. Second, we must have *united prayer*. The promises of Scripture are based upon such spiritual unity in prayer. Mt. 18:18-20; Is. 45:11; 66:8. Third, there must be *united believing*. Mk. 11:24; Mt. 21:21, 22. Fourth, there must be *united witnessing*. Acts 2:1, 11. All these conditions were fulfilled in the pre-Pentecostal prayer meetings of the apostles and disciples. In the proportion in which we fulfill them today, we may experience revival visitation.

As the early and latter rain was promised in ancient Israel (Hos. 6:3), and as God promised to pour out His spirit upon all flesh (Joel 2:28), we believe that we may experience times of refreshing in this age. Let us have faith in the promise of God, for with God nothing is impossible. Let us act upon this promise, depending upon the Holy Spirit to attend the good news with quickening power.

Gospel Herald, May 30, 1967

The Missionary and the Mission

By J. D. Graber

"I am not a peddler of the gospel; I am a missionary." are the words of St. Paul in modern translation. What is the difference? A missionary has been sent away from home for a purpose in all or part of the world. St. Paul was a missionary because he belonged to a HOME—a Hebrew of the Hebrews, circumcised on the eighth day, of the tribe of Benjamin, and he followed Jesus to the uttermost ends of the earth.

Jesus is not collecting Christians; He is renewing creation. To be a missionary—for a church to be missionary, for a person to be missionary—is to take part in the continuing ministry of Jesus Christ in the world.

Missionary is a good word. It needs rehabilitation, but the church has a mission in the world and we do well to keep this concept in the forefront.

The Mission Is One is a good statement, but it is also subject to misunderstanding and wrong application. We must see the work of the church whole. It has many things to do and every member needs to become involved. We endanger mission, however, when we level the whole task and mission of the church down to a drab level.

To the ends of the earth is a banner to wave prominently before the church. This is her true mission on earth. It needs to be symbolized constantly. Going and sending to the ends of the earth will constantly motivate us to get on with the mission vigorously.

A missionary church is a church on the move. You cannot guide a motorcar unless it is running. Not even the Holy Spirit can guide a standing motorcar. If it is going in the wrong direction, you can turn it in the right direction. But if it isn't moving, you cannot do anything with it.

We in our church assemblies are not all wise people. One group wants to do one thing; another group wants something else. So we decide to appoint a commission to report to the next assembly. Meanwhile the church stays put . . . till the next assembly; the Holy Spirit can't do anything with it!

Keep going. Keep moving. Never mind if it is the wrong direction, but *move*. If we keep moving, and if we keep praying, and if we keep thinking, the Holy Spirit will finally guide us in the way He wants us to go.

NOTE: Paragraphs 1, 2, and 6 are largely taken from an address by Dr. D. T. Niles in Osaka, Japan, in 1966.

At Hesston, A Wedding

The 61st annual meeting of the Mennonite Board of Missions, June 22-25, promises an exciting new focus. Previous meetings have emphasized the institutional mission of the church. This one is being consciously, deliberately, and, I think, wisely redirected to focus more on personal and congregational witness. "It will be a working conference," says Lewis Strite, program coordinator.

It will also be a wedding—a wedding of education and mission. The two, education and mission, have been seen around together for a long time. In fact, Jesus endorsed the marriage when He linked "make disciples" with "teaching them" in the Great Commission.

Mennonite Board of Missions planners deserve a great deal of credit for focusing this year's annual meeting at a point where it is calculated to hurt most of us. The workshops will zero in on four overlapping "worlds." Not one of us can say of any of these, "I want to get off," because we are a very part of them. "Our Homes," "Our Work," "Our Communities," and "Our World" are the program areas.

It can be seen immediately that Board planners were dead serious about relevancy. This new kind of Mission meeting is going to tackle the Herculean task of getting people going on congregational mission. That is precisely where education and mission join hands. If people are going to be effective in mission at home,

at work,
in the community,
in *their* world,

then the congregation will need a strong "equipping" program. The Bible talks about teaching as "equipping the saints for . . . ministry [mission]" (Eph. 4:12).

Mission meeting planners have been careful to build a program that is based on sound Christian education principles. They have truly planned for the marriage of education and mission. What they hope will be done in the local congregation in equipping for mission is well dramatized in the way the Hesston meeting is set up. Note also the stated purposes:

to dig out and expose the opportunities for witness,
to assess our personal resources as Christians,
to challenge each other to a new commitment,
to become agents of renewal and recommitment in our congregations as God leads.

These are exactly the purposes a congregation itself should have. The first three are largely educational tasks so that the fourth can be fulfilled effectively. The "gathered" and the "scattered" mission of the church can no longer be neatly separated. Let them be married!

—Arnold W. Cressman.

My Prayer

O God,
How many times
In sudden sickness
Or passing of someone dear
I've realized anew
There's but a breath
Between life here
And life hereafter.
Now, Lord, I want
To praise You
For the assurance
That either life here or hereafter
Is best
Since Your love chooses
And provides,
And Your eye sees equally
Both sides.
Help me live
Or die
With utter confidence
In Your complete care
And undying companionship.
Amen.



Hinkletown, Ephrata, Pa.

In 1943 a mission Sunday school was started in a Union Chapel at Hinkletown (R. 3, Ephrata, Pa.), and in 1951 it was replaced with the present building. Warren S. Good serves as pastor, with his brother, Harry S. Good, serving as deacon. The present membership is 182, with an average Sunday school attendance of 245.

Which Way Will You Choose?

Guest Editorial

Jesus never knew political freedom. Not once did He participate in a free election. His country was ruled by a ruthless military dictatorship with foreign troops stationed everywhere. His countrymen, deprived of liberty, were subjected to taxation without representation and infiltrated with spies. The Roman occupation forces, corrupted by graft and internal power struggles, demoralized rather than lifted the community.

It was a tyranny from which the Jews longed to be free. As in all cases of prolonged subjection, many forms of accommodation toward and resistance against the dominating power developed.

The Zealots: Kill. This group of militant Jewish patriots advocated the use of physical force to overthrow Roman rule. Fight fire with fire, was their solution. They refused to pay taxes and were constantly promoting armed rebellion. During the teenage years of Jesus the town of Sepphoris, near Nazareth, was chosen by the Zealots as a place to stir the revolution against Rome. The local garrison of occupational soldiers was murdered and the independence of the community announced.

When word of the rebel success at Sepphoris reached other Roman strongholds, large contingents of troops were dispatched to restore Roman control. After a pitched battle, the rebels were forced to surrender the town. To impress Jews everywhere and to create an example for all who defied Rome, Sepphoris was laid waste and its population crucified on thousands of crosses which completely ringed the city. Events such as this fanned the flame of hatred against the Romans. "Kill the tyrants," was the Zealots' answer.

The Sadducees: Compromise. The resistance movement of the Zealots did not appeal to the Sadducees. They believed in making the best of a bad situation by collaborating with the Romans. Enjoying a majority in the Sanhedrin, they promoted coexistence and compromise. Being a relatively small group of wealthy aristocratic families, they stood apart from the common Jewish people and negotiated with the Roman authorities. Acknowledging Rome's superiority and serving as tools of control, the Sadducees maintained a fragile facade of power and influence.

The Essenes: Withdraw. Asceticism was their solution to the Roman problem. "Let's get away from it all," they said. They considered the Roman world intolerable and struggle against it to be futile. To compromise was equally distasteful and so they sought to retain their purity through withdrawal into self-enclosed communities. The way to solve the problem of an unfriendly and hostile world, they thought, was to avoid it—to withdraw from it.

The Pharisees: Legalism. This party offered passive resistance to Rome. Though not physically separated from the problem of occupational forces, the Pharisees largely ignored them and spent their time with legalism. They were preoccupied with detail, with the smaller issues of the Jewish law. They strained at a gnat and swallowed a camel. They focused on the mote and disregarded the ethical beams. They washed the outside of the cup and left the inside dirty.

Theirs was a religion of minute details which avoided the larger issues. Instead of dealing with the Romans, they tried to figure out how far you could walk on the Sabbath without working.

The Publicans: Join. Here is a time-tested formula—if you can't beat them, join them. "Traitors!" That is what they were called by anti-Roman Jews. They were considered the scum of the earth because they as Jews joined the oppressor to help oppress their own people. They were given responsibility in a specific geographic area to collect the Roman assessment and for their own pay they could exact whatever, in addition, the market would bear. The more a publican collected, the richer he got and had the Roman soldiers to back him up. Publicans were known for their ill-gotten wealth and most Jews hated them with a passion.

But it was a solution to the Roman problem! It is known as the sellout. This isn't collaboration; it is conversion to the enemy's point of view.

Jesus: The Way of Love. Love your enemies. Do good to those that hate you. Return evil with good. Do not set yourself against the man who wrongs you. Always treat others as you would like them to treat you. If you are persecuted because you seriously want to follow Me, rejoice! Pray for those who persecute and abuse you.

Be compassionate toward the wicked and the ungrateful. Forgive the one who offends against you even if he does it 490 times. If you forgive others the wrongs they have done, your heavenly Father will also forgive you. If you love only those who love you, what reward can you expect?

If you are not willing to risk your life for My sake and the gospel's, you cannot be My disciple. Do not fear those who kill the body, but cannot kill the soul. How blest are those who show mercy and those who make peace. If someone slaps you on the cheek, turn to him the other also. And if a Roman soldier forces you to carry his heavy shield for a mile, carry it two! Rejoice and be exceeding glad!—Roy Just, President, Tabor College.

More Than Mind

So long as a man is merely a philosopher, he cannot believe. The world always exceeds his mind, and he himself is more than mind. If he brings to belief no more than his mind, he is no longer a whole person, and fractional men cannot believe. Any worthy faith must enlist mind and hand and heart.—George A. Buttrick.

Involved in Changing Africa

By Vern Preheim

African countries I visited from January to March this year demonstrated greater efficiency as well as more friendliness in processing tourists through customs and immigration than I experienced on a similar visit in 1965. These countries were Algeria, the Congo, Ethiopia, Kenya, Malawi, Nigeria, Rhodesia, Tanzania, Uganda, and Zambia.

Politically, they would seem to be more stable now than two years ago. The one exception is Nigeria. One never knows, of course, when there will be another coup someplace. Each country has an opposition movement, usually underground.

It is striking to note how regional groupings are in tension or in some instances falling apart. Algeria is in conflict with her neighbors, Tunisia and Morocco. Relationships in the East Africa block of Tanzania, Kenya, and Uganda are now strained because Tanzania nationalized so many of its businesses, including insurance companies and banks. Zambia, Malawi, and Rhodesia once were an entity, but now they are split because of developments in Rhodesia and the economic sanctions. The strong winds of nationalism have blown the dreams of Pan-Africanism asunder and they are also causing havoc among regional groupings.

Each country has serious problems. Some are unique; others are common to several countries. In Nigeria the major problem is the tribal strife between the Ibos of the east and the Hausas of the north.

In the Congo it's the instability of the Congolese franc, which now has an official exchange rate of 180 francs to the dollar. The black market rate, however, is approximately 600 Congolese francs to the dollar. In Tanzania it's the drive to nationalize. In all East African countries it's generally the problem of Indian merchants sending money they have earned home to India.

Africa continues to be plagued with displaced persons. In 1966 the number of refugees in Africa increased to one million from the 1965 figure of 700,000. This does not include the great uprooting in Nigeria, where a million Ibos fled from the north to the east in September and October 1966.

Most refugees come from Angola. There are also large numbers from the Congo, Sudan, Mozambique, and smaller numbers from a great many other countries. Through the Congo Protestant Relief Agency, MCC has been involved in helping Sudanese and Angolan refugees in the Congo. Some of our efforts in Burundi have also been directed to refugees.

Wondering About Free Handouts

In spite of these critical needs, there is uneasiness about free handouts. Even in the Congo there is major push toward self-help and resettlement of refugees rather than pauperizing them with free gifts.

Harold Miller, relief secretary for the Christian Council of Tanzania and missionary under Eastern Mennonite Board of Missions and Charities, questions whether it is legitimate for institutions to give things away free. He asked if MCC could encourage institutions to charge a nominal fee for supplies they distribute.

In recent years the large shipments of material aid have gone to the Congo, Algeria, Tanzania, and Jordan. Needs in the Congo are now most pronounced in the northeast, which has most recently been opened to the return to expatriate personnel. The need for material aid, food, and clothing in the Congo in 1967 will continue at about the level of 1966 when MCC contributed material aid worth \$428,000 out of a total valued at \$3 1/2 million received by Congo Protestant Relief Agency.

In Algeria the large material aid program has phased out completely. Distribution of supplies to institutions continues. Large quantities of used clothing can be used in the tree planting projects, where clothing is given as partial payment for work. This is a worthwhile way to use used clothing.



Expatriate (foreign) teachers will be needed for a long time to come in Africa.

Vern Preheim is associate director for overseas services for Mennonite Central Committee, Akron, Pa.

Education

Some facets of educational development stand ahead of projections of five years ago. Others are lagging behind. Development of primary and secondary schools is ahead of schedule. Not only are there more such schools than earlier anticipated, but a higher percentage of school-age population is also attending school. All these countries have a long way to go before they have universal primary education, and secondary education for the masses seems out of reach for the time being.

Training of African secondary teachers is behind schedule. The prospects for the next five years are not good. Kenya, for example, presently has 3,600 secondary teachers. Of these, 85 percent are expatriates (non-Kenyan). They hope to train 65 secondary teachers in Kenya a year over the next five years. It becomes evident that expatriate teachers will be needed here for many years to come.

In Zambia, Congo, and Nigeria the situation is the same. It was thought that after governments had siphoned off personnel needed for those positions, African graduates would go into education. It is now evident that business is attracting more trained Africans than education. The situation is so serious that the Tanzanian government is contemplating compulsory national service in education for its college graduates to provide more African teachers for its secondary schools.

In Congo and Tanzania there is talk of nationalizing all schools. Tanzania will probably take an intermediate step by making it compulsory for each school to have an African headmaster or headmistress. The Protestant education secretary in the Congo expects his country to nationalize its schools within several years.

There are two strong pushes in education: one is for Africanization, the other is for nationalization of the schools. The two are obviously related.

Of MCC personnel in Africa, almost 60 percent are TAP teachers. Everything I heard from TAP volunteers, directors, school headmasters, and missionaries would indicate that high quality TAP performance these years has made TAP highly respected.

At several places TAP teachers asked why TAP should be restricted to church-related schools. Some feel a greater need for Christian teachers in government schools than church-related schools. This is a valid observation. The biggest problem in placing TAP teachers in government schools would be that we would have no voice in determining their location in a given country. At the moment we are not willing to give up this privilege.

Economic Development and Agriculture

Economic development has high priority for most African countries. The need for such development is obvious, and the potential seems to be there. According to recent statistics on per capita gross national product of the International Bank for Reconstruction and Development, of all African and Middle East countries I visited, only Algeria with \$230 is in the top 50 percent. Malawi is at the bottom with \$40.



Most immediately needed are Paxmen with agricultural and construction skills.

Nigeria at \$100 is above average by African standards. Figures for Burundi and Ethiopia are \$50, for Tanzania and the Congo \$70, Kenya \$90, Zambia \$160, and Jordan \$220. Compare this to the per capita GNP of the United States: \$3,020.

In agricultural development, agricultural experts push strongly to forget about the big leap from the primitive to the highly mechanized agriculture. They now emphasize simple intermediate steps, such as water and soil conservation, crop rotation, and the use of hybrid seeds, fertilizers, and insecticides. Importation of large farm machinery for the individual African farmer has been dismissed as unrealistic.

While some national governments still give high priority to developing mechanized farms for food production, most voluntary agency and mission agricultural experts feel that highest priority for agricultural development in African countries should be given to teaching fundamentals to African farmers. They can then work either by hand or with animal power, still improving the base for their farming.

I detect a shift from agriculture schools for young boys to extension work with young adult farmers as the most effective church-related agriculture effort. Within the extension framework there is a shift from elaborate demonstration centers to simple farm units designed at a level within the reach of the people. In some areas extension work is done out of an office, using farmers' plots for demonstration.

Self-help and agricultural development programs need more attention and deserve expansion. Our project at Nyanga (Congo) is right on the beam. We should duplicate this in other places in the Congo. The cattle project which Archie Graber has started in the Kwilu (Congo) forms a good base from which to launch other phases of agricultural work in that area.

Agricultural development in Africa has great potential. I feel we have only begun to scratch the surface. Much more needs to be done, and with our personnel resources we should become more actively involved.

At the moment, Paxmen with agricultural and construction skills are in greatest demand. The largest Pax unit in Africa is in the Congo, where 26 men are located. The draft has gradually lowered the age of men available for service. I note with encouragement the fine performance of some of these younger men who are now serving in the Congo.

Looking ahead, it appears that the generalist will not be needed much longer, except perhaps in community development teams, and even there more training and skills will be needed.

The increased emphasis which we have given to language study in recent years is paying off in better performance and cultural adjustment of Paxmen.

As I reflect back on my contacts with 128 Mennonite Central Committee workers in Africa and the Middle East, and as I think of the other 76 whom I was not able to see but about whom I inquired, I give thanks to homes, churches, and schools from which they have come and, above all, to God for these committed volunteers. They are not perfect, but they have given a good account of themselves and have made a good contribution to the building of the church and the kingdom of God.

Despise Not Small Things

By Elmer S. Yoder

It was a day of mixed emotions. Most of the older people were weeping loudly; the younger were shouting for joy. The two sounds blended together in such a peculiar manner that the listeners could not discern the noise of the shouts of joy from the noise of weeping. Ezra 3:12, 13.

The occasion was the building of the temple after the Babylonian captivity. Haggai the prophet had urged the people to proceed. Hag. 1. They were now assembled to begin the task. Some were "[sitting] in the seat of the scornful," and openly wondered how anything worthwhile could develop from such meager beginnings. A few voiced opposition to such a small beginning as unworthy of God's work. Many were barely stirred out of their lethargy long enough to contribute to the "small" task. But there was the small nuclear group of faithful ones that was not discouraged, in spite of not having the manpower the Pharaohs had when building the pyramids, the finances Nebuchadnezzar had when building the hanging gardens, or even the materials Solomon had when building the first temple. But they knew it was God's work, and they were willing to do what they could.

It was in this context that God through the prophet Zechariah gave the people a timeless message; they were not to "[despise] the day of small things" (Zech. 4:10). God did not consider the task of building, small, and declared that the "small" work begun would be completed.

Small Things Despised

Who has time for small things! What is needed is a crash program, not fooling around with small things. How we tend to chafe and grow impatient with the mere cup of cold water, the kindly word, the bandaging of a wound! We want big things. We want them desperately, so desperately

we sometimes would like to convince ourselves that the end justifies the means.


And so we continue despising small things. Sometimes through scorn—arrogantly asking of what value the small thing can be, instead of doing the small things that can be done. At other times it is by outright opposition, thus snuffing out whatever promise there might be in a small beginning. Or it might be by neglect. Perhaps this is the most common among us.

Another very strong influence underrating the value of small things is sensationalism. This is focusing one's attention on the big things, the unusual, at the expense of the small things. In the pursuit of the sensational, success is sought at the expense of faithfulness. Statistical gains are stressed over spirit. In order to be successful, attendance must increase. The church budget must be enlarged. Programs must be expanded. Quantity becomes more important than quality. Size of meetings becomes more important than what transpires. Bigness is made a god. What is overlooked is the fact that things are not pleasing to God just because they show well when judged by modern salesmanship standards.

The tremendous needs of the world militate against small things. The millions of hungry, the thousands of refugees, the rapidly increasing millions of unevangelized in the world, all crush upon us so that we cry out, "What can so little do in the face of such tremendous needs?" "What we can do is only a drop in the bucket!" We begin to wonder how God will perform His work in the small things. There may be the inclination to throw up our hands in despair, and quit doing even the small things we are able to do for want of some big crash program.

Pride is another stumbling block to the respect of small things. The proud man will honor only that which is considered "great" in worldly minds.

Elmer S. Yoder, Hartsville, Ohio, is a minister in the Marlboro Conservative Church, Marlboro, Ohio, and also serves as editor of *Missiary Bulletin*.



MENNONITE BOARD OF MISSIONS AND CHARITIES

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AN OPEN LETTER

TO EVERY MEMBER OF THE MENNONITE CHURCH

How should the Mennonite Board of Missions decide what we ought to do about relief in famine-ridden India? About persons caught in poverty or the inner-city ghettos of our world? About any of the myriads of human needs of other kinds?

How can we communicate God's love to our world's burgeoning population? Which of our efforts ought to be expanded and which reduced? Which new areas of concern or communication ought we to explore?

These questions--and many others--will confront our Board members who are your representatives in a very concrete way during our annual business meeting June 21 and 22. They will be asked to react to reports and give direction to program.

Because we believe it important for every member of our brotherhood to involve himself in facing the needs of persons in our world for whom Jesus died, we have asked Gospel Herald for the privilege of sharing this insert with you. It gives you basic information about what is being done and what is being projected administratively. Your reactions to the board program and your suggestions can be shared with those who represent you as members of Mennonite Board of Missions. We believe they will welcome your reactions--your support, your concern, your suggestions--as they prepare for the meeting. Their names appear on last page of this insert.

Join us in prayer that the Holy Spirit may lead our brotherhood and those who direct the work as Board members. Pray also for the staff and field personnel. Pray that we may more perfectly reflect God's love for a lost and dying world as we continue "Becoming God's People Today." Join with others in your congregation and the brotherhood in discussing and evaluating these efforts.

Fraternally yours,



H. Ernest Bennett
Executive Secretary

HEB:rb

OUR RESOURCES AND HOW WE USED THEM

(A preliminary report)

1966-67

PERSONS

Elkhart office	51
Mass communications	33
Overseas missions	243
Home missions	65
Health and welfare	672*
Voluntary service	<u>312</u>
	1, 376
Less persons listed twice	<u>82</u>
Total full-time persons	1, 294

*Incomplete

FINANCES

Income	
Contributions	\$1, 691, 000
Other income (VS unit earnings, endowments, record sales, miscellaneous)	199, 000
Estate and special funds contributions	<u>230, 000</u>
Total available	\$2, 120, 000
Expenditures	
Overseas missions	859, 000
Home missions, evangelism	186, 000
Health and welfare	44, 000
Student services	17, 000
Relief and service	
Mennonite Central Committee	\$207, 000
Voluntary Service	220, 000
I-W and general	<u>91, 000</u>
Mass communications (budget)	518, 000
Special funds	<u>405, 000</u>
	128, 000
Total spent	\$2, 157, 000

OBJECTIVES AND EVALUATIONS

Full-Time Workers

'56	678
'66	1,451
Increase	114%

"Evaluation in depth" might best characterize the current thrust of our General Mission Board. Our executive committee has set in motion two areas of study and program projection.

- The committee itself has begun reviewing total program. Central to this review is the concern that we better realize our three-fold objective of making Christ's love relevant to human need, of evangelizing a lost world, and of building Christ's church. We are investigating how the Spirit is working effectively in other Christian groups and how workers are being prepared for evangelism. We sense our need to help each worker find the place God would have him work and witness and to make each dollar significant in program development.
- Administrative committees have helped to develop a concise statement of their functions, which includes increased responsibility for program research and evaluation. Each Board division will not only study existing program but seek out new and significant means of building the church and expressing God's love in a darkened world. The effectiveness of each program and the evangelistic thrust of all areas of Board program should be strengthened.

Each division of our Board has a job in serving our fellowmen and extending God's love to them, in winning men for Christ, and in building His Church. Each represents a part of the total mission of the church.

OVERSEAS BRETHREN CHALLENGE US

Perhaps the most exciting dimension of our overseas missions efforts is the live vision in our overseas brotherhoods. This vision is testing our mettle. Do we really mean what we say? Can we produce to match our partnership statements?

Our India brotherhood has projected active plans for evangelism, matching a task force of three missionary couples with three Indian couples. Japan brethren are projecting a strategy which relies on our being able to continue five pastor-evangelist missionary couples, in addition to other personnel. The Argentine brotherhood has visions of reaching into newly-colonized Rio Negro south of them and into Spain, their own motherland. Radio broadcasts are the opening wedge in Rio Negro. The Nigerian brethren are actively working with both other Christians' and our own help in a Bible school leadership training program.

The increasing number of workers, inflation in economies overseas, and specific projects constantly press for increased budget. We project such an increase for overseas missions from \$835,000 this year to \$855,000 next.

Lack of long-term personnel to provide leadership and continuity is a mounting concern--especially medical doctors and well-trained persons able to give pastoral and church leadership.

The Board has
entered 10 new
overseas fields
since 1950

For many years J. D. Graber has given leadership in our total Board program and especially in overseas missions. He plans to retire from program administration this year. Wilbert Shenk, who has served on the overseas missions staff since June, 1965, will be joined by James Kratz, now in his sixth year of service in the Argentine Chaco, to administer overseas program. Shenk is responsible for the work in Europe, the Middle East, Africa, and Asia, and Kratz will assume responsibility for program in Latin America.

COMMUNICATE TO EVANGELIZE, FOLLOW UP

Early years of church-wide broadcasting were probably most significant in developing a growing Mennonite sense of identity and in strengthening our membership. In recent years, however, a shift in programming seeks to realize the potential of mass media in communicating for Christ.

Mennonite Hour has shortened to 15 minutes and changed in format to appeal and hold more of the uncommitted audience all the way through. Way to Life has adapted to overseas English-speaking listeners. "Minute" discs--records with short, one-minute messages--are being used increasingly by stations and local congregations. Special seasonal broadcasts--The Greatest Week in History (670 stations this year) and Christmas As It Happened (479 stations)--build on seasonal interest to communicate the biblical facts behind those seasons. Heart to Heart speaks to the universal concern of the serious homemaker for her family, in the context of Christian witness.

Of Contributions

this year 46%
will go for
overseas missions

Building on radio communication, our mass communications division continues to seek effective follow-up. The Informer will change both name and function to minister more effectively to listeners who respond. Heart to Heart has discovered a new ministry in fellowship groups. House fellowships are also being tried. And correspondence Bible courses will be increased in number to continue their ministry.

New programming makes maximum use of contributed funds to produce the materials. Approximately \$518,000 in radio time is being contributed annually by stations and local sponsors to make these programs heard.

CHRISTIAN LOVE IN THE INNER CITY

The frontier for our mission here at home today lies in an urban society. We have been increasingly concerned about the inner city. In our talk about cities we often deplore the problems--housing, discrimination, depersonalization, corrupt politics, and mobile populations. We seem helpless, yet this is not a true picture.

Although a traditional approach in the inner city seems unrealistic, we discover that persons in the inner city do respond to Christian love and concern. "He's the only guy that cares," community people say about Hubert Swartzendruber in St. Louis, for example. And they respond to that caring. At the same time our home missions staff is beginning to see that the inner city demands not a small professional staff, but the resources of the whole church in prayer, people, and money. Voluntary Service units increasingly find open doors for their contribution. Paul Peachey, secretary for peace and social concerns, has also been helpful. In expanding into the inner city our VS and home missions administrators work with district mission boards in planning strategy and program.

VSers Serving

'57	166
'67	306
Increase	84+%

In 15 Years

home missions
has been involved
in starting
40 congregations

Currently VSers and city pastors are involved in South Central and Watts sections of Los Angeles; in northeast Portland, Oregon; in St. Louis; in Kansas City; on Halstead at Sixty-Eighth and at Eighteenth in Chicago; in Cleveland; in Richmond, Virginia; in St. Petersburg, Florida; in Albuquerque, New Mexico; in Montreal; in London, Ontario; and in New York City. We are also working with district boards on possible projects in Omaha, Washington, and Pittsburgh.

The many inner city ministries are possible for VS because of the increasing numbers of VSers available. Three hundred now serve in VS. The largest inner city problem for our home missions administration is finding enough adequate leadership. We are conscious of being present in many of the "hot spots" in our society when we list the cities in which we are involved.

MEET TOTAL NEEDS

In any year's time nearly 100,000 outpatient visits or inpatient or resident admissions in our health and welfare institutions bring us into contact with many people. Add to this number the families, the visitors, the community volunteers, the employees, and you have an idea of the number of lives touched in these ministries.

Constant review attempts to be sure that nine general hospitals; 12 retirement, convalescent, or nursing homes; and six child welfare programs do carry out their respective ministries with compassion and sensitivity to man's need for health, salvation or wholeness.

Our investment, though small in dollars, is great in terms of people's lives and continues to be a significant part of our ministry. Persons motivated by Christian love are important partners in health care.

American public sentiment that health care is not only a privilege but a right of all U.S. residents has resulted in Federal legislation providing for payment of health care for the medically indigent and persons over 65. New laws on civil rights and increased control over wages and working conditions in health care institutions affect welfare services greatly.

Most of our Board's institutions balance local community involvement, governmental support, and church programming. Methods of capital finance may demand a larger proportion from service charges. Voluntary standard setting bodies and governmental regulatory departments are also assuming greater responsibility in assuring the public of quality care. We welcome this.

Massive changes in welfare services continue to be of administrative concern, but the primary goal of all our health and welfare services continues to push us toward greater effectiveness in meeting the total needs of each individual person as we serve.

IMPROVE I-W WITNESS

Although many non-peace-church persons swell the ranks of conscientious objectors today, no major change in numbers has occurred in our brotherhood because most have already been taking a I-O position. We continue, however, to be troubled by the reflection of our brotherhood which the I-W program presents.

Workers with men in I-W service from both our district conferences and our office in Elkhart are concerned that we find new ways to strengthen our ministry to these men. Beginning March 1, 1967, our staff in Elkhart will work

Persons Entering VS

'62	140
'66	243
Increase	70%

with specific conferences at total programming, hopefully to give more time and concentrated energy to the total need in each area.

A sponsors and counselors workshop, scheduled for March 1 and 2 in Chicago, should provide additional resources for people working at the grass roots. We hope it will be possible to think in terms of ministering personally to each man in service rather than in broad generalities. Perhaps in this manner we can detect problems and work specifically with the persons, the local sponsor, and their home congregations as we try to resolve problems they face in their lives and witness in service.

Each year sees both progressively larger numbers and larger proportions of Mennonite youth studying on non-Mennonite campuses. Church concern for their witness grows in proportion. Yet Virgil Brenneman, secretary for our student services committee, feels a significant gap in church understanding of our students and their concerns.

A major thrust to date has been to accept them and to relate to them in ways possible in their witness in their situations. At many locations students have organized fellowships, some of them emerging as congregations with patterns adapted to their local situations. This process continues. We have no administrative responsibility for these student fellowships or emerging churches. Our relationship is entirely fraternal and voluntary.

At the same time we have cooperated with other Mennonite groups in relating to these inter-Mennonite student fellowships and in publishing a newsletter a few times a year. We see these student fellowships as the church's primary witness on campus, rather than sending in teams from outside the campus to evangelize. Bro. Brenneman feels that the top priority for student services in the months ahead is strengthening personal mail contact with individual students.

One happy dimension of our Board situation this year is the financial one. David Leatherman, our treasurer, reports approximately ten per cent increase in general contributions for the first ten months of our fiscal year. Estate gifts have helped us to keep operations in balance, but they are down the last two years, along with missions week income. This means that while we will likely complete the year with a good financial picture, we will not have substantial balances to carry over into the new year. We continue to be a faith mission!

Our gross financial operation during any given year amounts to \$8,000,000--approximately three dollars from other sources for each church-contributed dollar. These sources include VS unit earnings, health and welfare service charges, record sales, and others.

We are grateful for the work of our general conference stewardship office and the excellent help Dan Kauffman and Arnold Cressman have been to congregations in working through sound operations there. We are confident that assistance in congregational programming has been a factor in the significantly increased support for nearly all causes in the church this year. We have also appreciated the increasing sense of unity our general church agencies have experienced as we go about our work for Christ and His Kingdom. We think that this spirit is important also in our witness for Christ as a church.

BUILD ON STUDENT FELLOWSHIP

More than 1,900

Mennonites studied
on Non-Mennonite
Campuses in 1966

STRONGER CHURCH RELATIONSHIPS

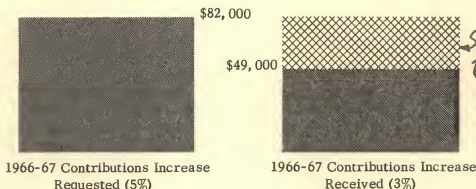
Contributions

'56	\$1,150,000
'66	\$1,800,000
Increase	55 %

CONTRIBUTIONS WHIPLASH

In June, 1966, our Board approved a budget dependent on contributions increasing 5% for 1966-67 over 1965-66. We did have increases exceeding 5% for the first ten months of our fiscal year--through January, 1967.

February contributions showed a significant drop and March contributions emphasized the trend. When our books were closed March 31, instead of a 5% increase for the entire year, increases in contributions totaled 3%.



Base: 1965-66 Contributions Totaling \$1,642,000

Having finished 1966-67 with contributions 2% less than we had asked, hardly enough to cover even the inflationary costs, what should we plan for 1967-68? As Mennonite incomes increase, is our giving for the Lord's work increasing proportionately? Studies in other church groups indicate that giving for Christian causes is not keeping pace with increases in income. How much would the Lord have us give for missions this year?

Has your congregation looked at its giving in recent years? Have you evaluated your personal giving in light of what you told the tax collector your income was? What should General Mission Board members decide about giving and program for 1967-68? Does the budget plan below-- 5% above last year's budget, 7% above our actual giving--seem realistic? Why not study it and write or talk to your representative on the General Mission Board giving your reactions?

OUR BUDGET PROPOSAL 1967-68

The executive committee is recommending that the Board approve the following contributions budget for 1967-68:

Overseas missions	\$855,000
Home missions, evangelism	185,000
Health and welfare	37,600
Student services	18,000
Relief and service	371,400
Mass communications	376,500

Total

\$1,843,500

OUR EXECUTIVE COMMITTEE RECOMMENDS

The committee is also recommending that the Board request a 5% increase in contributions for 1967-68, or that our asking be increased from an average of \$30 per member to \$31.50 per member for all General Board missions and service activities.

THESE BOARD MEMBERS WILL WELCOME YOUR REACTIONS

Alberta-Saskatchewan

Stanley D. Shantz
7716 95th Ave., Edmonton, Alta.
D. D. Brenneman,
R. 4, Kalispell, Mont. 55901

Allegheny

Elam Glick,
R. 1, Box 58A, Reedsville, Pa. 17084
Harry Y. Shetler, Davidsville, Pa. 15935
Conservative
Orie Kauffman,
5618 Bahia Vista, Sarasota, Fla. 33580
Richard Moyer, Crenshaw, Pa. 15830

Franconia

Isaiah Alderfer,
48 Broad St., Harleysville, Pa. 19438
Jacob R. Clemens,
M. R. 2, Lansdale, Pa. 19446

Illinois

Harold Zehr,
417 Warren Ave., Normal, Ill. 61761
LeRoy Kennel,
536 E. Madison, Lombard, Ill. 60148

India

Ernest E. Miller,
1601 S. 8th St., Goshen, Ind. 46526

Indiana-Michigan

Lloyd R. Miller, Vestaburg, Mich. 48891
Etril J. Leinbach,
R. 2, Three Rivers, Mich. 49093
Glen E. Yoder, Box 304, Shipshewana, Ind. 46565

Iowa-Nebraska

Fred Gingrich, R. 1, Alpha, Minn. 56111
Paul E. M. Yoder, North English, Iowa 52316

Lancaster

H. Howard Witmer, R. 2, Manheim, Pa. 17545
H. Raymond Charles,
3493 Marietta Ave., Lancaster, Pa. 17601
Ira J. Buckwalter, Salunga, Pa. 17538

North Central

Glen I. Birky,
Star Route, Detroit Lakes, Minn. 56501
Vernon Hochstetler, Graceton, Minn. 56645

Ohio and Eastern

Loren King, West Liberty, Ohio 43357
Lawrence Brunk,
429 S. Cole, Lima, Ohio 45805

Vern Miller,

4619 E. 175th St., Cleveland, Ohio 44128

Ontario

Rufus Jutzi, 944 Concession Rd., Preston, Ont.

Simeon W. Hurst, Hawkesville, Ont.

Pacific Coast

Joe Kropf, R. 2, Box 9, Sheridan, Ore. 97378
Roy Hostetler,

Star Route, Box 881, Winston, Ore. 97496

Puerto Rico

Lester Hershey
Box 25, Alibonito, Puerto Rico 00609

Rocky Mountain

E. M. Yost,
901 S. Vallejo, Denver, Colo. 80233

John E. Gingrich,
408 Morrison, Pueblo, Colo. 81005

South Central

Chester Slagell,
R. 2, Box 73, Weatherford, Okla. 73096
Hubert Swartzentruber,
4836 Margaretta St., St. Louis, Mo. 63115

Southwest

LeRoy Bechler,
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Galen Buckwalter,
5801 N. 63rd Dr., Glendale, Ariz. 85301

Virginia

Mahlon L. Blosser,
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Roy Kiser, R. 2, Stuarts Draft, Va. 24477
Washington Co. Md.-Franklin Co. Pa.

Omar R. Martin,

R. 1, Chambersburg, Pa. 17201

Walter Lehman,

R. 6, Chambersburg, Pa. 17201

Western Ontario

Daniel Zehr,
39 Stirling Ave., N., Kitchener, Ont.
Alvin Jutzi, Baden, Ont.

Other Board Members

H. Ernest Bennett,
301 Woodridge Dr., Elkhart, Ind. 46514
J. R. Buzzard, Scottsdale, Pa. 15683
Ben Cutrell, Mennonite Publishing House,
Scottsdale, Pa. 15683
Norman Derstine,
Edgewood Rd., Eureka, Ill. 61530
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Laurence Horst,
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Glenwood Springs, Colo. 81601
Melvin H. Lauver,
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Mark Peachey, Irwin, Ohio 43029
Dale Schumm,
Oaklands, Landour, Mussoorie, U. P., India
Lewis Strite, Box 22, Harrisonburg, Va. 22801
Lloyd Weaver, Jr.,
198 N. Colony Rd., Newport News, Va. 23602
S. C. Yoder,
1801 S. Main St., Goshen, Ind. 46526

Small Things Evaluated

Christ made it unmistakably clear that small things are important when He stated, "He that is faithful in that which is least is faithful also in much . . ." (Lk. 16:10). Faithfulness in little things is the proving ground for greater responsibilities. In Mt. 25:34-36 Christ magnified small acts into great deeds. The cup of cold water, the piece of clothing, the visit in prison, the bit of food and hospitality to the unlovely are *not* insignificant. Christ's parable of the mustard seed is another case in point. Mt. 13:32. Furthermore, consider His use of the five loaves and two fishes; His mention of the sparrows, lilies, and grass; and His statement that the hairs of our heads are numbered. Lk. 12:7.

Surely the first Christmas was a small thing according to worldly standards. It was unpretentious and the majority of the inhabitants of Bethlehem were not aware of the advent of the King.

Nature abounds with examples of large things that have small beginnings: the small mountain stream that eventually becomes the mighty Missouri; the small acorn growing into a large oak; the small spark igniting the fire that consumes a whole forest.

Most of life consists of small things: the mother nursing her child; the teacher patiently at work with her students; the invalid mother praying for her sons and daughters; the carpenter driving nails into the subfloor; and the minister counseling a struggling Christian.

On a cold winter day of January 1525, a small group of spiritual men met and began a movement, later known as the Swiss Brethren, and still later as the Mennonite Church. Surely these men could not have envisioned what their efforts would lead to. But this was not the important matter; serving God to the best of their ability was. As a young man, J. Hudson Taylor was standing beside the English Channel and dedicated his life to the Lord. From this "small" beginning, developed the China Inland Mission which guided thousands of missionaries into the Far East. A recent example is our Pax service; a very small beginning, but surely it has had its effect in many countries and in many unexpected ways.

Despising the small things is despising most of life itself. Despising the day of small things prevents or postpones its becoming the day of great things.

Small Things Esteemed

A respect for the small things will not prevent us from reaching for the big things. But it will help to keep us balanced, and busy with the things about us that need doing.

The Apostle Paul commanded the Galatians not to "weary in well doing" (Gal. 6:9). We must refuse to buckle under the heavy load, just because we do not see the way clear to bulldoze our way through. Finding our way, step by step, doing what little we can here and there, is the stuff life is made of.

The recent Clarence E. Pickett, a world-renowned Quaker and former secretary of the American Friends Service Com-

mittee, and a leader of the Civilian Public Service program during World War II, refused to let the weight of the world's sins and cruelties weigh him down. He did not despise the little things. He esteemed them and exploited them for good. He said, "I work on the theory that if you can find some spots of light, you can always work to let in more light."

Many of us learned the song, "Brighten the Corner Where You Are." An esteem of small things will help us to brighten our little corner of the world; let in more light; walk in humility; and use our opportunities for the glory of God, assured that He will perform His work in His way in due time.

Vignette of Love and Sorrow

By J. Mark Stauffer

She was young, rather tall, with dark eyes and hair—an attractive girl. She had a friendly, vivacious personality. I had been introduced to her by the wife of a doctor friend; in fact, I was chatting with her across the kitchen table in the doctor's home.

Her story seemed almost routine. She had married; the marriage did not endure—separation took place. She began nurse's training, but within the first year, mental depression developed. In fact, as she told me her story, I could see the scars from the surgeon's stitches on her right wrist—she attempted self-destruction.

She told me something that will always haunt me; at least, it has driven me out into the stream of men and women more deeply conscious of human need than ever before. She said, "I'm not afraid to die; I'm afraid to live." There it was—the typical creed of a suicide. To her, life had no purpose or meaning; she was bored with it; it was futility. It frightened her and she began to despair.

She made at least two further attempts on her life; she was in and out of the hospital—the psychiatric ward and in a large state hospital. On one occasion, I was visiting with her, when she began to light another cigarette in chain fashion. She lamented to me, "These cigarettes are killing me," and indeed it seemed as if they were, judging from her shortness of breath.

The last time I talked with her, she began with the greeting, "I have good news to tell you; I'm getting married." I had often recommended the Lord Jesus to her and she detected my disappointment at the level of the "good news." God alone knows her need at the present time; I do not. He knows she has great potential for His kingdom; He alone can take the fear out of living.

O God, the Lover of all who live in despair and fear, bring peace and purpose to those who search for meaning in life. Be very close to the suicidal person with the therapy of Thy loving presence. Amen.

Open Montevideo Year

Thirty students (11 new this year) heard H. H. Janzen, North American Mennonite Brethren evangelist, address the opening of Evangelical Mennonite Seminary, Montevideo, Uruguay, on Mar. 20. Janzen also gave three chapel talks during Passion Week. The Seminary student body has members of five denominational groups and four South American countries, but six out of every seven students are Mennonite.

The president of the Seminary, Ernst Harder, had participated in the Convention of Mennonite Churches of Brazil during the Seminary's summer vacation on Mar. 12 as a representative of the General Conference Mennonite Church. He also participated in discussions on the education of Christian leaders on Mar. 14 in Sao Paulo, Brazil, with representatives of theological institutes working in both Spanish and Portuguese. Further meetings with some similar relationships followed on Apr. 3 and 4 in Buenos Aires.

On Mar. 27 Robert W. Miller, director of overseas services for Mennonite Central Committee, discussed MCC work in Vietnam and Latin America with the students.

Farewell activities for the Nelson Litwillers included a tea in the Harder home on Apr. 9 and a Nelson Litwiller farewell chapel talk on Apr. 12. The Litwillers left for North America on Apr. 18 and expected to arrive May 20. Litwiller was the first president of the Seminary.

Members of the Mennonite Church serving at the Montevideo Seminary include: John and Bonnie Driver (in his first year as dean), B. Frank and Anna Byler, and Rosemary Wyse.

Goshen College

The Division of Nursing of Goshen College has named six registered nurses to take part in the Nursing Seminar in Haiti, beginning June 9.

Chosen for the seven-week study are Jane Alderfer, of Blooming Glen, Pa.; Elaine Phyllis Frey, of Elkhart, Ind., formerly of Archbold, Ohio; Ida Gross, of Hillsboro, Kan., formerly of Freeman, S. D.; Ilene Kaufmann, of Peoria, Ill.; Nancy A. Myers, of Spring City, Pa.; and Norma Grace Newcomer, of York, Pa.

Leader of the seminar will be Frances Bontrager, associate professor of nursing at Goshen College.

Forty-five courses will be offered during Goshen College's four three-week summer terms, the first of which will begin on June 6.

A special feature of the summer sessions is the offering of 11 courses for college

freshmen who wish to accelerate or obtain college experience before enrolling in a full-length semester.

New and former students wishing to take advantage of acceleration in college or the flexibility that comes with studying one course intensively for three weeks should apply for admission at least two weeks before the beginning of a three-week term to allow adequate time for processing of past school and college records.

More information is available from the Department of Admissions at Goshen College.

Commencement Calendar

The president-elect of the Council of Protestant Colleges and Universities, Lloyd J. Averill, Jr., and the dean of the Associated Mennonite Biblical Seminaries, Ross T. Bender, will speak during Goshen College's commencement weekend.

Dr. Averill, presently vice-president of Kalamazoo College, will give the commencement address, "The Winner Names the Age," on Monday, June 5, at 10:00 a.m., in the Union Auditorium.

A highlight of commencement weekend will be the laying of the cornerstone for the Harold and Wilma Good Library, at 5:00 Saturday afternoon.

Construction of the library, to be ready for use by next fall, is on schedule. A groundbreaking ceremony for the library was held last year on commencement weekend.

Alumni Reunions

The classes of 1917, 1922, 1927, 1937, 1942, 1947, and 1957, and other five-year classes are planning reunions on Saturday, June 3, and at the annual alumni banquet at 6:00 that evening.

Book Shelf

Books reviewed here may be purchased from your local Provident Bookstore, or from Provident Bookstore, Scottsdale, Pa. 15083.

The Table Is for Eating, by Bruce W. Neal. Abingdon Press. 1966. 112 pp. \$2.50.

"This book is about communion—the Lord's Supper, the Eucharist, the commemorative rite that echoes and re-echoes that scene in the Upper Room shared by Jesus and His first disciples," says the author in his preface. It has twelve chapters that give meaning to the communion service.

The author is seeking to rediscover the meaning of communion as a day by day experience and an expression of our involvement in Christ and His mission in the world He came to save. He begins by unfolding the fact that the Jesus problem is one we have to find a solution for ourselves. It is not a social, legal, or

academic problem, "but a personal problem of your existence and mine," he says.

In well-chosen words he brings to the surface man's deepest needs, and reveals how the grace and love of God reaches out to meet these needs. He talks about reality, freedom, bread, thirst, fellowship, servanthood, involvement.

Recommended for all church members. Excellent for meditations to make the communion service more meaningful. As the author says, "The only way to take Jesus seriously is to get involved with Him." This book helps accomplish that purpose.—C. J. Ramer.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

I would like to express my appreciation for S. A. Yoder's stimulating exposition on the value and meaningfulness of prayer (Feb. 7 issue). His lucid and informative review of empirical and rationalistic arguments against the effectiveness of prayer served well to increase the impact of his forthright comments on the personal significance of prayer to the individual who prays in faith, believing. The latter was obviously spoken from the experience of the writer, thus assuring the reader that "it works."

Bro. Yoder's reference to his personal experience as a young man in MCC service overseas was especially meaningful to me, as it has been in a parallel situation that I have found the greatest meaningfulness in prayer. I too have experienced frustration and dilemmas, causing me to send an SOS plea to friends at home to help pray me through. I am happy to be able to give evidence of the effectiveness of this method of problem-solving. "It works."

I am still serving in an overseas assignment and therefore receive the *Gospel Herald* two months late; so please excuse the delay in this response.—Murray Snider, Kijabe, Kenya.

We appreciate the *Gospel Herald* with its inspiration, articles of current interest, and church news. We read it from cover to cover. The article, "To Build or Not to Build," has many good suggestions which are worthwhile considering. To put up an expensive church building a block away from another church does seem like poor stewardship.

Mennonites moving into rural non-Mennonite areas rather than driving 20 to 60 miles to a Mennonite church, wouldn't our witness be more effective if we would worship and help strengthen the local Christian church, if there is one? Few are the rural churches that do not welcome help. Since we do feel close to our own Mennonite brotherhood and love them dearly, it would be ideal to drive the distance, meeting occasionally to share experiences and concerns, and for fellowship.

Your editorial, "Let's Try Joy," is excellent. Are too many of us, like the Pharisees of old, busy with laws and customs, missing the joy of love of Christ, portraying the wrong tone of Christian living?—Mrs. Donald Hunsberger, Ulster, Pa.

CHURCH NEWS

If God Shall Honor . . .

"If anything is going to happen at Hesston in June," Lewis Strite is telling program planners and resource persons for Mission 67, "it's going to have to start in our own lives and hearts now." He is talking about special sessions on "Becoming God's People Today," to be held during General Mission Board meeting at Hesston College, June 22-25.

Each person on the program was invited to share because of his current experience of finding practical ways of being God's witness in his everyday life. Strite himself is an example of his emphasis on God beginning "with us." Sharing personal experiences in prayer and faith, his chapel at Hesston this year was a high point for students, a faculty member tells me.

Strite is general manager of Shenandoah Equipment Company at Harrisonburg, Va., which builds poultry equipment. On the road for his business or in his office he finds time for those personal telephone calls and contacts related to the central concern of his life—his Christian calling. This has been demonstrated in many ways. For years he was secretary for broadcasting for Mennonite Board of Missions, again as an avocation, rather than as a professional communicator or church worker. Currently he guides Mennonite Broadcasts as chairman of the board responsible to Mennonite Board of Missions for MBI operations.

If the prayers of the planning committee—men like Peter Wiebe, Eugene Herr, Vern Miller, John Otto, Chester Slagell, James Hershberger, Ernest Bennett—and Strite are answered, Mission 67 will be a historic meeting in the Mennonite Church. Here, they intend, shall be a mission meeting concerned with the witness of the man on the street, in the home, in the shop, in the office or school—the Christian layman. Here, they hope and pray, will be practical witness help for the average Christian in every area of contact he has with our world today.

To provide this practical help, the program has been structured so that Christians can share with each other from their experiences in an open and honest context. It has also been structured to provide careful input—speakers who are currently experiencing this sharing in their Christian lives and have been challenged to share out of the fullness of their hearts.

Speakers and stimulators include persons like Winston Weaver, Mennonite builder and vice-president of International Christian Leadership, the organization which organizes

prayer breakfasts throughout the world; Ella May Miller, Heart to Heart speaker; Robert Friesen, a blind MB pastor from Omaha who involved himself deeply with community leaders before leading his fellowship in the construction of a church out in a cornfield which is rapidly becoming the center of a sizable residential community.

Other speakers are John Lederach, formerly pastor of Zion congregation at Hubbard, Ore.; J. C. Wenger, beloved and practical church leader and historian; Andrew Shelly, the on-fire administrator of overseas missions for the General Conference Mennonite Church; and David Augsburg, the youthful but well-known speaker of the Mennonite Hour.

An array of witnesses will contribute to the sharing as they follow stimulators in preparing for the workshop discussions. Persons like Ray Keim, Christine Weaver, Mrs. Wallace Jantz, Jim Boyts, Mark Lehman, Mrs. Lee Unruh, Paul Lehman, and John Friesen will represent widely varied experiences geographically and speak from varied relationships in their witness.

The question being asked by those involved in the planning arrangements these days of May 1967 is, "Will the Spirit honor our prayers?" Knowing that prayers are answered, perhaps a better way to ask would be, "How will the Spirit answer?" In part the response will depend upon whether planners have caught the central concern of our church people today and whether the church responds with its own "amen."

Such an "amen" will take the form of prayer concern, of listening to the Spirit, of talking with our pastors and others in our congregations, of seeking out the human needs and cries of hurt in our communities, of preparing to go and to participate. Can we expect the Holy Spirit to respond to our

cries and concerns as a church for more effective lay witnessing and to use Hesston in accomplishing this?

Strite's answer would, I think, be a confident "yes." When one of the stimulators called him to ask what he wanted at Hesston—did he want honesty and openness and reality, or did he want some type of official line—Strite's only and immediate answer was, "All we want is for you to follow the Spirit's leading, brother." Satisfied, the stimulator agreed to come. Otherwise he wouldn't have time. We know that at least one person will come to Hesston expectant of the Spirit's work there.

Pray with us that there will be many others from all across the church. If you are concerned about the reality and vitality of your witness, or if you have found the Lord blessing you in your witness so that you have something to share which will help others, come to Hesston.

Begin now to prepare in other ways. Listen for the voice of the Spirit. Discuss the witness of your congregation in your community with your pastor and with others in your congregation. Hunt out the human needs and hurts in your community and ask what you and others in the church can do about them. Read Roth's book, *Becoming God's People Today*. Come prepared to share from this preparation.

Until then, pray with us for God's will in our witness and in Mission 67.—Boyd Nelson, assistant coordinator, Mission 67.

Tract Anniversary

Seventy-fifth anniversary.—Herald Press tracts had their beginning in May 1892 at Salem Church, Elida, Ohio. This occurred while the Ohio (State) Conference was in session. J. S. Coffman was the first tract editor. Successors for longer periods of time have been A. D. Wenger, John L. Horst, George Smoker, Harold Brenneman, Urie Bender. John F. Garber is the present editor.

Among the objectives of the Mennonite Book and Tract Society when organized was "To have timely tracts published to be distributed free." In 1929 the Tract Committee recommended that "a price covering the cost of printing and mailing be put on tracts, but that worthy tract distributors unable to pay, be furnished tracts free as funds permit."

Some thirty million tracts were printed from 1939 to 1954. Forty-eight million have been printed 1955 through 1966. "Peace and Pardon from the Bible" has had the largest circulation among the 128 present English titles. There are 15 Spanish titles.

Herald Press tracts have had worldwide circulation. Ralph Palmer has bought and distributed more tracts than any other person in the history of Herald Press tracts. How many will stand up with him to continue this noble ministry?—John F. Garber.



MISSION 67

Annual meeting symbol—

Amendment Makes Conscientious Objectors Subject to Military Authority

A proposed House Committee amendment to the Selective Service Act passed recently by the Senate gives conscientious objectors to war the status held during World War I. This means conscientious objectors would be inducted into the armed forces and serve under military authority.

Historically Mennonites have been opposed to service under the military and this regulation resulted in 3,987 conscientious objectors refusing the uniform in World War I and more than 500 of these were court-martialed before this regulation was changed in 1918.

Wording for the Amendment S1432, Sec. 6 (j) is as follows:

"Nothing contained in this title shall be construed to require any person to be subject to combatant training and service in the armed forces of the United States who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form, but no person so exempted shall be exempted from service in the armed forces in any capacity that the President shall declare to be noncombatant. Any person found by his local board or on appeal, under regulations governing appeals, by the appeal board or the President, to be conscientiously opposed to both combatant and noncombatant training and service may immediately upon induction into the armed forces, be furloughed by the secretary of the armed forces con-

cerned, without pay and allowance, to perform 24 months of civilian service contributing to the maintenance of the national health, safety, or interest as his local board may deem appropriate: Provided, that no person furloughed under the provisions of this subsection shall be entitled to any benefit provided under any provision of law for service in the armed forces of the United States. Inductions under this subsection shall be accomplished by the local board."

Part of the Committee report accompanying the proposed amendment reads:

"Under the provisions of this section of the bill all conscientious objectors selected for induction would actually be inducted into the military service, but those who were permitted to perform civilian service, as indicated above, would be provided a furlough status from military service. Thus, such conscientious objectors authorized to perform civilian service in lieu of military service would nonetheless be subject to military authority."

This amendment can be deleted only by an amendment on the House floor or in the conference committee when differences with the Senate's bill are ironed out.

Those who feel they should express themselves, should telephone or wire their representatives and senators in Washington immediately.

Solve Calcutta's Problems

Even in India, where squalor and humid decay is almost a way of life, Calcutta was all but given up as doomed 20 years ago. Rudyard Kipling, the chronicler of British India, regretfully described Calcutta as "a packed and pestilential town, the cholera capital of the world."

Calcutta is so swollen with unplanned and unimagined growth that no one has been able to cope with it. The late Prime Minister Nehru once commented that the city would "fly to pieces."

The former Chief Minister of West Bengal remarked of Calcutta: "The dimensions of the problems of Calcutta are so vast, so complex, that they cannot be solved, by halfhearted, sterile, or piecemeal efforts."

Calcutta's problems are much the same as those of all India, but magnified. Of its 8,500,000 citizens, perhaps as many as 150,000 call the sidewalk home.

One family I saw lives on the sidewalk near the Scooter Center. The boy must have been four years old; he was naked and crippled. He lay on the sidewalk looking up into the hazy and smoky sky which always hovers over

Calcutta. Beside him sat his naked younger sister, her hair cropped short. She cried tenaciously. The parents spread a bamboo mat on the street and here they live, sleep, and eat. This is home. The parents do not reject the bed-ridden boy or the little girl, but love them tenderly.

Down the road I noticed a scantily clad man standing in front of a peepul tree in the act of worship. The peepul tree is holy to Hindus and many worship it regularly and reverently. I had seen this tree before but never taken particular notice of people worshipping it. This morning the scene cut deeply—the man was worshipping a tree I could see that he never had the problem of overeating. He was dirty and worshiped an idol, but I admired him for his reverence.

Sanitation is a strange word, too, for many of Calcutta's millions. Thousands of public privies dot the city landscape, and although they are for use, most often the ordinary street gutter suits the common man better. A recent survey among Calcutta's "bustee (slum) dwellers" found that the desire for privies and proper sewage disposal was tenth

on the list. To them other needs, such as landscaping and drainage which would prevent flooding during the monsoons, were more important.

As I continued walking among the people, I was informed that a riot had broken out. As I stood and watched the teeming masses of people, hundreds suddenly began to flee. I was startled and frightened and fled for safety. As I ran, I noticed crowds of police rushing into the area, guns in hand.

Later that day my wife and I took the MCC Volkswagen bus and started out for Howrah Station via Mahatma Gandhi Road. We noticed a taxi burning. We saw buses which had been immobilized. Ahead of us crowds of college students were screaming and climbing over the compound walls of Presidency College. The street was littered with bricks, glass, and other debris the mob had used just before. Rival groups of students inside the college campus were getting involved in the riot and fighting was going on inside.

India is a beautiful and wonderful country with many problems to surmount. With its present population of 500 million and the prediction that this will double by 1986, the future is bleak. If food and space are insufficient now, what will happen then?

I asked myself, "How can Calcutta ever be helped?" I could not help comparing MCC's attempt to rehabilitate and help refugees and the poor and needy to a single seed of the many millions of seeds soon to grow in a fertile field of wheat. What we do seems insignificant, a drop in the bucket in the tremendous sea of need. Yet, Abraham Lincoln once said, "Just because you don't succeed, does not mean that you need not try." I was glad MCC had developed and organized a center in Calcutta.

In the family on the street, I saw people whom God loves and cares about. We must share our material wealth and demonstrate the importance of service in the name of Christ.

Even an immense effort might not be enough to save Kipling's "packed and pestilential town," but if Calcutta can be saved, the lesson for the rest of India will be clear enough. "If I can rebuild this place," says one of Calcutta's sons, "we can surely do the same for any place else."—Bert Lobe, MCC volunteer in India.

Kansas-Oklahoma CROP Drive

Since 1947 the Mennonites have contributed food commodities or cash gifts to the Mennonite Central Committee through CROP appeals to aid the needy around the world. Mennonites in Oklahoma and Kansas have been especially active in supporting these drives.

Mennonites in these two areas designated over \$80,000 last year for the Mennonite Central Committee through their states'

MCC-CROP appeal. In the last five years they have tagged nearly \$500,000 for MCC.

Gifts contributed through the MCC-CROP solicitor will be used for relief and rehabilitative efforts in the Congo, Vietnam, India, Indonesia, Bolivia, and 30 other countries in which MCC is active. India is a key area of need. MCC is attempting this year to raise \$70,000 beyond its normal budget for India to help alleviate drastic food shortages there.

CROP drives in western Oklahoma are currently being planned for Beaver, Washita, Custer, Grant, Alfalfa, Blaine, and Garfield counties, and possibly Major County. Texas County hopes to have a CROP drive in the fall.

MCC-CROP representative Ernest Bachman is busy working with team captains and others in Kansas counties heavily populated with Mennonites in an effort to raise money to feed the hungry. Some elevator operators are also cooperating with the drive by accepting wheat designated for MCC.

Instructions in making donations will be similar to previous years. A cooperative arrangement has been worked out between MCC and CROP whereby a contributor may designate his gift for MCC. When he does this, he should be sure to have the canvasser give the name of his local congregation. He should also return the completed receipt stub to the canvasser or to his congregational mission board member for sorting and crediting to the respective conference groups.

Indonesian School Opens

The Akademi Kristen Wijata Watjana, a Mennonite theological school located in Pati, Djawa, Indonesia, opened its third academic year in March with a substantial enrollment increase. A new class, its second, has 12 students, bringing enrollment to 23. A third class is scheduled two years from now.

The Akademi began two years ago as a middle level theological school preparing workers for rapidly growing Muria area Mennonite churches. It is becoming increasingly important as a spiritual center for two participating Mennonite conferences.

In addition to the regular five-year curriculum, a special two-year course for lay workers meets eight hours a week. Seminary staff and facilities are also being used in special shorter "refresher courses" for pastors and other church workers. The school choir frequently serves at special occasions in the surrounding community.

The seminary is operated jointly by the two Mennonite conferences, or synods as they are called in Indonesia—the Geredja Injili di Tanah Djawa (Javanese) and the Synode Muria (Chinese)—together with their partners from abroad, Mennonite Central Committee and European Mennonite Evangelization Committee (EMEK).



Students of the first class of Akademi Kristen Wijata Watjana (Disciples of the Word) with two of their teachers, Albert Oei Ik Bie (standing extreme left) and Rector Eduard van Straaten (standing extreme right).

Eduard van Straaten of EMEK is rector and teaches Old Testament and Greek. Albert Oei Ik Bie of the Synode Muria, a graduate of the Associated Mennonite Biblical Seminaries, Elkhart, Ind., teaches New Testament and serves as librarian. Hadinoertjito Hs. of the Javanese Mennonite church, a graduate of the seminary in Malang, East Java, is secretary-business manager of the school and dean of men. Other faculty personnel serve part-time. Mennonite Central Committee is looking for a full-time teacher as its contribution to the school. At present Mrs. Don Kaufman teaches several courses.

Most students receive scholarship help through MCC's Leon Yoder Memorial Fund provided by Mr. and Mrs. Ora M. Yoder, Shipshewana, Ind. The Yoders are parents of Leon Yoder, an MCC Paxman who succumbed to cancer during his service in Indonesia.

Library resources for the Indonesian Mennonite seminary are gradually being provided through a modest annual grant from Schowalter Foundation and through gifts of Books Abroad, Scottsdale, Pa. A special book drive is under way at Canadian Mennonite Bible College, Winnipeg.

FIELD NOTES

Joseph Hertzler was ordained to the ministry at the Warwick River Mennonite Church, Newport News, Va., Sunday evening, Apr. 2, with Truman H. Brunk and John H. Shenk officiating. Bro. Hertzler has accepted a call to serve in the Iowa City Mennonite Church in Iowa.

The 16th Biennial Conference on Mennonite Educational and Cultural Problems will be held at Hesston College, June 8, 9. The conference, sponsored by the Council of Mennonite Colleges, brings together students and faculty members from Mennonite colleges and church administrators, pastors, and lay leaders from a wide area. The public is invited.

Local arrangements are in charge of Paton Yoder, Dean of Hesston College. Any persons desiring overnight lodging, or transportation from airport or railroad stations

should write Dean Yoder. Lodging, including linens and towels, will be provided in college dormitories at \$2.00 for the first night and \$1.00 for each additional night.

Dedication services for the newly erected North Leo Mennonite Church, Leo, Ind., are planned for June 4, 2:00 p.m., EST. J. C. Wenger, Goshen, Ind., will bring the dedicatory message. A fellowship hour will follow the dedication service.

Cleveland University I-W Reunion to be held at Ruhlley Park, Archbold, Ohio, July 22. Supper at 5:00, EDT. If you plan to attend, inform (by July 3) Donovan Short, 405 West Street, Archbold, Ohio 43502.

Change of address: George T. Miller from Honduras to Bally, Pa. 19503. Phone: 215 845-5081; Edward Stoltzfus from 1619 S. Ninth St., to 3004 S. Main St., Goshen, Ind. 46526.

Special meetings: Daniel Smucker, Harrisonburg, Va., at Stuarts Draft, Va., June 8-11. David Augsburg and Mennonite Hour quartet at Sugar Creek, Wayland, Iowa, June 11.

Tent revival sponsored by the Franklin County churches to be held near Marion, Pa., Aug. 5-20. **George R. Brunk** will be the evangelist.

New members by baptism: one at Evangelical Mennonite, Millersville, Pa.; two at Longenecker, Winesburg, Ohio; three at Chestnut Hill, Columbia, Pa.; seven at Nefsville, Pa.; eleven at Hesston, Kan.; five at Erb Street, Waterloo, Ont.; six at Pleasant Valley, Bath, N.Y.

Anniversaries: at Wayland, Iowa, Mr. and Mrs. Joe Miller, 57th, Apr. 14; Mr. and Mrs. Seth Roth, 52nd, May 16.

Dedication services were held for the remodeled Mt. Joy Mennonite Church, Mt. Joy, Pa., May 17-21. H. Raymond Charles, bishop of the church, Chester L. Wenger, and J. C. Wenger served as speaker. Ministers of the Mt. Joy Church include Amos Hess, Henry Garber, and Henry Frank. George Leaman is deacon.

Dedication services for the new addition to the Julesburg Mennonite Church, Julesburg, Colo., were held Mar. 12. Arthur Roth is pastor. Dean Swartzendruber, Wellman, Iowa, preached the dedication sermon.

James Bender was ordained to the ministry, May 14, after having served as a licensed minister for 1 1/2 years. The ordination was held in the Pine View Conservative Mennonite Church near Vassar, Mich., where Bro. Bender is serving as pastor. The ordination was in charge of Willard Mayer, assisted by Alvin Swartz and Elam C. Bender.

George R. Brunk received his Doctor of Theology degree at Union Theological Seminary, Richmond, Va., May 16.

John C. King will be installed as minister in the First Mennonite Church, Fort Wayne, Ind., June 11, at 2:30 p.m. J. C. Wenger will be in charge of the service. A. Don Augsburg will preach the installation sermon.

Edna Beiler, until last August youth and children's editor for Mennonite Board of Missions in Elkhart, Ind., and now studying at Goshen College, was one of 14 Indiana authors honored by Indiana University at its annual Authors' Day luncheon in Bloomington, Ind., Sunday, May 7. She received an honorable mention in the children's literature division for her story, *White Elephant for Sale*. The book was written for children's missionary education purposes on a commission from Friendship Press.

Airmail rates from Canada to the following countries have been increased to 15¢ per 1/2 ounce: Argentina, Brazil, British Honduras, Costa Rica, Cuba, Honduras, Jamaica, Peru, Mexico, and Uruguay.

Mrs. Kay Smith, Fort Wayne, Ind., in a recent letter to Heart to Heart, Mennonite Broadcasts' homemakers' program, said, "I have listened to your program

for over two years. In our world where materialism is invading so many homes, it is good to be reminded that motherhood and the role of helpmeet is more important than the extra money derived from a job outside of the home."

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Beck, Earl and Shirley (Gaulrapp), Rock Falls, Ill., fifth child, fourth daughter, Jayne, Mar. 10, 1967.

Gingerich, Kenneth and Jean (Gingerich), Zurich, Ont., third child, first son, Dale Kenneth, Apr. 27, 1967.

Graybill, Robert and Sharon (Ebersole), Freeport, Ill., second child, first son, Douglas Robert, Feb. 3, 1967.

Hobaugh, Dennis Wayne and Carol Jean (Roth), Morton, Ill., first child, Tessa Marie, Apr. 13, 1967.

Hunsberger, A. Nelson and Louise A. (Yeager), Perkasee, Pa., third child, second son, Rodney Lee, Apr. 28, 1967.

Kauffman, Kenneth and Esther (Kauffman), Goshen, Ind., fourth child, first daughter, Jeanette Marie, Mar. 18, 1967.

Langs, Douglas and Donna (Gingerich), Aika Craig, Ont., second child, first son, Kevin Douglas, Apr. 20, 1967.

Lehman, Leo C. and Ethel (Horn), Allentown, Pa., fourth child, first son, Sheldon Leo, Apr. 30, 1967.

Martin, Albert and Ruby (Martin), Elmira, Ont., fourth daughter, Geraldine Mae, Apr. 27, 1967.

Mast, Moses and Sadie (Swartzendruber), Anzac, Alta., first child, Marcus Glen, born Jan. 29, 1967; received for adoption, Apr. 29, 1967.

Mast, Paul and Mary (Fansler), Arthur, Ill., first child, Christopher Paul, May 7, 1967.

Mathes, Vernon and Roberta (Kling), Harper, Kan., second child, first son, Todd Leslie, Mar. 27, 1967.

Metzger, Stanley and Alice (Heintz), Waterloo, Ont., third son, Darcy John, Dec. 5, 1966.

Ver Schneider, Michael and Karen (Lehman), Castorland, N.Y., first child, Dana Michael, Feb. 8, 1967.

Williams, Eldon and Sandra (Hamilton), Rock Falls, Ill., first child, Eric Eugene, Mar. 4, 1967.

Wolfer, Melvin Jr. and Caroline (Jantz), Tangent, Ore., fourth child, third daughter, Pamela Kay, Feb. 24, 1967. (Son deceased.)

Yoder, Maynard and Betty (Peachey), Orrville, Ohio, first child, Teresa Lynn, Apr. 30, 1967.

Yoder, Orville H. and Geneva (Spicher), Belle Plaine, Iowa, a daughter, Krista Jonell, Feb. 14, 1967.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six month's free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Delacy-Huber.—Ernest Delacy and Gertrude Huber, both of Sarasota, Fla., by I. Mark Ross, Apr. 30, 1967.

Good-Budy.—Dale Good, Baden, Ont., Shantz cong., and Doreen Rudy, Baden, Geiger cong., by Lester Bauman, Apr. 14, 1967.

Martin-Rohrer.—Harvey Martin, Leontina (Ohio) cong., and Maggie Rohrer, North Lima (Ohio) cong., by David C. Steiner, Apr. 29, 1967.

Steele-Wagner.—Elbert Steele, Salem, Ore., Christian Church, and Lorna Wagner, Salem, Logsdon cong., by Roy D. Roth, Apr. 29, 1967.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Brubaker, Amos H., son of Christian and Mary (Hershey) Brubaker, was born near Lancaster, Pa., May 29, 1873; died at Lancaster General Hospital, Apr. 11, 1967; aged 93 y. 10 m. 14 d. On Nov. 3, 1898, he was married to Mary Eshbach, who died in 1936. Surviving are one son (Benjamin E.), one foster daughter (Esther E.—Mrs. Harry G. Kurtz), 4 grandchildren, and 2 great-grandchildren. He was the oldest member of the Landis Valley Church, where funeral services were held Apr. 13, with Levi M. Weaver and Benjamin C. Eshbach officiating.

Cump, Leannah L., daughter of Philip H. and Catharine (Lesher) Parret, was born in Greene Twp., Pa., Nov. 8, 1878; died at the Menno Haven Nursing Home, Apr. 29, 1967; aged 88 y. 5 m. 21 d. She was married to Charles Edward Cump, who died Oct. 13, 1934. Surviving are 3 daughters (Mrs. Russell B. Hulse, Mrs. Damon Light, and Mrs. F. Bernard Henry), 2 sons (Earl L. and Charles L.), 6 grandchildren, and 11 great-grandchildren. She was a member of the Chambersburg Church, where funeral services were held May 3, with Omar Martin officiating.

Hess, John R., son of Benjamin H. and Emma (Reinhart) Hess, died at Lancaster General Hospital, Jan. 2, 1967; aged 83 years. On Nov. 18, 1898, he was married to Mary Graver, who survives. Also surviving are 8 children (Ruth, Edna, Hattie, Barbara, Harry, Mervin, John, Jr., and Elvin), 2 brothers (Aaron and Henry), 2 sisters (Anna Lehman and Emma Herr), 29 grandchildren, and 30 great-grandchildren. A son (Joseph) preceded him in death. He was a member of the Andrews Bridge Church. Funeral services were held at the River Corner Church, Jan. 5, with Mylin Sherk, Jacob McMilling, Clarence Fretz, and Edwin Reiser officiating.

Kauffman, Norman Leroy, son of the late Daniel D. and Mary (Steeckley) Kauffman, was born near Hartford, Kan., Jan. 10, 1886; died at Kalspell, Mont., Jan. 9, 1967; aged 80 y. 11 m. 30 d. On Sept. 15, 1909, he was married to Anna Grace Snyder, who survives. Also surviving are 7 sons (Reuben S., David V., Paul S., Aldine C., Norman D., James A., and Joseph S.), 7 daughters (Mabel —Mrs. Joe H. Miller, Ruth—Mrs. Daniel Stutzman, Mary—Mrs. A. L. Slater, Bernice—Mrs. Adolph Reimer, Lillie—Mrs. Gordon Weber, Rosella—Mrs. Claire Eby, and Gladys—Mrs. John Reimer), 64 grandchildren, 9 great-grandchildren, and 4 sisters (Lillie—Mrs. George Hoylman, Barbara—Mrs. Sam Hoylman, Mrs. Lena Lapp, and Mrs. Ella Slater). He was preceded in death by his parents, one son (Samuel Jacob in 1893), 6 grandchildren, and 2 great-grandchildren. He was a charter member of the Mountain View Church, where funeral services were held Jan. 14, with John G. Hochstetler and Dan D. Brenneman officiating; interment in Concord Memorial Cemetery.

King, Abner Freeman, son of Yost and Leah (Hartzler) King, was born in Millin, Mo., Pa., Apr. 4, 1884; died at Ephrata Community Hospital, Apr. 10, 1967; aged 83 y. 6 d. On Dec. 13, 1910, he was married to Sallie Kauffman, who survives. Also surviving are 3 daughters (Mary—Mrs. Amos Mull, Priscilla—Mrs. Chester Cunningham, and Sadie—Mrs. Eli Esh), 13 grandchildren, 15 great-grandchildren, and 2 brothers (David and Thomas). An infant son preceded him in death. He was a member of the Conestoga Church. Funeral services were held at the Weaverstown Church, Apr. 13, with Elam Kauffman, Ira Kurtz, Millard Shoup, and Harvey Stoltz officiating; interment in Gordonville Cemetery.

Layman, John Calvin, son of the late Martin and Kate (Shank) Layman, was born in Rockingham Co., Va., Aug. 17, 1882; died at his home in Sarasota, Fla., Apr. 21, 1967; aged 84 y. 8 m. 4 d. His

first wife (Isa Beery) and 2 sons preceded him in death. Surviving are his wife (Katie Horst Layman), 5 sons (John, Mark, Amos, Ezra, and Nathan), 4 daughters (Rhoda—Mrs. Arthur Johnson, Lydia—Mrs. Levi Troyer, Mary—Mrs. Aaron Showalter, and Ada—Mrs. William Morris, Jr.), one brother (C. Weaver), 2 sisters (Hannah—Mrs. Joe Brunk and Isa—Mrs. Emmer Coakley), 51 grandchildren, and 3 great-grandchildren. He was a member of the Menonite Church from his youth. Funeral services were held at the Hawkins Funeral Home, Sarasota, Apr. 22, with Mahlon Miller and Alvin Weaver officiating, and at the Warwick River Church, Newport News, Va., with Truman Brunk and John H. Shenk officiating.

Leichty, Edward, son of Christian and Anna (Wenger) Leichty, was born in Washington Co., Iowa, Nov. 2, 1896; died at Muscatine General Hospital, May 5, 1967; aged 70 y., 6 m. 3 d. He is survived by 2 brothers (Otto and Herman) and one sister (Addie). His parents and one sister (Mary Mae) preceded him in death. He was a charter member of the Bethel Church, where funeral services were held, with Simon Gieringh, Willard Leichty, and Ira Wenger officiating.

Yothers, Annie G., daughter of the late Henry and Elizabeth (Gedman) Rice, was born in Bucks Co., Pa., Oct. 13, 1884; died at the Belle Haven Convalescent and Nursing Home, Quakertown, May 2, 1967; aged 82 y., 6 m. 19 d. On Nov. 13, 1902, she was married to Abram K. Yothers, who survives. Also surviving are 11 children (Mamie—Mrs. Joseph Allabach, Bessie—Mrs. Arthur Landis, Henry, Anna Mae—Mrs. Norman Yoder, Isaac, Elsie—Mrs. Henry Moyer, Warren, Florence—Mrs. Clarence Hunsberger, Marian—Mrs. Oscar Wambold, Ruth—Mrs. Melvin Moyer, and Naomi—Mrs. Wm. Morton), one sister (Mrs. Hannah Atkinson), one brother (Henry G.), 65 grandchildren, and 50 great-grandchildren. One daughter (Irma) preceded her in death in 1960. She was a member of the Blooming Glen Church, where funeral services were held May 7, with David F. Destine, Jr., officiating.

Yoder, Chris Z., son of Harvey E. and Alta (Kennel) Yoder, was born Dec. 3, 1930; died Oct. 4, 1966; aged 35 y., 10 m. 1 d. He was married to Sarah Grace Hostetter, who survives. Also surviving are 3 sons (Philip, Carl, and Timothy) and one daughter (Mary Catherine). He was a member of the Warwick River Church, where a memorial service was held Oct. 7, with John H. Shenk and Truman H. Brunk officiating.

theologians wrote that "the question they propose has far-reaching implications for all of American society," and hoped that "their earnest raising of these issues will meet with your serious considerations."

The seminars attend 64 seminars throughout the nation, and represent 32 religious groups and denominations. Of the 1,000 signers, nearly 100 are from the South, and nearly 450 from the Midwest.

A growing "anti-religion" attitude in public schools and among teachers is alarming Christian parents, the *Canadian Baptist* charged.

The official publication of the Baptist Convention of Ontario and Quebec and the Baptist Union of Western Canada, it commented on the current discussion of religious instruction in Ontario's public schools.

"It (the situation) is undoubtedly a basic factor in the breakdown of moral standards, respect for decency and order, and the turning to drugs and crime on the part of young students," the *Baptist* said. It called on Christians to pray earnestly about the problem, and to be more vocal "and ever more aggressive" in their witness for Christian truth.

A warning against "centralization of power" in the church was sounded in Baden, Austria, by Dr. Arne Sovik, director of the Lutheran World Federation's Department of World Mission.

Addressing churchmen and mission agency representatives from various parts of the world at a meeting of the LWF's Commission on World Mission, he asserted that the church is not exempt from the world movement toward "ever larger structures—political, economic, and social."

Dr. Sovik admitted there are "good reasons" for the move toward centralization of structures, saying that "the need in an increasingly complex society for central planning and for development of units large enough to be viable is apparent."

"But," he emphasized, "central planning and the development of common institutions are quite a different thing from centralized power structures that are independent of their local bases, and indeed tend to destroy the responsibility of the local congregations."

"The church, if it is to be true to its genius, must find its strength first of all in the local community of believers. . . ."

"It seems to me therefore that any financial subsidy, any form of organization, that frees a central organization from its dependence for its very life on the support of its constituency, must be adjudged."

The *Christian Century* has come out strongly in support of Dr. Martin Luther King, Jr., and his protest against the Vietnam war.

"As a civil rights leader King is not only committed to helping the Negro," the Protestant ecumenical magazine said editorially in its Apr. 19 issue. "He is committed also to the motto of the Southern Christian Leadership Conference: 'To save the soul of America!'"

The *Century* quoted Dr. King at length in answering recent criticism that civil rights leaders should not become involved in the protest against the war.

The editorial noted that Dr. King "set forth several major reasons why he as a Christian and as a civil rights leader must keep the war in Vietnam within the purview of his moral vision and responsibility."

One reason is "the obvious inseparability of wasteful war in Vietnam and postponed poverty programs in the United States," the *Century* said.

"Moreover," the editorial said, "King maintained that he could not conscientiously protest the use of violence in solving the problems of American ghettos without also condemning violence in Vietnam."

Then the *Century* quoted one of Dr. King's most controversial statements; "I knew," he said, "that I could never

Items and Comments

One thousand divinity students, including 197 Roman Catholics, signed a letter to Secretary of Defense Robert S. McNamara expressing their anxiety and doubts about the war in Vietnam and the present draft laws.

Accompanying the letter was a cover letter to McNamara signed by Reinhold Niebuhr, Abraham Heschel, and the presidents and deans of the nation's leading seminaries. The theologians noted that the students' "concern is sincere and the dilemma is deeply felt and religiously grounded."

The divinity students asked the secretary of defense for some procedure to ease the confrontation between "the demands of the law and those law-abiding young Americans whose conscience will not permit them to fight in Vietnam." In their statement the

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again raise my voice against the violence of the oppressed in the ghettos without having first spoken clearly to the greatest purveyor of violence in the world today—my own government. . . .

"No one who has any concern for the integrity and life of America, can ignore the present war. If America's soul becomes totally poisoned, part of the autopsy must read: Vietnam."

The editorial added, "King's plea (in two major addresses, Mar. 25 in Chicago and Apr. 4 in New York City) was a magnificent blend of eloquence and raw fact, of searing denunciation and tender wooing, of political sagacity and Christian insight, of tough realism and infinite compassion."

• • •

Eighty-one members of the professional and secretarial staff of the Episcopal Church's national headquarters in New York warned President Johnson to stop escalation of the Vietnamese war and negotiate for peace, "otherwise we must look for another candidate in 1968."

The plea, made as a "matter of individual conscience," was sent to the president in a telegram which noted that it came from "Episcopal Church national headquarters executives and office staff who supported you in 1964."

"In the name of God," the message urged, "stop the escalation, the bombing, the use of napalm and anti-personnel fragmentation bombs, and the war propaganda, and negotiate seriously."

It called on the chief executive "to hear and act upon the logic and humanity" in pleas for peace negotiations made by some Congressmen "and others including Pope Paul, U. Thant, and the *New York Times*."

The message also said that "we are offended by your statement about the FBI watching of anti-war activity and by the similar statements of Secretary (Dean) Rusk and Gen. (William) Westmoreland (U.S. troop commander in Vietnam)." Such statements, the wire claimed, "are efforts to stifle patriotic dissent from unwise and disastrous policies."

• • •

Governor Raymond P. Shafer of Pennsylvania said he does not favor a state lottery but would probably sign a bill legalizing a bingo for churches and other nonprofit and charitable institutions if the legislature submits such a measure.

Bingo is regarded as illegal in Pennsylvania, but most county district attorneys allow churches, fire companies, and other groups to hold such events.

However, a Roman Catholic priest was arrested in Allentown recently because local authorities said the prizes were becoming too big. In Cumberland County, authorities notified churches and other groups to halt bingo operations.

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No Perfect Parents

By Ella May Miller

Far too frequently the modern parent is browbeaten by the cartoonist, and an easy butt of the comedian's jokes. In the lines of Ogden Nash's ironic couplet:

"Children aren't happy with nothing to ignore,

So that's what parents were created for."

Yet, in spite of this reputation we wouldn't change for anything, would we? We just wish for greater skill and insight. The best of parents is never quite satisfied, nor feels that he or she has arrived.

And so we might as well face up to our mistakes, while at the same time we keep those perfect goals ever before us!

Be Honest

The perfect parent simply does not exist! We'd better be honest with ourselves and with our children. They know it—perhaps better than we do. So we might as well own up to having punished in anger—sometimes even too severely. We'd better confess inconsistencies—one day we spoil Teddy, and overlook what he says. He's so cute. We laugh. Then the next day we scold him for the same words. We'd better admit we've neglected to provide for some important recreation or valuable learning experiences.

We need to take courage, confess our humanity, our proneness to make mistakes, and often our carelessness in doing good. Then we can better guide our youngsters. Acknowledging that we also have faults keeps us humble . . . makes us approachable by our children. They feel that they can identify with us. And together as a family we can all work toward bettering ourselves. Through this they learn valuable lessons.

Learn Valuable Lessons

One lesson is forgiveness. And if children don't first learn forgiveness from Daddy and Mother, where will they learn it?

I recall with shame one time when I hastily disciplined, only to find out later that I had misunderstood the words our son had shouted. It wasn't easy to ask his forgiveness. Other times I have made wrong hasty judgments and had to explain reversal of decisions. Unkind remarks, angry words, lack of love and patience—all these and much more need to be acknowledged when they arise.

The child learns forgiveness, yes, but he also learns honesty. The parent who covers up, who tries alibis, who rationalizes to try to "get out" of a mistake is teaching dishonesty, cheating, and cowardice.

Another lesson we teach as we admit our imperfections is acceptance. When we accept ourselves, as we are, then we'll accept each child—with his or her imperfections. We'll accept

each one as a person in his own right. Together we'll work at improvements.

Attitudes and Feelings Teach

The child learns, not by words, but by our attitudes, and by our feelings. Remembering this helps us to be honest. Just last night a lecturer stated, "The way a parent feels about the child is more important than his methods of discipline. The attitude when giving advice is more important than the advice given. And love, kindness, firmness, and consistency are more important than the family structure—autocratic or democratic."

It's true! An angry parent trying to correct a child's error will never get his point across. Oh, yes, the child learns—to fear the parent, to act in anger, not in knowledge and patience, but he may not even remember why he was corrected!

Wants to Improve

I treasure a lovely letter from a mother who told all about her considerate husband, her lovely children, and then a bit about herself. She says the advice she hears over *Heart to Heart* is good, but sometimes a little hard to put into practice!

. . . She further wrote, "I am very quick-tempered and my husband who was very mild-tempered when the children were smaller is beginning to lose control of himself as I do when the boys get quarrelsome or too noisy and disobedient—which is too often to my way of thinking."

Now, isn't that an honest confession! She then tells of her desire to be a better parent because she already sees her one son acting just as they as parents act.

Well, frankly, I'm not at all worried about this family. Any parent who faces his or her imperfections and who works at changing them will succeed. It's the one who doesn't know, or care to know, that is to be pitied—and so is the family!

This mother isn't excusing herself. No, but she's humble, and is seeking to correct her fault. Aware of her need she has asked counsel, and is turning to God for His help.

She will succeed better than those parents who know it all, who rely on their acquired knowledge—from courses at school, or their reading.

Miss the Meaning

I've been puzzled as I discover that some seemingly "uneducated," unintelligent parents raise stable, mature children, while some "educated," intelligent parents produce unstable, immature children.

I find in a recent article, someone else concerned about the parents with too much knowledge. The writer inferred that

Ella May Miller presented this message over *Heart to Heart* radio broadcast originating in Harrisonburg, Va.

too many parents rear the child from the textbook, "only absorbing the language of psychology while missing its meaning."

Some seemingly unqualified parents, who know nothing of today's terminology, succeed because they know the meaning of life—how to relate to people. They are at home, on the job, available. Instead of hiring baby-sitters so that they can attend study clubs and lectures about child training, instead of holding down several jobs earning more money for more things, they play with their children, rock them to sleep, celebrate anniversaries, holidays, and birthdays; they work with them, and together attend church. They lament their lacks and at the same time are unaware of their strengths.

Love Is Basic

But just being at home isn't the answer. It's not the total number of hours that Father spends with the children, but what he does when he's with them. It's equally true with Mother—the quality of her love counts—rather than quantity. She may be at home all day, but if she's resentful at the kids because they've interrupted her plans, or if Dad always thinks of the boat, or the places he could go if he didn't have them, if he thinks of them as those "little brats," then they are failures as parents.

Really, the answer isn't knowledge vs. ignorance, nor always at home vs. hardly ever at home. It's parents' attitudes toward themselves, toward the children; it's their *feelings* that make the difference. Love is the basis of right attitudes and feelings.

A Successful Family

I'm thinking just now of a family I met years ago. The father, a day laborer with seemingly no more interest than to get to his work, and home again, was satisfied just to sit and enjoy the children, or do a few menial tasks about the house.

The mother knew very little about housekeeping. Oh, yes, she had meals on time, such as they were, but management and cleanliness just didn't belong to her. People called her queer. Yet all six children reached adulthood with respect. They worked hard to put themselves through school. Several graduated from college. Today each one contributes significantly to his respective home, community, and church. And until their death—in old age—the children highly respected and honored their parents.

And yet we onlookers were skeptical that the family could amount to anything.

Today I realize that those parents, imperfect as we thought they were, were better parents than many so-called good parents. Why? They loved their children. They were available. They disciplined. They taught them to take responsibility. Love, warmth, and happy relationships gave security to each child. And home was the center of living. They honored God in their daily lives.

"Many mistakes which parents make do become corrected through loving relationships. The growing child may not be able to recall the specific foibles of his parents; but he will know whether there is love in the family. Love does have a way of compensating for errors," says John Charles Wynn, in his book, *How Christian Parents Face Family Problems*.

Depend on God

We cannot in ourselves give all the love our children need. So we must draw from God—the source of all loving relationships.

The grace of God can overpower our blundering ways, and give to us the knowledge to bring up our children in a wholesome Christian relationship.

As we admit our imperfections, our children will be less critical of us. To be sure, we will still teach and guide and discipline, but our motives, our attitudes will be different. And that's what they hear!

I'm reminded of the words in the Bible, "When I am weak, then I am strong." Recognizing my weakness as a parent I depend more on God to take over and help, while in my own adequacy I tend to forget Him and "know it all." Then I make my biggest blunders.

There are no perfect parents. So let's admit our imperfections and bring them to Jesus Christ. Let's draw from His never-ending source of love, and then pass on His love through loving relationships with our children.

Homelife U.S.A.

By Thomas B. Gaines

"Daddy!" barked three-year-old Jimmy, assuming all the authority his little voice could muster. "Are you staying home tonight?"

Before Daddy could inhale enough to even reply, six-year-old Suzy and five-year-old Keven chimed in with an overlapping banter.

Suzy: "Aw, Daddy, you don't have to go away, do you?"

Keven: "Daddy, stay home. . . ."

Suzy: "I want Daddy to draw with me. . . ."

Keven: "No! He's going to play ball with me. . . ."

Jimmy: "Daddy's going to toss me up in the air. . . ."

What do you say? The three scripts due last Monday still wait on the desk at the office. The church business meeting is at 8:30. Joe wanted to talk about schedule projections for next month. So. . .

"I'm sorry," Daddy answered in his sweetest voice, "but tonight there is so much to do. . . . Maybe this weekend."

Was that a scowl that Suzy threw him as she started up to her room? Jimmy put on his most hateful stare and shuffled outside. Keven sobbed slightly. . . . there really wasn't much sense crying. . . . it didn't do any good.

Daddy said no more. He knew from experience that the children weren't old enough to understand. "When they grow up a little," he thought, with a touch of anger, "Then they'll realize why. They're just not old enough to understand what is important in life." And he picked up his suitcoat to leave.

MCCE's Sixtieth

Ross T. Bender led the Mennonite Commission for Christian Education in its sixtieth semiannual meeting, held at Elkhart, Ind. MCCE is a group of twelve men: Ross T. Bender, A. Don Augsburg, J. J. Hostetter, Arnold W. Cressman, Laurence M. Horst, Richard C. Detweiler, Noah C. Good, Russell Krabill, Harold Lehman, Boyd Nelson, Edward Stoltzfus, J. Howard Kauffman, who work as your servants in the area of congregational Christian education. It is their task to sense the nurture needs of the congregation and to provide for appropriate responses to those needs. MCCE counsels the Mennonite Publishing House on curriculum items; it is responsible for the MYF program of the church; it engages in field work to discover the needs of the congregation; it serves with MPH on the development of new nurture programs and it cooperates with other church agencies wherever education for congregational and denominational mission comes into focus.

You will be interested in a brief summary of some of the actions recorded in MCCE's recent two-day sessions.

1. Approved the proposed research to obtain a Mennonite Sunday school teacher profile.
2. Approved recommendation of youth work task force to coordinate all churchwide ministries to youth.
3. Called for a serious study of the place of the adolescent in the life of a believer's church.
4. Approved regional training seminars for youth and youth leaders in 1968, regional small conventions in church camp settings in 1969, and a churchwide convention in 1970.
5. Approved projected resource guide for congregational program planning.
6. Approved an across-the-age-span counsel and reference committee on continuing education.
7. Approved a counsel and reference subcommittee on missionary education for children.
8. Encouraged Christian Service Training committee to consider additional new texts such as studies on "binding and loosing."
9. Expressed positive interest in the further development of a program of training for congregational life at Ontario Mennonite Bible Institute.
10. Approved plans for our own Christian Education Convention in 1968 and suggested we continue to explore the possibility for an all-Mennonite convention in 1970.

The possibility of profound implications for congregational life in nearly all of these actions can be seen immediately. MCCE is grateful for the prayers and support of the brotherhood as it continues to carry out the actions listed above and others approved at its spring meeting.

—Arnold W. Cressman.

My Prayer

*O God,
Before whom all hearts are open
And all desires are known,
Deliver us
From foolish pride
And shallow self-confidence.
Great Searcher of hearts
And Molder of pure motives,
Help us to understand
Ourselves—
And cleanse us
From every false intent.
Implant such desire
In the depths of our being,
That with our minds
We may seek Your will
And with our lives
We may faithfully follow.*

Amen.



East Goshen Church

The East Goshen Mennonite Church was begun as a result of evangelistic work carried on by Goshen College students. The congregation was organized in 1947 with Ford Berg as one of the early leaders. The present church building was built in 1948 and enlarged to its present size in 1957. The average attendance is 250 with a membership of 225. Irvin Detweiler is the pastor.

An Unnecessary Gap?

For some years, I have been torn between the various viewpoints in the Mennonite Church on the social implications of the gospel. I have identified with the concerns of one group at times, and then with the viewpoints of the other group, and yet not been fully satisfied with either position. Is it possible we need to hear some other voices? Maybe we are polarizing ourselves primarily out of fears of the opposite viewpoint rather than out of actual belief.

The group who has moved left fears the church will move to the right into the camp of the John Birchers and into the camp of the Carl McIntyres. Moving into those camps would be a tragedy. The group who has moved right fears the church will move into the camp of the political and philosophical pacifists and into the camp of the theological liberals. This move likewise would be a great tragedy. Our fears of the opposite extreme have caused us to become more extreme in our own position. Our fears are increased and confusion is compounded.

Some of our fears may be unnecessary. If I understand history correctly, the social implications of the gospel were championed several generations ago by evangelical men. The Salvation Army began with the slogan, "Soup, Soap, and Salvation." No one accuses them of identifying with either extreme, yet they are thoroughly evangelical as well as social in meeting the needs of man.

Again, if I understand history correctly, the evangelicals moved away from the social concerns of the gospel as they emphasized the spiritual to combat theological liberalism. This one-sided emphasis, of course, led many evangelicals into Fundamentalism. In more recent years, the theological liberals have taken up what originally was an evangelical work—the social aspects of the gospel. Our problem as Mennonites rests at this point—we are evangelical (not Fundamentalist) in our theology, which disassociates us from the theological liberals, and we are concerned with the social needs of man, which disassociates us from the Fundamentalists.

I think it is time for us to open discussions with each other to break down these fears. As a groundwork for these discussions, and as an act of good faith toward each other, the brethren who fear the liberalizing of the church should return to a biblical, Mennonite theology which adds social concerns to the preaching of the gospel. The brethren who fear the church will move into the Fundamentalist camp should return to a biblical, Mennonite theology by preaching the gospel of salvation by faith in Christ along with the social dimensions of the gospel. If we do not move in this direction, and we continue to drive our own particular position without considering the fears of the other group, we only widen the gap and add to the confusion.

I wish the Lord would raise up a man who would be a spokesman for Him who would keep us from further polariz-

ing our positions and who would lead us to a truly Christ-centered position of preaching the gospel plus serving our fellowmen in their social needs. The Salvation Army slogan, "Soup, Soap, and Salvation," probably is not adequate for us; however, it is basically a sound Christian position which is really not far from what Mennonites believe.

What do you think?—Lloyd Weaver, Jr.

We Shall Gather

Every two years since 1897 Mennonites from north, south, east, and west have met in session for what is called General Conference. This August 21-24 is the time to meet again. The place is Christopher Dock High School, Lansdale, Pa.

General Conference held at Elida, Ohio, 1897, listed the following objects of the conference: (1) to bring about a closer unity of sentiment on gospel principles; (2) to bring about a closer bond of sympathy among the congregations in various parts of our brotherhood; (3) to establish confidence among the different conferences and the ministers in their respective fields of labor; (4) to form a body the object of which is to direct the work that is of common interest to all our congregations; (5) to further promote the prosperity of the church.

Of course it is impossible to imagine what the state of the church would be today if General Conference had never been organized. Although there still are differences and several district conferences have not as yet joined General Conference it seems certainly true that these times of general conference together have promoted the unity, peace, and spiritual prosperity of the church. Further, General Conference has provided for fellowship, counsel, better acquaintance and understanding of mutual concerns.

Through General Conference the church is able to undertake work which serves the interests of the whole church and which could not easily be assumed by a congregation or district conference.

After each General Conference there are those who express surprise and appreciation for the vast amount of work carried on continually by General Conference. Such committees as the Peace Problems Committee, Ministerial Committee, Committee on Economic and Social Concerns, Music Committee, Commission for Christian Education, and Historical and Research Committee all play a vital role.

Who should attend General Conference? Everyone is invited to attend. Elected delegates should be present. The delegates are elected from the district conferences at the rate of one delegate for each two hundred members with bishops of the four nonmember conferences recognized as delegates ex officio.

Delegates should be receiving conference reports previous to the session. These should be studied so that there might be open sharing of insights, convictions, and concerns.

Will you pray that this session of General Conference may be blessed by God to a fresh awakening and obedience to His will in our time?—D.

The Next Generation

By B. Charles Hostetter

Marriage is not an end in itself; it is to be a beginning. Two persons form new units of life.

God's purpose for marriage is to establish homes. After He created them male and female, "God blessed them, and God said unto them, Be fruitful, and multiply" (Gen. 1:28). So we see that God instituted the marriage unit in order to propagate the race in purity.

The home is the nursery for those who will make up the church and the world. And the home is the molding influence through which each individual passes en route to heaven or hell.

God planned it (wisely) that children grow and mature slowly. It's about an 18-year process. He could have arranged for children to be born like fish so that parents never see their offspring; or like birds so that in a few weeks the offspring are on their own. But, He put the children into the family circle for years because it is an ideal place for building character. The Lord says that parents are to nurture and teach His commandments diligently to their children.

But this ideal is rapidly breaking down.

Changes come so quickly now. Customs, ideals, and standards change in a few months while those same changes would have required years—a generation or two ago. Parents have difficulty keeping up. Their gears don't shift that fast. This means that it's difficult for parents and teenagers to communicate.

As parents lose control of the family, the training of the children gets very difficult. And the gulf is widening between the parent and the next generation.

One of the reasons for this breakdown of parent-child relationship is that there is often a mistrust between the child's teachers and his parents. In our modern culture, teachers become very influential in the lives of their pupils. Parents often resent it and make the teachers scapegoats for their failures. And many teachers don't share their concerns with parents because they feel parents wouldn't understand anyway. They think they are too far behind the times.

Gibson Winter enlarged on this when he said, "Teachers are replacing the parents as guides for their children. After reaching third or fourth grade, the children are obeying the teachers and questioning the authority of the parents. They are contradicting their parents with the latest view on pronunciation or current events. High-school girls come home with instructions on table-setting or cooking which do not suit Mother. Boys have learned that many of the things which Father believes are no longer true. Children are caught between competing authorities and they naturally fall toward the one which frees them from parental control."

A second reason why the next generation is out of the parental orbit is because children consider their parents old-fashioned. And it's modern to reject something because it's old.

Whether we like it or not, we parents must remember that our children are growing up in a completely different kind of world. Peeling, drag racing, astronauts, atomic power, and Beatles are new symbols of this generation.

Through movies, television, radio, and magazines, our children encounter more love, violence, intrigue, and excitement in a few months than our great-grandparents did in a lifetime. So we are often miles apart from our children in ideals and viewpoint.

In the third place, we parents complicate the best character development for our children because our generation idolizes its children and youth. We tend to spoil them with luxury and ease. They must have the best of everything. We are greatly concerned that they won't have to work as hard as we had to.

A lot of the family schedule is set by the children. They often determine the time to eat, the programs on television, who uses the car when . . . and the expenditure of a good size of the family budget.

The new generation also has its problems in the fourth place because Father has abdicated his authority in the home. He is gone so much. This tends to bring rule by the children, which is contrary to God's plan and program.

Modern psychology also complicates matters when they tell us parents not to repress our children. So for fear of scarring their personalities, parents often let children have their own way.

And we are told that love is enough; we shouldn't need to discipline our children. So they grow up failing to get the character development and training they need. The Bible says, "Foolishness is bound in the heart of a child; but the rod of correction shall drive it from him." "He that spareth his rod hateth his son: but he that loveth him chasteneth him" (Prov. 22:15; 13:24).

The Bible is not out of date. Father and Mother, you are doomed to failure if you neglect it and ignore its guiding principles for family life. A happy home is one that functions within the framework of God's laws.

Let's not be booby-trapped by accepting the modern viewpoint that God's program for marriage and the family was only for past centuries.

Whether you are a parent or a member of the next generation, I want to remind you that the principles of the Holy Scriptures are essential for your success. It is still true that God's Word is a lamp unto our feet and a light unto our paths (Ps. 119:105) and "the way of transgressors is hard" (Prov. 13:15).

B. Charles Hostetter, Harleysville, Pa., delivered this message over the Mennonite Hour radio broadcast.

An Open Letter to Mom and Dad

DEAR MOM AND DAD,

I'll try to make this letter as brief as possible. I know you are both rushed for time, at least you always were when I was home. I want you to know that this is not a letter of condemnation; I'm not trying to blame you for all the wrong things I did. I knew where I was headed, but at the time I didn't care.

The Bible tells me to honor my mother and father. I suppose that means to respect you, and I do. I've been proud of you both lots of times, like when Dad won the golf tournament and, Mom, when you were elected president of Women's Club. And don't think I wasn't thrilled when you both were voted in for class parents and all the other honors you have received for as long as I can remember. You were wonderful parents, at least everyone told me so, and I believed it most of the time.

I just wanted to try to explain why I got into all the trouble I did; not to try to justify myself, but to try to make you see that there are times when a guy needs someone to talk to besides himself, and something to do other than loaf.

Mom, there were times when you were baking about ten dozen cookies for one thing or another, and rushing around to get them done in time. I could have talked to you then, except that I knew I'd be interrupted every few minutes with, "Will you see if that batch is brown yet?" or "Could you run Betty over for her music lessons?" Maybe I was just too stubborn. If I'd really tried, I might have gotten a few things across to you, but you always had your eye on the clock or were trying to make out marketing lists and talk on the phone all at the same time.

Dad, I remember trying to get your advice on some things. Usually the television was blaring something about the awful shape the world was in. I could have told you then that my life was getting into the same shape, except that you wouldn't have heard me. Or you would have asked me to wait until that program was over (as you did once), only to rush off afterward to keep a golf date with some of your friends. How many weekends have we put off going fishing together because of business or tournaments or Betty's measles?

As I look back over this letter, it sounds as though I have become bitter. I just want you to understand that this isn't so. I love both of you, and I know you thought you were doing the right things, and probably you were. You have only one life, and you were trying to make sure you lived it to the fullest. I am not bitter or blaming you now, but I was then. That might help explain to you about the car.

I didn't need the car. I didn't even want it. Oh, sure, it was a beauty, and I would have been proud to own it. I mean I didn't want it under those circumstances. We didn't

mean to wreck it or even steal it. We only decided to have a joy ride. We were going to park it in the same spot from which we had taken it. We knew Mrs. Brown would be gone at least an hour, and we thought she would never know. Anyhow, you got us out of that OK, Dad, and I'm grateful to you for that. I felt pretty awful when I saw your and Mom's bewildered looks, but instead of the lecture and punishment I deserved, you took me out and bought me a car. Said I could pay you back, and I will, someday.

Then there was the drinking. I give you my word, it happened only once, and I think it won't happen again. We were hanging around Joe's place; his parents were gone somewhere (they always were). His old man always kept plenty of drinks around, and we decided to try it for kicks. We always heard you don't get drunk just drinking beer, but we found out the hard way.

And, Mom, I'd give anything if I could give back to Carol what I took away from her. She was a nice girl and everything was my fault. I could have helped some by marrying her, but I didn't want to be pushed into anything, and Carol was too noble to insist. So I did the thing that seemed most logical to me. I ran away. That's sort of the story of my life, those three words. Later, when I heard the baby was born dead, I admit I cried. That sounds crazy to you, I guess, but it made me feel better. Not that I'll ever be the same again. That baby was my flesh and blood; so you see, part of me died, too. I can't forget that; I don't even want to.

So, Mom, Dad, maybe I'll see you again one day. I don't know, I can't say yet. But if anyone asks you where I am, just tell him I've gone out to find someone that wants to listen a while, because I have a lot to tell him.

Your son,
Jim

—Reprinted from *Vital Christianity*

Prayer Requests

Pray that God may bless and inspire Robert and Wilda Otto in their creative efforts at the Foyer Fraternel, Brussels, Belgium.

Pray for the Christians of the Calvary Church, Retreat, Jamaica, as they seek to establish a witness in surrounding villages.

"Pray for my son's salvation," writes a Nebraska Mennonite Hour listener. "He is 42 and will not surrender to God."

A Mennonite Hour listener from Ohio requests prayer. She writes, "My husband is an unbeliever and I don't get to church. . . . I am so lonely and unhappy."

The Church at Work in the University Setting: Penn State

By Ruth Ann Gardner

From California and New York, from Virginia, Ontario, and Ohio they have come. Mennonites of all stripes and colors from scattered parts of the United States and Canada have come together at the University Mennonite Church in the town of State College, Pa. Six are on the faculty of Pennsylvania State University; more are students who will leave this mid-Pennsylvania town when their BA, MA, or PhD is completed.

Some have become leaders in the fellowship, but almost all have become involved in some way, for every voice is important and every hand is needed in a group where layman and leader are considered equal before God.

For several years the few Mennonites in town had been meeting occasionally for fellowship. Gradually it became evident that more and more were coming from their farms and towns and small colleges to Penn State. By the spring of 1963 the group was ready to form an organized congregation. With much prayer and discussion a charter was written, to which 12 persons signed their names.

The charter emphasized the ideal upon which the group was founded, that the "Great Commission, having been given equally to all individuals, this congregation interprets the concept of brotherhood to include equality of responsibility, equality of authority for all members."

Conformity in type of dress or style of living was not to be imposed upon members from different backgrounds. Rather, "it shall be the responsibility of the individual to seek the Lord's will for his own life and to live according to the scriptural light he has received."

This has made possible a fellowship in which persons with widely varying practices can worship and work together harmoniously, looking beneath outward appearance to find a genuine bond of unity and fellowship. The group affiliated with the local Allegheny Conference, a district conference of the Mennonite Church.

Laurie Mitton, an active layman and a high school German teacher, served as leader during the first two important years of getting the new organization "off the ground." From the start members shared responsibility for the various parts of the Sunday morning service. For 15 or 20 minutes the entire group worships together. The children then meet in classes, again with adults sharing the teaching, while the leader presents a sermon or his thoughts on a topic to the adults, with opportunity for discussion following.

Always there is some discussion; frequently it is vital and



Congregational meeting at the home of Merritt Gardners

lively, with attendants continuing dialogue with one another after the formal close of the service. Even guest speakers have become accustomed to open discussion following their message. In addition to the Sunday morning service there are occasional Sunday evening programs, fellowship dinners, and regular meetings to discuss matters of congregational life.

When Mitton accepted an exchange teachership in Germany, the group needed to make some decisions regarding leadership. Some felt that the leadership should continue with laymen in the group. Others felt that to establish a permanent, growing work, someone with specific training for and experience in the work of the church should be sought. However, it was emphasized that, even with an ordained or experienced "pastor," the members of the group were still to take more than usual responsibility for the work of the fellowship, and the person secured for the leadership position should be eager and able to work with this concept.

The group voted to begin a search for such a person, but in the meantime chose two members from the group to serve as leaders. Merritt Gardner, a graduate student in mathematics, was in charge of the Sunday morning service and the general spiritual ministry. LaMarr Kopp, a professor in the German department, served as chairman of the congregation, responsible for administrative and business matters.

These two laymen served from June 1965 until August 1966, when the search for a trained leader ended with the arrival of Victor Stoltzfus and his family from North Lima, Ohio. With seminary training and seven years of pastoral experience on the one hand, and an MA in sociology and experience as an instructor at Youngstown University on the other, he brings unique qualifications for the work of the church at a university.

Ruth Ann Gardner is the wife of Merritt Gardner, who is mentioned in the article, a homemaker, and mother of three children.

At Penn State he is teaching part time in sociology and is doing further graduate work himself besides giving leadership to the church fellowship. He is enthusiastic about the sharing of responsibility by laymen and leaders and he is able to help develop the concept. The office of chairman of the congregation was continued after Stoltzfus' arrival.

While this ideal of shared responsibility has been exciting to work with and is a goal to be upheld, it has also been the source of one of the problems the group has faced. In reality, the demands of university life sometimes cause pressures that make giving a great deal of time to the church difficult.

Because the average work week of a professor or student is over 60 hours, it is hard to find time beyond this for the church. Members have not always been sure how to resolve this conflict, and have not always done so in the same way.

There are both advantages and disadvantages in a small and highly transient group. With a 50 per cent turnover each year, some time must be spent in getting acquainted and adjusted to working together. However, a small, constantly changing group tends to keep patterns from becoming too set, as the needs of each year's group are different and the program can and should be changed to meet these needs.

Every member has been involved in basic policy-making sessions. The business or congregational meetings, where decisions and difficulties are worked through, are times of deep fellowship when members really get to know one another. Each person is needed to help shape the final decision.

In a small group it is sometimes difficult to meet the needs of all the children in organized Sunday school classes. Frequently there is just one child of a certain age. The problem has been especially acute for the two or three teenagers who have no youth group to provide Christian interaction at this important time of their lives.

From the beginning the group has met for services in university classrooms. The total lack of architectural religious atmosphere or customary symbolism may bother some, but



A social gathering at the home of Carl Keener, professor of botany

hopefully it encourages attendants to see the church as a group of believers interacting with one another before God, rather than as a formal structure or building.

It is inconvenient at times not to have a private building, and some future group may feel it should purchase or build one. Homes and apartments of members have been used freely for meetings, social gatherings, and occasionally for regular services.

The ideal of equality before God has perhaps been best exemplified in the communion service, held once each term. It is always held at a time other than the morning service, usually on a Sunday evening, and is open to all persons knowing Jesus Christ as their personal Savior and Lord. Members, undergraduates and professor alike, take turns planning the service and serving one another.

There has been serious discussion all along about the reason for the existence of the University Mennonite Church. One obvious reason is to provide a church home for Mennonites who come to the campus. Many are deeply appreciative and participate eagerly. For some Mennonite young people, however, coming to a secular university represents a chance to escape from the tight control they felt in their home churches. To them a warm invitation is extended, but there is no coercion. Some "find" the group later when they are ready.

A witness to non-Christians is always a goal, and how to do this effectively is an earnestly considered question. Undoubtedly the best way, and the hardest, is through the association of individual members with persons in the dormitory, the office, the classroom, in the neighborhood.

There have been mutually helpful relationships with Christians of other denominations who have worshiped regularly with the fellowship. At any university there is a need for a church group that can provide a compatible blend of evangelical theology, social compassion, and intellectual respectability. It is the hope and desire of the members that the University Mennonite Church will provide this at Penn State.

□



Two members of University Mennonite Church, Earl Keener and Truman Hershberger, participate in an ecumenical dialogue at Eisenhower Chapel during a noon hour sack lunch.

Mennonite Giving: 1965

By Arnold Cressman

Has Mennonite giving reached a plateau? How much does the Mennonite Church give? And how is it distributed? Do Mennonites give more or less than other Christians?

These are questions which are often asked. The complete report from which this article was written appears on page 60 of the 1967 Yearbook.

The report was compiled by the Stewardship Council of the Mennonite Church with the cooperation of congregational treasurers. The report covers reported income given through the local congregation. Any contribution sent directly to a church agency is in addition to the figures reported here.

Total contributions are \$2,000 less, according to the new report; however, per member contributions increased from \$110.09 in 1964 to \$118.74 in 1965. This can be explained by the fact that congregational treasurers responding to the questionnaire reported for 54,851 members or 69.5 percent of the total denominational membership, while the 1964 report represented 59,181 members or 77.7 percent of the total denominational membership.

Per Member Giving

Table I compares per member giving for the past four years.

TABLE I

	1962	1963	1964	1965
	\$ 88.52	\$ 105.77	\$ 110.09	\$ 118.74
		per member	per member	per member

Table II shows the per member giving by conference districts. The 1964 figures are also given for comparison purposes.

TABLE II

Conference	1964		1965	
	Percent Reported	Per Member	Percent Reported	Per Member
1. Unaffiliated	No report	2.5	2.5	\$220.50
2. Rocky Mountain	46.6	\$182.03	35.0	\$80.23
3. Illinois	90.3	146.50	82.2	165.43
4. Southwest	100.0	160.50	100.0	160.50
5. Franconia	100.0	145.51	97.3	147.45
6. Indiana-Michigan	61.8	122.70	49.7	131.40
7. South Central	98.8	128.40	98.7	130.09
8. Ohio and Eastern	64.9	98.04	61.0	124.11
9. Iowa-Nebraska	95.0	105.69	97.1	123.32
10. Ontario	85.0	115.42	97.3	115.19
11. Allegheny	84.6	101.16	89.2	109.58
12. North Central	100.0	87.10	100.0	105.30
13. Pacific Coast	66.0	108.50	89.0	105.18
14. Lancaster	44.8	94.02	38.5	96.43
15. Virginia	94.0	94.75	94.0	94.75
16. Alberta-Saskatchewan	82.0	89.47	100.0	82.00
17. Washington-Franklin	30.0	105.00	44.4	78.16
18. Western Ontario	100.0	63.31	100.0	70.19
19. Conservative	45.0	84.39	No report	

Amount Distributed to Each Agency

Table III shows the reported amount distributed to each agency of the church in terms of dollars, percent of total, and per member.

Arnold Cressman is Acting Secretary of Stewardship of Mennonite General Conference.

Item 12 in Table III is the total disbursed by congregations to causes away from home. We call this the General Mission of the church. Item 13 covers all local operating costs, while Item 14 is any major capital, repair, or new construction within the local congregation.

Column four in Table III is the 1964 per member giving. It is reported here for comparison purposes.

TABLE III

Agency	1965			
	Total Dollar Distribution	Percent of Total	Per Member	Per Member
1. MBMC (includes WMSA in 1965)	\$1,245,104.00	19.12	\$22.70	\$18.72
2. WMSA				2.45
3. General Conference	64,795.00	.99	1.18	1.12
4. Higher Education	190,251.00	2.92	3.47	3.32
5. Secondary and Elem. Education	230,898.00	3.35	4.21	3.88
6. Dist. Church Conferences (including Chr. Educ. Conf.)	95,918.00	1.47	1.75	1.77
7. Dist. Mission Board	685,237.00	10.52	12.49	13.07
8. Dist. Home for Aged	43,232.00	.66	.79	.81
9. Church Camps	72,021.00	1.11	1.31	1.05
10. Other Mennonite Causes	426,670.00	6.55	7.78	6.91
11. Other Non-Mennonite Causes	93,274.00	1.28	1.51	1.36
12. Total General Mission	\$3,137,398.00	48.17	\$57.19	\$54.47
13. Local Cong. Operating	\$2,413,984.00	37.06	\$44.02	\$41.03
14. Local Capital Costs	961,711.00	14.77	17.53	14.59
15. Total Local Giving	\$3,375,695.00	51.83	\$61.55	\$55.61
16. Total Giving All Causes	\$6,513,093.00	100	\$118.74	\$110.09

Distribution Between General and Local Mission Causes

The question is often asked, "What percent of the contributed dollar is used by the congregation to maintain itself?" Table IV was prepared to show this ratio. Again 1964 figures are given for comparison purposes.

It is interesting to note from Table III that the average for the denomination is 48.17 percent for general mission (line 12) and 51.83 percent for local mission (line 15). This is a commendably high percentage for general mission, but is a little less than 1964 (49.5 percent).

TABLE IV

Conference	1964		1965	
	Percent to General	Percent to Local	Percent to General	Percent to Local
1. Washington-Franklin	62.8	37.2	67.2	32.8
2. Franconia	53.9	46.1	58.8	41.2
3. Alberta-Saskatchewan	67.4	32.6	58.7	41.3
4. Virginia	57.2	42.8	57.2	42.8
5. Iowa-Nebraska	56.3	43.7	54.1	45.9
6. Lancaster	53.2	46.8	53.0	47.0
7. Indiana-Michigan	44.0	56.0	50.3	49.7
8. Western Ontario	54.5	45.5	49.3	50.7
9. North Central	51.5	48.5	48.1	51.9
10. Pacific Coast	53.4	46.6	48.6	51.4
11. Ontario	45.6	54.4	46.3	53.7
12. Allegheny	45.1	54.9	42.8	57.2
13. Ohio and Eastern	50.1	49.9	54.1	45.9
14. South Central	44.5	55.5	41.4	58.6
15. Illinois	40.7	59.3	37.0	63.0
16. Unaffiliated	No report		35.9	64.1
17. Southwest	29.9	70.1	29.9	70.1
18. Rocky Mountain	27.1	72.9	25.0	75.0
19. Conservative	54.4	45.6	No report	

Many of our members asked how Mennonites compare in their giving with other denominations.

Table V shows 37 United States groups and six Canadian groups. You will note we are number 16 in Table V. The Mennonite Church can hardly be characterized as a "giving church," or is there some other explanation for our low rating among the denominations?

TABLE V

1. Wesleyan Methodist Church (39,114)	\$290.48
2. Evangelical Free Church of America (46,371)	243.03
3. Brethren in Christ Church (9,572)	221.35
4. Pilgrim Holiness Church (38,396)	214.61
5. Orthodox Presbyterian Church (8,285)	205.97
6. Evangelical Covenant Church of America (65,679)	205.10
7. Ohio Yearly Meeting of Friends (6,429)	187.87
8. Church of the Nazarene (355,824)	168.33
9. Church of God (Anderson, Ind.) (143,231)	167.97
10. Mennonite General Conference (36,113)	143.16
11. United Brethren in Christ (21,243)	136.40
12. Reformed Church in America (232,414)	131.57
13. Pentecostal Holiness Church (63,453)	129.87
14. North American Baptist General Conference (53,711)	128.14
15. Presbyterian Church in the United States (950,199)	118.72
16. Mennonite Church (Scottsdale, Pa.) (98,245)	116.84
17. Protestant Episcopal Church (2,308,876)	106.80
18. Lutheran Church - Missouri Synod (1,819,936)	106.66
19. United Meeting of Friends (45,642)	96.04
20. Christian Churches (Disciples of Christ) (1,116,966)	95.91
21. United Presbyterian Church in the U.S.A. (3,308,622)	95.75
22. Cumberland Presbyterian Church (95,871)	95.16
23. Moravian Church, Northern Province (27,756)	92.49
24. Brethren Church (Ashland, Ohio) (17,801)	90.45
25. American Lutheran Church (1,748,974)	86.70
26. Churches of God in North America (56,550)	86.08
27. Associate Reformed Presbyterian Church (27,273)	83.05
28. Wisconsin Evangelical Lutheran Synod (247,621)	82.21
29. Church of the Brethren (195,036)	81.56
30. United Church of Christ (2,206,993)	79.31
31. Lutheran Church in America (2,242,577)	79.30
32. Evangelical United Brethren (739,816)	78.92
33. Lutheran Evangelical Synod (10,257)	76.85
34. Moravian, Unity of the Brethren (4,902)	69.98
35. Seventh Day Baptist General Conference (5,742)	68.45
36. Methodist Church (1,831,574)	61.42
37. Southern Baptist Convention (10,772,712)	59.22

Canadian Churches

1. Baptist Union of Western Canada (17,926)	134.21
2. Baptist Convention of Ontario & Quebec (50,296)	101.04
3. Presbyterian Church of Canada (202,498)	69.20
4. United Church of Canada (1,064,033)	64.84
5. United Baptist Convention of the Atlantic Provinces (69,216)	55.06
6. Anglican Churches of Canada (674,152)	51.90

Another comparison between denominations that is interesting is the amounts used per member for various areas of the church's work. Table VI gives this comparison. Column one is the total contributed per member to all causes; column two the amount used per member to maintain the local congregation; column three is what we call "general mission" and it covers Items 1-11 in Table III; column four is that per member amount of column three that is used for foreign missions. In Table VI you will note we are Item 17 and we are listed as giving \$23.00 to foreign missions. The \$23.00 is made up of all the MBMC areas, including WMSA contributions.

This does not take account of the overseas mission budget of the Eastern Mennonite Board of Missions and Charities and other district mission boards which have foreign programs. While all of the money given to Mennonite Board of Missions and Charities is not for foreign missions, it still is probably true that our overseas missions giving is as high or nearly as high as any other denomination.

Denomination	Per Mbr.	Cong. Exp.	Total Benev.	Foreign Missions
1. Wesleyan Methodist	\$290	178	860	\$15
2. Evangelical Free	243	175	65	39
3. Brethren in Christ	221	155	66	18
4. Pilgrim Holiness	214	184	30	13
5. Orthodox Presbyterian	206	152	54	24
6. Evangelical Covenant	205	153	42	11
7. Ohio Yearly Meeting (Friends)	188	143	45	21
8. Church of the Nazarene	168	135	33	14
9. Church of God	168	145	23	4
10. General Conference Mennonites	143	81	62	18
11. United Brethren in Christ	136	106	30	7
12. Baptist (Western Canada)	134	112	22	4
13. Reformed	131	97	34	7
14. Pentecostal Holiness	130	116	14	5
15. North American Baptist	128	100	28	12
16. Presbyterian (U.S.)	119	90	29	5
17. Old Mennonite	117	61	56	23
18. Protestant Episcopal	107	91	16	3
19. Lutheran (Missouri Synod)	107	83	24	3
20. Baptist (Quebec & Ontario)	101	80	21	7
21. Church of the Brethren	81	58	23	2
22. Evangelical United Brethren	79	63	16	2
23. Anglican Lutheran	77	58	19	33
24. Methodist	61	51	10	NR
25. Southern Baptist	59	49	10	2

Giving to Missions?

The question is often asked, "Are we really giving enough to missions? Shouldn't we be giving more of the contributed dollar for this area of the church's work?" I don't know what the right ratio of distribution should be. But with this report we are able to say what we are spending for missions. In this table we compare 1965 with 1964.

Table VII is an extraction from Table III. The four causes listed in Table VII will pick up most of our mission efforts. Column one is the percentage of the total contributed dollar for the agency and column two is the dollar per member for the agency. Note that in 1965 WMSA giving is included in the MBMC total.

TABLE VII

	1964		1965	
	Percent of Contributed Dollar	Per Member Contribution	Percent of Contributed Dollar	Per Member Contribution
1. MBMC	17.0	\$18.72	19.1	\$22.70
2. WMSA	2.0	2.45	—	—
3. Dist. Mission Boards	11.9	13.07	10.5	12.49
4. Other Menn. Causes	6.3	6.91	6.6	7.78
	37.4	\$41.15	36.2	\$42.97

Note that of every dollar contributed, 36.2 percent of it is spent for missions. As a denomination we spend about \$42.97 per member in 1965 for total mission outreach.

The report in the 1967 Yearbook is a very meaningful one. It will be extremely helpful in plotting our strategy of mission in the future. Each conference district will want to work out its own analysis of its giving and distribution.

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Stewardship involves money in part, along with time and talents. And it is certain that a Christian who is greedy for money, and who places making a good living above everything else, cannot be a steward pleasing unto the Lord. —Stewardship Facts.

Peacemaking

By Titus Bender

When our first baby, Anita, was brought in for us to see, six years ago, her mother and I both laughed—a happy laugh to be sure. We thought we could see a part of ourselves in her. As time went on, our daughter began to pick up some of our attitudes and actions, including our less positive ones. Parents have a decisive influence on their children. “Blessed are the peacemakers: for they shall be called the children of God.”

You can spot a child of God by his peacemaking attitude and activities, says Jesus. Peace is not basically an absence of violence or resistance. When the slave was whipped into submission, this was not peace. When we kill Vietnamese children until Ho Chi Minh cries, “Uncle,” this will not be peace. When, by social pressure, we force people to pretend they agree instead of letting their feelings and hostilities show, this is not peace.

Peace is positive. It is an active relationship. Within each person is a driving desire to find himself. But there is a perverted drive within man to find himself by sidestepping God and stepping on people. This ends in inner self-destruction. But there also comes to us the call of faith to find ourselves by confronting Jesus as He really is. This will begin an inner revolution that will enable us to accept ourselves and live in a positive relationship with self and other persons. This, to me, is peace. This building of positive relationships between man and God, of man to himself, and between persons is the job and trademark of God's child.

If we are to be effective peacemakers, I submit, several considerations are essential. First:

It Makes a Difference What We Think About God

In much of orthodox thinking about God there has been a near divorce between our thoughts of God and our thoughts of man. In the religion of Jesus there was a marriage between the *greatness of God and the value of each person*. One reason Jesus died was to reveal to us that, in His estimation, man is worth dying for. When Christians have understood Jesus, man has been considered with reverence. But the history of the professing church has not always been glorious. We need to remember the Crusades—sending “Christian” armies to Jerusalem to destroy the Moslems—were sent in the name of God. Communism took root in an age when the church cared little for the poverty and injustice toward the mistreated worker. Sufficient American public support for the butchery of Vietnam could not be rallied if even half the evangelical professing Christians would refuse to promote it. That a leading Protestant evangelist can speak with fervor of “saving souls” while giving tacit approval to the butchery

of children by a Christmas visit to Vietnam, strikes me as religion more geared to the image of Andrew Jackson, the Indian fighter, than to the image of Jesus. When will we ever learn that to destroy persons is to attack Jesus?

There is another side. Through the centuries people have been inspired by the people-centeredness of Jesus, and without fanfare have turned the world upside down. It makes a difference what we think about God.

It Makes a Difference What We Think About Ourselves

Every person is in search of what Dr. King calls “Somebodiness.” One of the unfortunate by-products of the Calvinistic emphasis on the perversion of man has been the tendency to think of man as a worm or worthless. Certainly man is perverted as he sidesteps God, but not worthless. To seek to upgrade God by downgrading man is to miss the relationship of God and man. I do not fear being human. Jesus created us human. But in our selfishness we become inhuman apart from God. Jesus dignified humanity by becoming a man and revealed what a human being can really become.

I believe we do not motivate a person to “somebodiness” by harping on his worthlessness, but by having a godlike reverence for a person. Jesus became a man and shared Himself with persons. In His presence Zacchaeus senses an inner worth. Surrounded by His concern the adulterous woman escaped her sense of worthlessness. A sense of “somebodiness” is not pride. Pride comes when out of a sense of inadequacy a person tries to find himself by bypassing God or climbing over people. God has dignified each person with the priceless treasure of personality—“somebodiness.” Regardless of how perverted this person may be, he is of great value—valuable enough to identify with as a fellow human being. No one is great by being better than another, but because he is simply himself. It makes a difference what we think of ourselves.

It Makes a Difference How We Relate to Persons

Someone has said, “A man all wrapped up in himself makes a very small package.” The bars of prison that isolate a man from the outside world are cruel, but far worse is the isolation from our fellowmen by hatred or lack of communication. The same selfishness that isolates us from each other, at the same time isolates us from God. As the Apostle John puts it: “. . . he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?” In self-protection man at times has armed himself against man, family against family, tribe against tribe, nation against nation, and race against race. Selfish man is the great divider. God, as He illustrated through the Spirit at Pentecost, is the great uniter.

Titus Bender is pastor of Fellowship Mennonite Church, Meridian, Miss.

Of all persons, children of God ought to *join the human race*. When Vietnamese are killed, we are outraged as much as when Americans die. When our neighbor is hated or misunderstood, we feel the hurt if we have really joined the human race, because people are a part of us.

It is difficult enough to be hated or misunderstood, but it is probably more terrifying to be ignored—just not worth being concerned about. This is the danger of our age. Military men are willing to do much to avoid nuclear destruction for our own “skins,” but do they or do we hear the cries or feel the despair and frustration of the parent who cannot adequately feed his children in an underdeveloped country? Does the loneliness of a neighbor cost us a moment's sleep? Inhumanity is simply building a wall that protects us from people.

I am disturbed that often the pioneer attempts to break through masks and get people to hear each other are carried out by persons who have “given up on the church.” I still believe, however, that Jesus was right when He said you can spot a child of God by his peacemaking activities. It makes a difference how we relate to persons.

We Need to Be Concrete

And we need to begin right around us. Am I concerned about world peace? I should think of the neighbor I like the least and tell him of something I appreciate about him. I need to confront him as I really am. I should pick the isolated individual in my congregation and discover that knowing him or her can stimulate me. I should condition myself to hear the cries of those from underdeveloped countries and seek by every means available to get my neighbors and those who represent me in public affairs to hear this cry also.

If I am concerned about racial and class injustice, I might begin by thinking of the person in my community whom people call lazy. I might discover what has eaten away his sense of initiative. Probably my uncaring heart was one factor. I might identify with him. A noble experiment might be to set about rearranging our Mennonite communities and college faculty living quarters so as to be a part of the tension and heartbreak of our localities. Decentralize. It's only a few minutes' drive from Goshen College or EMC to a part of Goshen or Harrisonburg needing our presence. Within ten minutes' drive of most Mennonite churches are people needing our presence more than our present neighbor. We also need to be heard by our representative in government concerning injustice or we are a part of this injustice.

Am I “shook up” about the spread of godlessness? My primary world is the people I rub shoulders with daily. God changes my world by my being involved in life with persons. God can redeem the world if He has persons to live in who will not “foul up” His image. The “white rich Jesus” image in the world must be changed. Our own denomination can help this change by creating an atmosphere in many of our congregations where barriers to being an “insider” are destroyed.

Peace will come to the world, not so much by the bigness or grandeur of a program, but by the real thing in a small way. We need to remember it was at the *birth* of a baby who was “for real” that the angels sang, “Peace on earth.”

Missions Today

It Takes People

By J. D. Graber

The gift without the giver is bare. So philosophized the poet long ago. And he was exactly right. It is so much easier to give things—money—than ourselves. Many a relief worker and missionary has felt frustrated in the midst of a heavy program of feeding and distribution because he felt he was simply giving away other people's things. It was a gift, like the crust tossed to the leper, but the self was not being given in proportion.

In a recent “Readers Say” section of the *Gospel Herald* Marv Eash from Turkey emphasized strongly this same point of view. This column had stressed giving liberally of our surplus food to feed the hungry people of the world. Eash pointed out that this is an oversimplification. I agree wholeheartedly. Giving food and money is not enough.

People's eating habits are hard to change. Often they are closely tied to taboo and religious restrictions. In some hot countries a mother is not permitted to drink any liquid for several days after giving birth to a child. To overcome the taboo doctors prescribe large quantities of “medicine” which consists simply of pure water with a bit of color added. Rice eaters hate wheat and vice versa. A Hindu would starve before eating beef.

A person in each village to teach, demonstrate, and urge is what Eash says would be required in order to get people of rural Turkey to eat most of the “good” food sent in CARE packages. He had to drink gallons of powdered milk before the villagers agreed to try it. We should know by now that simply sending food is not enough. It takes food plus people!

What conclusions shall we draw? The cynic would say that since it does not help too much just to send food, that a lot of it rots and is eaten by rodents, we might as well just keep our food. Sometimes we say, “God does not need our money,” and then someone concludes that we should, therefore, just keep all we have since God does not need it. These are half-truths and the conclusions are all wrong. Any argument that convinces us that we do not need to give, and give liberally, is obviously false.

“Uncle Sam needs you,” screams at us from thousands of war posters. This is always the solution to need—people! In Christ's work it is even more true. Christ Himself came to earth to redeem us. If the loving, redeeming, soul- and body-satisfying Christ is ever to reach needy men, Christ's disciples will have to go in person. Sending others, or sending things is never enough.

“Whom shall I send, and who will go for us?” the prophet heard the voice of the Lord saying. It does not say, “What shall I send?” but WHOM? Christ needs you!

The Christian's Defense Against Brainwashing

By Elaine Rich

You live in a semi-rural, secure Christian community or in bustling suburbia. You answer God's call to Christian service and find yourself one day as a Paxman, TAP teacher, or MCC worker in a part of the world where Christian undergirding for centuries is nonexistent. Great currents of emotion swirl through a changing culture. Zealous nationalist ambition can harness this emotion to evil ends. You are white. Or you are black but American. You speak English. And one day you become the target of brainwashing. What is it? And what is your defense against it?

Brainwashing is a device employed notably during the Stalinist era, although it existed in earlier centuries. It is a way of securing agreement through the application of psychological rather than physical pressure. The "washers" have a conclusion with which the "washed" is to agree. It is the brainwashers' intention to "reason" with the "washed" until deviant doctrine is cleansed from his mind. The conclusion is stated. The "client" is asked whether he agrees. If he does not, the foregone conclusion is restated, probably louder, and the victim is again asked to agree. This goes on and on and on for hours or days until agreement is secured—or until the unwashed mind is mercifully released. Part of the psychological pressure is the uncertainty of not knowing what is going to happen. How long will this last? Will it remain psychological or will physical torture be employed? One does not know.

What is the Christian's defense? Surely it is prayer and a mental recollection of the Scriptures. After a first loving and clear statement to the "washers" of one's position, silence is probably preferable to speech because they seem psychologically incapable of listening. The old ground rules of logic and reason do not exist in this situation. What are some of the Scriptures that suddenly seem to have been written for just this occasion?

"Deliver us from evil" (from the Lord's Prayer, Mt. 6:13).

"The weapons of our warfare are not worldly but are divine power to destroy strongholds" (2 Cor. 10:4, RSV).

"We are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wicked-

ness in the heavenly places" (Eph. 6:12, RSV).

"For God has not given us a spirit of fear, but a spirit of power and love and a sound mind" (2 Tim. 1:7, Phillips).

"Do not fear those who kill the body, and after that have no more that they can do [Jesus' words]" (Lk. 12:4, RSV).

"No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape, that you may be able to endure it" (1 Cor. 10:13, RSV.)

"As thou didst send me into the world, so I have sent them into the world [again, the words of Jesus]" (Jn. 17:18, RSV).

Most of us do not wish to be martyrs. Our ancestors may have been so, but we are quite ordinary. We are not heroic. And we love life. Yet we suddenly see that there comes a point where we must say, "Here I stand, God helping me. I simply cannot do otherwise." It is just a necessary, honest part of being a Christian. Lord, I am in Your hands. I am completely confident in You.

One looks at the young "washers," for they will no doubt be young, and prays, "Father, forgive them, for they know not what they do. Forgive me, because it is hard for me to see them as persons and not as terrible personifications of evil. Was the Apostle Paul once just such a zealot?"

The prayers of the church must undergird this individual who could one day be you or a member of your family. Martin Luther said, "We know that our defense lies in prayer alone. We are too weak to resist the devil and his vassals. Let us hold fast to the weapons of the Christian; they enable us to combat the devil. For what has carried off these great victories over the undertakings of our enemies which the devil has used to put us in subjection, if not the prayers of certain pious people who rose up as a rampart to protect us?"

The person being brainwashed will probably be alone with a group. In those moments he must be completely confident of the loving support of the church. He is not alone! God is with him, and at this moment brothers and sisters are praying.

Let us pray for those on the frontiers of Christian witness. Let us discipline ourselves, that when the evil day comes, through God's help, we may be able to stand.

Elaine Sommers Rich is presently living in Mitaka, Tokyo, Japan, where her husband is teaching in the university.

Program

Mennonite General Conference

August 19-24, 1967

Christopher Dock School
Lansdale, Pennsylvania

Saturday, August 19

Executive Committee Meeting
Committee on Peace and Social Concerns
Stewardship Council

Sunday, August 20

Services in local congregations with General Conference speakers

Monday, August 21

General Council Sessions
Monday—7:00 p.m. (first public session)
Worship Period
Welcome by Franconia Conference
Conference Sermon: "As He Is, So Are We in This World"
—John H. Mosemann, Goshen, Ind.

Tuesday, August 22

8:30 a.m. Worship Period and Business Session
1:30 p.m. Address: Emerging Concepts of the Ministry
Business Session
7:00 p.m. Worship Period
Greetings from Fraternal Delegates
Hi-Lights of the Day
Address: The Nature of the New Creation
—Bill Detweiler, Kidron, Ohio

Wednesday, August 23

8:30 a.m. Worship Period
Business Session
1:30 p.m. Business Session
7:00 p.m. Worship Period
Fraternal Greetings
Hi-Lights of the Day
Address: The Word and Ministry of Reconciliation

Thursday, August 24

7:30 a.m. Communion Service
8:30 a.m. Business Session
1:30 p.m. Business Session
Projections for the Biennium
Installation Service
Closing Worship

Bible Teaching on Nonresistance

By T. E. Schrock

Twenty-two reasons why a Christian can be nonresistant:

1. He has changed masters—to the Prince of Peace, "who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col. 1:13).

2. He has a changed heart. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17). His fighting nature is removed.

3. He has exchanged weapons. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds" (2 Cor. 10:4).

4. The right to avenge himself is taken away. "But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also" (Mt. 5:39).

5. His method of settling controversy is changed. "See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men" (1 Thess. 5:15).

6. He is not to retaliate. "If thine enemy hunger, feed him; if he thirst, give him drink" (Rom. 12:20).

7. The Lord will settle for his abuses. "Who [Jesus], when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (1 Pet. 2:23; 2 Thess. 1:6).

8. The need to defend himself is removed. "I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me" (Heb. 13:5b, 6).

9. He is called to be a blessing. "Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing" (1 Pet. 3:9).

10. The Lord provides him an earthly caretaker. "For he is the minister of God to thee for good" (Rom. 13:4a).

11. There is no one to quarrel with. "Love your enemies." "Thou shalt love thy neighbour as thyself" (Mt. 22:39).

12. He walks in the Spirit, and has "love, joy, peace," the fruit of the Spirit in his soul. Gal. 5:22.

13. He has put off the old man with his deeds: "anger, wrath, malice, blasphemy, filthy communication" (Col. 3:8, 9).

14. He has "put on the new man, which is renewed in knowledge after the image of him that created him" (Col. 3:10).

15. Forgiveness is his "safety valve." The carnal mind "blows his top." "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32).

16. Contention would unfit him for his task. "Now then we are ambassadors for Christ, . . . we pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5:20).

17. If he is persecuted, he is commanded to flee into another city.

18. He is provided help if he suffers for his faith. "But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you" (Mt. 10:19, 20).

19. It is cause for joy if he suffers for the name of Christ. This identifies him. Mt. 5:11, 12. It is his passport, "If we suffer, we shall also reign with him" (2 Tim. 2:12).

20. He has "life and . . . good days"; let him control his speech, and "eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil" (1 Pet. 3:10-12).

21. He lives and shares with friends. Love is their universal identification. "By this shall all men know that ye are my disciples, if ye have love one to another"

(Jn. 13:35).

22. He trusts freely in his Master. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12).

What other person on earth is so privileged and free as the nonresistant Christian! "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). This being true, it is but natural that the carnal man is not nonresistant. Civil Rights marches, picketing, boycotting, group protesting, etc., etc., are a form of demanding; and are not strictly nonresistant. Churches have taught that the Christian is obligated to fight for his country: Presently they are saying that the state is to be nonresistant.

Summarizing: Nonresistance is strictly a New Testament doctrine, based on the life of a regenerated person. Nonresistance is not a goal in itself; rather, it is a result—an integral part of a new life in Christ. Nonresistance instruction has to do largely with civilian life, and in the *brotherhood*. Nonresistance is not to be stored away (mothballed) between wars, like guns and ships, until the next war.

Goshen Scholarships

John E. Adams, a graduating senior at Goshen College, has been awarded the D. A. Yoder Scholarship, an annual award to a student planning for missionary service.

The scholarship has been provided by friends in the Prairie Street congregation, of Elkhart, Ind., in recognition of the contributions of D. A. Yoder to the Mennonite Church in the field of Christian education.

Students preparing for service as medical missionaries are given first preference but candidates for other missionary service are also eligible. Candidates are also required to have a strong record of devotion to the work of the church.

Japan, Vietnam, India, Jordan, Belgium, Canada, and the United States are represented by the 12 recipients, former and present, of scholarships awarded annually to deserving women at Goshen College by the churchwide Women's Missionary and Service Auxiliary.

According to Walter Schmucker, director of student financial aid at the college, two women have received WMSA scholarships each year since 1961. The scholarships are given to persons with financial need who are preparing for missionary or other Christian service vocations. Generally the awards are given to juniors, seniors, or seminary students.

Since 1958 Goshen College has awarded one Hazel Schrock Hostetler Scholarship each year to a deserving student.

Today the eight recipients are in Indiana, Ohio, Michigan, Colorado, and Jordan. Among

them are a doctor's wife, a pastor's wife, a hospital administrator with the MS degree, and a nursing instructor with the MS degree who is a recipient of a U.S. government traineeship.

Established in memory of Hazel Schrock (Mrs. John A.) Hostetler, RN, the scholarship fund has been set aside by friends to be a perpetual benefit to student nurses who anticipate service in the name of Christ.

Hesston College

A new Hesston College faculty appointment in the division of nursing has been announced by Paton Yoder, dean of instruction. Elnor Troyer Stutzman, who has been assisting part-time since May 1, began full-time work on May 30. Her summer assignment will be assisting with clinical instruction in "Nursing in Physical Illness." Next fall she will also assist with clinical instruction in "Fundamentals of Nursing."

Mrs. Stutzman is a 1963 graduate of the Bethel Deaconess Hospital School of Nursing at Newton, Kan. She received the BS degree in nursing from Bethel College on May 28 of this year. Her minor is in psychology.

Also teaching in the nursing department—for the 1967 summer months—will be Julia Quiring, Portland, Ore. She will be assisting with "Nursing in Physical Illness."

Miss Quiring is a 1960 graduate of the Emanuel Hospital School of Nursing, Portland, Ore. In June 1964 she earned the BS degree in nursing from the University of Oregon, and in 1965 the Master's in Nursing

(MN) from the University of Washington.

She is a member of Sigma Theta Tau, the national honor society of nursing. Since the fall of 1965 she has been teaching at the University of Oregon School of Nursing. On the campus there she sponsors the Nurses Christian Fellowship.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

The editorial, "A List of Rules," was a refreshing and clear-eyed view of a controversial issue.

What should be the attitude of persons whose understanding has been enlightened in regard to rules regulating our Christian life? I feel we should heed the advice which St. Paul gives, especially in Rom. 14, and also in 1 Cor. 8. Carrying this over into the realm of personal conduct, I think every mature person will agree that he needs to abide by certain rules if he is to live a responsible life. However, we need not be bound by a code of rules, but live above the law, and enjoy the freedom which Christ gives us for a full and rich life.—Lloyd Zeager, Elizabethtown, Pa.

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Your editorial, "When Others Differ" (May 9 issue), spoke to a very basic need in teaching our youth of the necessity to respect another brother whose views may be different from our own. However, perhaps the greatest hindrance in communicating this message to our youth is that too often we as adults do not present a living example to follow in this regard. For the welfare of future generations, let us take seriously the emphasis of this editorial. Thank you for presenting such a clear and straightforward message.—Lee M. Yoder, Lansdale, Pa.

CHURCH NEWS

Special Board Session

A new Board of Education structure is proposed in a special study. To consider this proposal the Mennonite Board of Education was called together in special session on May 20. Present also were the boards of overseers of Goshen College and Hesston College, each of which had met separately on the day before, as well as several representatives from other church interests. Several other matters requiring attention were considered at this session.

The chief item for discussion was the report from Mr. E. J. Bofferding, a professional management consultant, on his study of the role and structure of the Board. This study is an attempt to find ways for the Board better to fulfill its task of guiding the educational efforts in the Mennonite Church. It includes a consideration both of the ways of working at the Board's basic concerns and of the organizational structure for most effectively carrying out these concerns. There was a review of the present structure and operation of the Board, an analysis of the weaknesses in the present situation, and a set of recommendations for improved organization and operation. The group present carried on a lively discussion of the issues raised in the report.

Among the Board's concerns is higher education as carried on by the three colleges—Hesston and Goshen under the Board, and Eastern Mennonite College under its own Board. In addition, the Board is concerned about the Mennonite high schools and elementary schools. Still more basically, the Board is concerned with the total educational experience of children and youth in Mennonite homes and con-

gregations. This latter concern overlaps with that of the Mennonite Commission for Christian Education in guiding Christian education experiences in the congregations. It also includes the public school experiences of the children and youth in Mennonite homes.

It is recognized that any reorganization of the Board of Education will need to be related to the broader reorganization of the entire Mennonite Church structure which is currently being considered, and these will be coordinated. The Board asked its staff to make further study and suggest possible models for Board organization and operation.

As immediate implementation of basic recommendations for the Board's more effective working, the Board appointed Albert J. Meyer as an additional staff person. This appointment is more fully announced in another part of the *Gospel Herald*.

Another action was to propose the setting up of an Inter-Board Council for consideration of matters of common concern to the three colleges: Eastern Mennonite, Goshen, and Hesston.

A second major item of business at the May 20 meeting was the approval of a revised curricular program at Goshen College. Beginning in 1968, Goshen College will operate on three 14-week trimesters per year, with nine trimesters required for completion of college. One trimester is to be spent in study and service abroad. The usual course load of a student will be four courses in one trimester, with a maximum limit of five courses.

the surrounding grounds, roads, trails, pool, and other recreational provisions, have had the loving attention of senior VS-ers.

"First to arrive were three Ohio couples—Mr. and Mrs. Dan Short, Route 2, Box 37A, Stryker; Mr. and Mrs. Dennis Stuckey from 221 McKinley Ave., Wauseon; and Mr. and Mrs. Lester Burkhalter from Route 1, Apple Creek. Mr. and Mrs. Frank King from 255 Lancaster Pike, Malvern, Pa., came for the month of April.

"Several men came to help—Weaver

Zimmerman from Box 33, Biglerville, Pa., and David Basinger, Route 2, and Alfred Brenneman, Route 5, Harrisonburg, Va. From Wellman, Iowa, came Herman Swartzendruber and Frank Eash, who spent several days at Laurelville.

"The ladies cleaned, laundered, mended, and helped in food service. In addition to cleaning and repairing, the men insulated and sealed three cottages."

Lester and Grace Burkhalter saw their Laurelville experience as rewarding:

"All we had ever done was get married, farm acres, raise two sons and a daughter (all presently in college), and participate in church affairs.

"After 26 years we decided to quit farming. We were fortunate to rent our farm to a fine Christian young couple. Our plans now include building a house and waiting upon the Lord for our future work.

"With mixed feelings we decided to go to Laurelville and offer whatever service we could render. We were pleasantly surprised to be privileged to work with some most wonderful senior citizen couples. Several couples were 'youths' who had passed threescore and ten years. There was work for all of us. We worked hard and enjoyed every moment of it.

"There was time for pranks. Some of the ladies couldn't tell the difference between patching mattress covers and sewing shirt sleeves where they really didn't need sewing. Instead of placing pins in the usual pin cushion, jacket pockets were pinned shut.

"Our evenings were times for Christian fellowship and study. Each Thursday night was extra special. Staff members and their families came for dinner in the spacious dining hall, after which the group enjoyed a time of spiritual study. It is difficult to express how much we really enjoyed these times of fellowship.

"Before we left for Laurelville we imagined that when we came back from even just one week away from home, we would be snowed under by the work which we had left behind. But to our surprise, after spending nearly three weeks away from home, we discovered life went on without us, the work waited, and we were not really as indispensable as we had thought—and perhaps hoped."

Manioc Disease Threatens

A radio message from Kamayala mission station reports: "People here are faced with impending starvation. They are already trading their guns and goats for manioc to eat. Some are eating manioc peelings, which are tasteless and not strengthening." (Manioc is the principal starch in many African countries.)

A team of five persons, three from Congo Protestant Relief Agency (CPRA) and two government agriculture officials, flew by

Laurelville Mennonite Church Center, Mt. Pleasant, Pa., notes in their news notes:

"They began coming Mar. 27 and some stayed through the end of April. We called them senior VS-ers; their gaiety and willingness brightened work and recreation hours.

"Some were here for a few days and others for four weeks; they contributed nearly 200 workdays. Their goal—spring cleaning and renovation. Facilities that will accommodate nearly 300 persons with

Missionary Aviation Fellowship plane to the Kahemba airport; from there we traveled by mission car to see the conditions which were reported.

Six hundred villages, requiring more than 900 miles' travel to visit, are facing hunger due to a disease that is destroying their entire manioc crop. To plan a feeding program for these people would not be the entire answer. It requires four days of hard travel by truck from the river port of Kikwit to complete a round trip to this area.

Twelve government agriculturists were assigned to direct the work of clearing and preparing new large fields for September planting. Storage places for seed were also planned.

Orders are being placed for 20 tons of seed corn, 20 tons of peanuts, 20 tons of beans, and two tons of millet seed. These will be stored for planting in September. Seventy tons of new manioc plantings must be purchased and delivered at the time of planting.

But something had to be done now, too. People wouldn't be able to wait for the September planting to mature. We asked our MAF pilot to land at Kandala airport on our return trip. We wanted to see if some manioc plantings could be obtained there.

We were pleased to hear that they could cut enough manioc sticks for two large truckloads. We told them we would return on Tuesday, Apr. 11. When we arrived, we found not two truckloads, but four. These gave us a good start on our rush program.

We distributed the four truckloads of manioc. Four more loads were ordered for the coming week.

This program will give a bundle of 100 plantings to each family. Approximately 3,400 families will receive a little manioc for planting until their large fields can be planted in September.—Archie Graber, with CPRA in the Congo.

Glen R. Miller Honored

At a banquet held in his honor on May 19, Glen R. Miller, Goshen College professor of chemistry, retired from the faculty after 42 years, 15 of them as head of the natural sciences division.

The theme of the banquet, served in the Alumni Memorial Dining Room to more than 190 faculty members, their husbands and wives, and eight members of the Board of Overseers, was "The Old Pro," recognizing Prof. Miller's teaching ability, breadth and depth of his knowledge of the field of chemistry, as well as his skill as a golfer.

Speakers on the after-dinner program were Arthur A. Smucker, chairman of the division of the natural sciences; Carl Kreider, dean of the College; Roman Gingerich, chairman of the department of physical education; Oris J. Eigsti, professor of botany at Chicago State College, developer of the

seedless watermelon, and a former student of Prof. Miller; Paul Mininger, president of the College; and Orrin Smucker, chairman of the Board of Overseers.



Prof. and Mrs. Glen R. Miller (center) were honored May 19 at a Goshen College faculty banquet on the occasion of Prof. Miller's retirement as professor of chemistry after 42 years of service. With them are Paul Mininger, president of the College (left), and Arthur A. Smucker, chairman of the division of the natural sciences. Prof. Miller is holding a book of 61 letters of appreciation written to him by former students who are now medical doctors, dentists, research chemists, and other science specialists.

New Faculty

Dr. Mininger also announced the appointment of eleven new persons to the faculty. In addition, seven persons will return from sabbatical leaves, one from a study leave, and six persons have accepted changes of assignment.

Roy Anker, a 1966 graduate of Hope College and a candidate for the MA degree at the University of Illinois, will be instructor in English.

John Beachy, a 1963 Goshen College graduate and a candidate for the PhD degree at Indiana University, will be assistant professor of mathematics. He was a teaching associate at Indiana University 1963-65.

Ervin Beck, a 1959 Goshen College graduate, and on the faculty of Millersburg High School this year, will be instructor in English. In overseas service Mr. Beck taught English at the American Community School in Iran for three years.

To Chemistry Department

Donald Clemens, a 1961 Goshen College graduate, and presently a research chemist for DuPont, will be assistant professor of chemistry. In 1966 he received the PhD degree at the University of Pennsylvania, where he was a teaching assistant, 1961-66.

Eleanor Derstine, a 1962 Goshen College graduate, will be instructor in nursing. Presently she is a staff nurse at Goshen General Hospital, she has also practiced nursing in Haiti.

Duane Kauffmann, a 1966 Goshen College graduate, will be instructor in psychology.

This past year he was a Woodrow Wilson Scholar in the graduate school at the University of Illinois.

Eleanor Loewen, formerly of Abbotsford, B.C., will be a head resident. She is a candidate for the BA degree in music at the College this spring.

Marilyn Musser, a 1966 graduate of Malone College, has also accepted a position as head resident. This year she was a graduate counselor at Kent State University.

Named College Nurse

Lou Ann Overfelt, a Chicago, Ill., will be college nurse. She was graduated from West Suburban Hospital School of Nursing, of Oak Park, Ill., and has been on its hospital staff since then. She is presently one of its head nurses.

Calvin Redekop, a 1946 Goshen College graduate, will be professor of sociology. Presently he is on the faculty of the school of religion at Earlham College. He received the PhD degree at the University of Chicago in 1957.

M. Marie Smith, a graduate of Bethany Nazarene College, will be assistant professor of nursing. She received the MS degree from the University of Oregon.

George R. Brunk, III Appointed

George R. Brunk, III, of Palermo, Sicily, formerly of Harrisonburg, Va., has been appointed director of the Italian mass communications activities of Mennonite Broadcasts, Inc., Harrisonburg, Va. Brunk and his wife are missionaries under the Virginia Mennonite Board of Missions.



George R. Brunk, III

The appointment came during Mennonite Broadcasts' annual Board meeting Apr. 14 at their studios on College Avenue, Park View.

The Board also heard reports from various areas on mass communications activities carried on by Mennonite Broadcasts.

A new system for distributing Christian paperbacks through supermarkets and other retail outlets has moved into eight states. Life-Line Book Sales operates through district mission boards of the Mennonite Church and volunteer workers. Seven publishers are cooperating in the nonprofit project to place good reading before the shopping public.

Minute broadcasts—commercial-style, 60-second "spots" with Christian content—have been widely accepted in Canada and the United States. The latest release, "A Minute for Men," has gone to 585 radio stations.

During the past year, "The Greatest Week in History"—five-minute Easter newscasts released the seven days of Easter week—has been requested by more than 680 stations in the United States including five stations in Hawaii, four from Alaska, plus 36 from Canada.

"Christmas as It Happened"—five-minute Christmas week newscasts—was distributed to 475 stations.

Major productions of Mennonite Broadcasts, Inc., are The Mennonite Hour and Heart to Heart, for homemakers. Others included special "newscasts" for Christmas and Easter, and overseas programs in six languages.

Rocky Mt. Conference

The Sixth Annual Rocky Mountain Mennonite Conference was held May 5-7 at Colorado Springs, Colo. Eighty-six percent of the delegates were present for the business sessions. Russell Mast, pastor of the Bethel College Mennonite Church, North Newton, Kan., brought a series of four messages around the theme, "The Word of God for the World of Man." Approximately 550 people, or nearly half of the conference membership, were present for the Sunday morning session.

The District WMSA held their annual meeting on Saturday which featured a portrayal of "The Nameless Ones" written by Miriam Sieber Lind. This was a conjoint session with the men.

The District MYF had certain activities of their own which included a tour of Glen Eyrie, the international headquarters of the Navigators. There were planned activities for children as well. E. M. Yost was reappointed for a second five-year term as overseer. One new congregation, Carlsbad, N.M., was admitted for membership into the conference. John Oyer, Rocky Ford, Colo., is the new moderator and Wesley Jantz, Greeley, Colo., the moderator-elect.

June 11—Day of Prayer

How long since you have prayed for Christian broadcasting? We are asking believers everywhere to join in a day of special intercession for this means of gospel outreach. Pray for individual broadcasters... for station owners and managers... for those who hear... for those who make the various ministries possible.

Get involved in the thrilling work of Christian broadcasting by joining in the day of prayer for worldwide gospel broadcasting sponsored by the international Christian broadcaster's organization on June 11. Mennonite Broadcasts is part of this international work, with broadcasts each week on more than 400 radio stations.

Life Goes On . . . and Death

That the whole countryside of Vietnam is locked in a daily struggle against Vietcong terrorism on one hand and the napalm bomb on the other is scarcely true. The threat is always there, of course. But the despondent vapor of tragedy in any given place gradually lifts and life goes on as usual. One day mimics another and the ordinary day is the rule.

Many of our villages have never shuddered in the clutches of an enemy except that of malnutrition or disease, one of which is always present. And that's why we're here.

Whatever sounds of war one may hear during the day, one need only step outside on a moonlit night after a rain to know that there is still peace left in this Oriental country. The stir of a breeze through coconut palms and the eternal pounding of waves on the shore attest to the prevalent calm that was and will be again. A candle may flicker in an open window that silhouettes a youth pursuing his studies. A fisherman's light will burn through the night, for his family must eat again tomorrow.

At the point where the fisherman's light glimmers, the eastern sky brightens and another ordinary day begins. Peasants and their children enter a sandy lane, move as briskly as sick people can walk or be carried.

By whatever name it is known to them, the Evangelical Clinic at Nhatrang offers anyone the hope of health. Grateful patients seem to think that the medicine is magic. Others recognize it merely as a pill with love. Some people find a cure. Some are disillusioned.

Perhaps as many as 130 people wait their turn to see a nurse or a doctor. They are fair game for the common diseases that befall human beings anywhere in the tropics. Look at a few of them.

A 12-year-old boy is laid gently on the examining table by his worried father. He guards a painfully stiff neck, has a high fever, looks miserable. So he is, with meningitis.

... a middle-aged peasant woman appears. Three months ago she was on her way to apparent recovery from acute hepatitis. Today she comes back, weary from a 70-mile-trip by horse cart and boat, weighed down by a ballooning abdomen that contains an estimated five gallons of fluid.

... while a local Vietnamese pastor preaches to the waiting crowd on the clinic veranda, a desperate young man is whisked into the doctor's office by a badly frightened family. Why hadn't they rushed a little sooner, like six months ago? Procrastination can be deadly. They shouldn't let tuberculosis get away with murder. But they live far away in the hills, and the family needed his income.

... another young man, more like a boy, limps into the office wearing a painful expression, a tender inflammation in his right groin. Plague is the diagnosis that comes to mind in the early rainy season. The fever is low-grade now, but I can't risk sending him home. I recall unpleasantly what happened to the 12-year-old plague victim last night. The boy in the bed by the south window. It's empty now.

... 31 years old and a beggar. A female tramp. Her husband died two years ago. She lived in the marketplace for weeks, I guess. A skeleton, almost. No money. Nothing to eat. Abdomen pain. Despair.

"How long you've been crying, lady?"

"Two weeks."

... another girl. Same age. Severe abdominal pain and a fever. She wants to stay in the hospital but the beds are full.

"Put her on a cot in the hall, nurse."

It's an ordinary clinic. And it isn't finished. From breakfast to lunch may be the greater part of a sunny day. And tomorrow will probably be the same.—Linford Gehman, MD, Nhatrang, Vietnam.

Albert J. Meyer Appointed

At its special session on May 20, the Mennonite Board of Education appointed Albert J. Meyer to serve as its Executive Secretary and Director of Educational Development. The appointment is for a two-year period beginning July 1. He will continue for a small part of his time on the faculty at Goshen College working in the field of physics. Paul Bender continues to serve the Board as Educational Coordinator.

Bro. Meyer brings broad interests and experience to his new assignment. As a scholar, he has earned the doctoral degree in nuclear physics at Princeton University. As a churchman, he has served with MCC and studied theology in Europe, and he serves on the Committee on Peace and Social Concerns, MCC peace section, and the Mennonite Student Services Committee. As an educator, he has served as professor of physics at Goshen College, as academic dean at Bethel College in Kansas for five years, and as liberal arts coordinator for the North Central Association of Colleges and Secondary Schools. For the past year he has been engaged in a special study of academic subcommunities on university campuses that has brought him in contact with universities and leading persons in



Albert J. Meyer

higher education across the nation.

This appointment will bring to the Board of Education a new resource to work on the basic and long-range concerns of the Board of Education for the education in the Mennonite Church.

Worldwide Conference

The 20th annual Worldwide Missionary Conference sponsored by the Eastern Mennonite Board of Missions and Charities will be held on the Lancaster Mennonite School campus, 2176 Lincoln Highway East, Lancaster, Pa., June 7-11. The theme of the meeting is "Sharing Faith." Speakers will include missionaries to British Honduras, Europe, Jamaica, Honduras, Kenya, and the United States. Guest speaker is Nelson E. Kauffman, Elkhart, Ind.

Workshops in Sharing Faith will be held on the Lancaster Mennonite School campus the following week, June 14-18. The workshop groups will meet in the forenoon and afternoon on Thursday, Friday, and Saturday. Advance registration is requested. Evening sessions are open to the public. Guest speakers will be B. Charles Hostetter, Harleysville, Pa., and Nelson E. Kauffman, Elkhart, Ind.

Big Valley Raises \$14,600

Churches in the Big Valley community near Belleville, Pa., presented a check of \$14,600 to Mennonite Central Committee on May 11, earmarked for India famine relief.

Big Valley churches represent four conferences: Allegheny, Conservative Mennonite, Brethren in Christ, and Beachy Amish. They joined hands to top the initial goal of

\$10,000 set by Big Valley Relief for their annual Lenten drive. Last year they shipped ten heifers to the Dominican Republic and contributed \$7,000 for Vietnam.

Their contribution will help MCC provide milk for 1,200 children who come daily to two milk kitchens in the Calcutta area.

Much of the aid will go to feeding centers in South Bihar. Relief began at four feeding centers operated by the Mennonite and Brethren in Christ churches, but has multiplied to include 18 free feeding centers for children who are not attending school, nursing and pregnant mothers, and old people who cannot participate in the CORAGS Food for Work program.

Miller Attends London Meet

Eastern Board missionary, Harvey Miller, who also serves as Mennonite Broadcasters' German program director, attended the International Christian Broadcasters' convention in London, England, Apr. 4-7.

Broadcasting is becoming increasingly important for communication in developing countries, Miller reported. "The coming of transistors has increased radio possibilities all over the world. African countries especially are being saturated with transistors."

The convention brought together personnel from evangelistic broadcasts and missionary radio stations in over 20 countries. Miller is director of *Worte des Lebens*, which originates in Bienenberg, Switzerland, with Samuel Gerber as speaker.

Also representing the international scope of Mennonite Broadcasters was Elio Milazzo, speaker on MBI's Italian program *Parole di Vita*.

Assist DMZ Evacuees

The hotly disputed territory surrounding the town of Cam Lo in South Vietnam's border province of Quang Tri is becoming home for the first of 20,000 refugees being forced out of the adjacent Demilitarized Zone (DMZ) separating the two Vietnams.

American and South Vietnamese authorities have just announced plans to clear the DMZ border area of its civilian population, and are moving them (with military escort) to the Cam Lo district where two Vietnam Christian Service relief workers are operating a feeding and community development program.

During April nearly two tons of food and clothing and health supplies were sent to the VCS team in the province. Most shipments were flour and other grain products (including CSM, a newly developed corn-based food product) for direct use among the

refugees. Lutheran World Relief supplies included 5,000 bars of soap and 2,000 school health kits. Church World Service and Mennonite Central Committee send the food, while all three agencies had shipped clothing and cloth.

Robert Miller, formerly pastor at Evangelical United Brethren churches in Dailey and Rockland, Colo., is field director for the VCS refugee feeding program. Assisting him as a community development specialist is Gayle Preheim, a Mennonite from Freeman, S.D.

Traveling unarmed, refugee workers drive a new Land Rover between Dong Ha, where they live, and the nearby towns of Quang Tri and Cam Lo. Their vehicle is heavily sandbagged and steel plates have been installed in the floor as further protection against the possibility of road mines.

The refugee influx has begun, and Vietnam Christian Service workers are on the scene to do the job of providing help and hope where there is little but turmoil.

Never a Dull Moment!

John Shearer and other unit members of the Cleveland, Ohio, inner city VS unit report all sorts of significant relationships with various members of their "family." Here are some:

About project assignments, "Ron continues to enjoy truck driving and the job of receiving clerk at Mt. Sinai (hospital). Larry was a bit disappointed with his rating as a hospital psych-orderly. Bob continues as orderly, and Lots as floating nurse aide. Just recently they ended up working on the same floor with Henrietta, who is now considered a floating division secretary (Mrs. Streeter, her supervisor, has very good words about her).

"Harold, our community worker, continues to build a solid corps of leadership guys. (Tonight four raised their hands to accept Christ as a YFC director from Canton led our meeting.)

"Leroy really gives himself to his students at FDR Junior High. He personally stays with his detention room because he cares—many instructors don't. John R. seems content as he is instructor-counselor for the work-study program (also at the school). Gloria stays very busy as housekeeper, club worker, and teacher aide (to Leroy and John)."

In relation to the local congregation (University-Euclid Mennonite Church), John points out that the youth fellowship continues to use the unit home for its meetings on Friday evening. One boy's club member wants to start coming to youth fellowship. "We (unit members) seldom attend the meeting but associate with the kids. They are generally younger than most of us. Harold and John continue



Chester Hartzler, treasurer of the Big Valley Relief Committee, presents a check of \$14,600 to Bob Miller, director of overseas services. Mark Yoder, who accompanied Hartzler to the MCC headquarters, and John Hostetler, material aid director, viewed the transaction. (l. to r.) Miller, Yoder, Hartzler, and Hostetler.

to teach the junior high and adult classes. Henrietta sang in the Easter Chorus program as Gloria directed and Vel played the piano."

About service activities in the community, the unit pointed out that:

"Young Life Weekend took a number of teen club members out again.

"John led a men's retreat with the Friendship Church—a good, depth day.

"Bob's eight-to-ten-year-old club does well. They eagerly await the proposed summer fresh air deal with Aurora Church and summer camp at either Camp Luz or Spruce Lake.

"Gloria's senior high club has wholesome interest as they continue crafts, a party now and then, baking, etc. Her junior high club has discontinued for this season.

"Vel's ladies' club hasn't met much lately (except by phone) due to sickness, leadership conference, etc.

"Harold's junior high-senior club plays a lot of ping-pong, basketball. We discuss business and see movies on sports in our meetings.

"Street clubs continue to use our living room twice a month.

"Our backyard supervision schedule has problems but rolls along rather well."

Express Thanks

Through Mennonite Central Committee (Canada) Canadian Mennonites have expressed appreciation to Prime Minister Pearson for the privilege of living in Canada. Their May 5 letter to the prime minister says in part:

"In no country have we been more privileged in our nearly 450 years of existence, than in Canada. Since before 1800, when the first of our people immigrated to Canada, we have experienced the blessing of religious freedom and tolerance, as expressed by the government's concession to our conscientious objection to participation in the armed forces. This, together with lenient immigration requirements, gives us cause for grateful reflection.

"Most of the 152,452 Mennonites (1961 census, including unbaptized children) in Canada are of Dutch-German stock, who came as immigrants from Russia first in the 1870's, then in the 1920's and finally in the 1940's, nearly 40,000 immigrants in all.

"Being citizens of Canada, we consider ourselves among the highly privileged of the world. Along with this privilege, we believe, comes a great responsibility to share with all needy peoples of the world. In this Canadian centennial year we urge our people to dedicate themselves and their means to the cause of the alleviation of human suffering."

FIELD NOTES

The proposed amendment regarding Conscientious Objectors as reported in last week's *Gospel Herald* was not adopted by the House of Representatives. Thus the Conscientious Objector provisions remain essentially the same as previously.

C. F. Derstine, 1102 Victoria St., N., Kitchener, Ont., has been confined to his home recently with back trouble.

New *Everly-Home-Plan* congregation for *Gospel Herald*: Talcum Mennonite Church, Talcum, Ky.

The new telephone number for the Mennonite Children's Home in Kansas City, Kan., is 913 831-2820.

The *Teen Center*, Kansas City, Mo., early in May completed a model car contest with 30 cars entered. The winner of the contest discovered there was something he could do. Dave Thompson, VS-er in charge, says, "The look on his face when we told him he had won was worth ten dollars. . . . The money spent on models was not spent on beer, wine, whiskey, and vodka. The models also represent many hours of work at home instead of time spent in a bar or out just horsing around."

Nelson and Ada Litwiller arrived in Miami on May 16, at Elkhart, May 19. They are returning to the U.S. for retirement following 42 years of mission service in Argentina and Uruguay.

Jonathan Lindell, executive secretary,

United Mission to Nepal, reports: "We have finished our thirteenth year as an organized Mission. During this year we added three member bodies, bringing our total number of member bodies to 28. . . . Our total number of member-sponsored workers was 124 at the end of the year. The Mission employs about 350 other workers in its total work. . . . The presence and work of the Mission in the country has taken the form of projects of service and witness in various places. Each has its own agreement and permission from government. . . . These projects number ten. . . . In this country the Mission is not creating the church in the traditional sense. The church, in its forms of small groups and congregations, is independent and carrying on its own work. The workers of the Mission attend as individuals in the groups and congregations where they find themselves. In spite of the continuing legal difficulties the church is growing. We do well to continually remember it in our prayers."

In response to the request of European Mennonites for Mennonite Central Committee to continue its presence in Europe and particularly to relate to International Mennonite Organization (IMO), the new European relief and Christian service organization, John Wieler will be going to Frankfurt in June. His wife Betty and three children will follow in July. John served as MCC director in Greece 1963-66. During the past year he was in business in Niverville, Man., where he is at home.

In February 1967, the Chinese Conference Mennonite Church of Indonesia accepted the resignation of their longtime chairman, the Reverend Tan Hao An. The Reverend Albert Oei was elected to succeed him. Tan left his position because he felt called to a ministry in Djakarta. This move made it impractical for him to continue as chairman, a position he held since 1955. Prior to that, he spent nearly five years in the United States studying. Oei, a graduate of the Associated Mennonite Biblical Seminaries, Elkhart, Ind., is on the faculty of the Indonesian Mennonite Seminary.

Vietnam Christian Service distributed 465,623 pounds of food, clothing, and health items to needy Vietnamese during the first three months of 1967. According to A. B. Batalden, VCS director of business affairs, the supplies reached 41,400 individuals in some 40 institutions including schools, day care centers, hospitals, orphanages, and criminal detention centers. Of the 233 tons total, some 193 tons were grain foods—

Calendar

North Central Conference, Lakeview Church, Walford, N.D., June 8-11.
Pacific Coast Annual Conference and related meetings, Western Mennonite School, June 8-11.
Western Ontario Mennonite Conference, Maple View Mennonite Church, Wellesley, Ont., June 13-15.
General Mission Board meeting, Hesston, Kan., June 22-25.
Alberta-Saskatchewan Mennonite Conference, Guernsey, Sask., July 1-4.
Virginia District Conference, EMC, Harrisonburg, Va., July 11-14.
Allegheny Mennonite Mission Board Meeting, Martinsburg, Pa., July 14, 15.
Mennonite World Conference, Amsterdam, Holland, July 22-30.
Indiana-Michigan Combined Sessions of Conference, North Lex, Ind., Aug. 3-6.
Annual meeting, Iowa-Nebraska Conference, Iowa Mennonite School, Kalona, Iowa, Aug. 8-11. Sponsored by Lower Deer Creek congregation.
Allegheny Mennonite Conference, Scottsdale, Pa., Aug. 10-12.
Mennonite General Conference, Franconia Conference, Aug. 21-24.
South Central Conference, Pleasant Valley, Harper, Kan., Sept. 8-10.
Board of Education, Eastern Mennonite College, Harrisonburg, Va., Oct. 20, 21.

including specially processed bulgur wheat, flour, cornmeal, and blended grain products which were obtained from the U.S. Department of Agriculture. Five and a half thousand blankets and 251 bales of clothing, along with 2,400 assorted school and health kits, were distributed. Nearly \$28,000 worth of medicines were dispensed.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Brunk, Stanley and Louanne (Shertz), Colorado Springs, Colo., first child, Sue Anne, Mar. 15, 1967.

Dean, Herbert and Ruth (Benner), Waynesboro, Va., first child, Janice Kay, Mar. 23, 1967.

Gingerich, Elroy J. and Hilda (Erbe), Petersburg, Ont., fourth child, second son, Duane Charles, Mar. 8, 1967.

Gingerich, Henry and Kay (Birky), Kokomo, Ind., second son, Kenneth Eugene, May 12, 1967.

Gingerich, Philip and Diane (Owen), Valparaiso, Ind., second daughter, Marcy Lynn, Mar. 25, 1967.

Godshall, Abram G. and Joann (Harner), Denbigh, Va., second daughter, Julia Denise, Apr. 28, 1967.

Good, Paul E. and Avon (Yoder), Columbiana, Ohio, a daughter, Carol Jean, May 12, 1967.

Graybill, Robert and Sharon (Ebersole), Freeport, Ill., second child, first son, Douglas Robert, Feb. 3, 1967.

Green, Ethelbert and Miriam (Shantz), Waterloo, Ont., second child, first son, Darryl Scott, Apr. 27, 1967.

Heiser, Lowell and Linda (Pleines), Odell, Ill., a son, Michael Charles, Apr. 18, 1967.

Hersberger, Elmer Lee and Dorothy (Chupp), New Paris, Ind., second son, Doyle Dean, May 2, 1967.

Koch, Dean and Bonnie (Baumgartner), Rock City, Ill., second child, first son, Terry Dean, Mar. 9, 1967.

Locates, Kenneth J. and Joan (Shoemaker), Alentown, Pa., first child, Claudine Renee, Apr. 12, 1967.

Litwiller, Kenneth and Shirley (Slagell), Minier, Ill., second daughter, Leane Kay, May 9, 1967.

Miller, Ervin and Emma (Burton), Ohio, ninth child, fifth daughter, Mary Beth, Apr. 20, 1967.

Miller, Ervin and Esther (Miller), Bristol, Ind., second daughter, Wendy Lee, Apr. 20, 1967.

Nussbaum, Nathan and Ruby (Glick), Bristol, Ind., sixth child, second daughter, Rachel Alice, Apr. 8, 1967.

Powers, Neal G. and Carolyn (Burckhart), Orrville, Ohio, first child, Glen Richard, Mar. 29, 1967.

Reed, Lamar and Irene (Martin), Colorado Springs, Colo., first child, Diane Louise, Feb. 21, 1967.

Rolon, Samuel and Dorcas (Yoder), Aibonito, P.R., fourth child, third daughter, Rosalie, May 11, 1967.

Rutt, John M. and Rebecca (Hartzler), Slave Lake, Alta., first child, Kathleen Joy, born Mar. 19, 1967; received for adoption, May 9, 1967.

Swartzendruber, Cecil and Erna (Kauffman), Goshen, Ind., second living son, Jeffrey Lyn, May 8, 1967.

Wickey, Joseph W. and Marilyn (Kronewitter), Elkhart, Ind., first child, Trudy Ann, May 14, 1967.

Yoder, Clarence G. and Violet (Birky), Goshen, Ind., first child, Jerry Dean, Mar. 5, 1967.

Zimmerly, Albert and Connie (Friedt), Orrville, Ohio, first child, Albert William II, Mar. 28, 1967.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Beiler—Hunsberger.—Robert Beiler, Ft. Wayne, Ind., Clinton Frame cong., and Joy Hunsberger, Goshen, Ind., Tri Lakes Chapel cong., by Paul Hunsberger, father of the bride, Mar. 25, 1967.

Hege—Routzahn.—Clair L. Hege, Hagerstown, Md., Salem Ridge cong., and Shirley Ann Routzahn, Maudslawe, Md., Mt. Airy cong., by Harold A. Lehman, assisted by Marlin D. Lehman, May 6, 1967.

Huber—Gerhart.—Ivan N. Huber, East Earl, Pa., and Fern G. Gerhart, Mt. Joy, Pa., both of Indiantown cong., by Lester S. Martin, Apr. 22, 1967.

Lehman—Metzler.—Elton D. Lehman, Castorland, N.Y., Lowville-Croghan cong., and Lois Jane Metzler, Meyersdale (Pa.) cong., by Ross D. Metzler, May 13, 1967.

Martin—Horst.—Roy Z. Martin, Portland, Me., Weaverland (Pa.) cong., and Janet B. Horst, Litzitz, Pa., Ephrata cong., by Lester S. Martin, Apr. 29, 1967.

Mendez—Aguirre.—Alfredo Ruiz Mendez and M. Dina Sanchez Aguirre, both of Reynosa, Mex., Mina Street cong., by Pedro Medina C., May 18, 1967.

Metzler—Carper.—Ross David Metzler, Meyersdale (Pa.), and Dolores J. Carper, McClure, Pa., both of Manbeck cong., by Ross D. Metzler, Apr. 8, 1967.

Sauder—Stauffer.—Menno G. Sauder, Lancaster, Pa., Mellinger cong., and Florence W. Stauffer, Litzitz, Pa., Landis Valley cong., by Elam W. Stauffer, May 18, 1967.

Snyder—Stauffer.—Joseph Z. Snyder and Verna Stauffer, both of Ephrata, Pa., Hammer Creek cong., by Lester S. Martin, May 6, 1967.

Weaver—Heller.—Donald L. Weaver, Williamsport, Pa., and Jeannette G. Heller, Litzitz, Pa., both of Hammer Creek cong., by Lester S. Martin, May 13, 1967.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Bechler, Joseph, son of John and Barbara (Gerber) Bechler, was born Mar. 5, 1892; died at Clinton Public Hospital, May 6, 1967; aged 75 y. 2 m. 1 d. On Dec. 21, 1922, he was married to Alma Brenner, who survives. Also surviving are 3 children (John Henry, Ivan Charles, and Nola May), one sister (Emma—Mrs. Lee Birky), and one brother (Edmund). He was a member of the Zurich (Ont.) Church. Funeral services were held at the Westlake Funeral Home, May 8, with Ephraim Gingerich and Orval M. Jantzi officiating; interment in Goshen Line Cemetery.

Byler, Elsie M., daughter of the late John and Alice (Neuhausner) Kauffman, was born at Gap, Pa., June 19, 1898; died at Lancaster General Hospital, May 6, 1967; aged 68 y. 10 m. 18 d. On Jan. 15, 1920, she was married to Jesse J. Byler, who survives. Also surviving are one daughter (Janet—Mrs. Ammon S. Kauffman), one son (J. Robert), 5 grandchildren, one great-grandson, one sister (Mabel—Mrs. Elmer Hilton), and 4 brothers (Harry, Wilmer, Chester, and Wayne). She was a member of the Maple Grove Church, Atglen, where funeral services were held May 9,

with Abner G. Stoltzfus, Aaron F. Stoltzfus, and Robert Lapp officiating.

Detweiler, Clayton R., son of Reuben and Martha (Rickett) Detweiler, was born in Buckingham Twp., Nov. 26, 1894; died at Grand View Hospital, Pottsville, Pa., Feb. 19, 1967; aged 72 y. 2 m. 24 d. On Dec. 18, 1915, he was married to Alice Wismer, who survives. Also surviving are 8 sons (Lloyd, Warren, Claude, Clayton, Arthur, Raymond, Elmer, and Chester), 4 daughters (Mrs. Ella Mae Landis, Mrs. Ruth Gahman, Mrs. Cora Longacre, and Mrs. Marian Nyce), one brother (Harvey R.), and 2 sisters (Annie Meyers and Sarah Mack). He was a member of the deep Run Church, where funeral services were held Feb. 23, with Richard Detweiler, Erwin Nace, and Abram Yothers officiating.

Graybill, William J., son of Simon and Anna (Sieber) Graybill, was born at Freeport, Ill., Apr. 8, 1903; died May 12, 1967; aged 64 y. 1 m. 4 d. On Dec. 24, 1929, he was married to Mildred Rosh, who survives. Also surviving are one daughter (Anna Mae), his stepmother (Lucy Graybill), 4 sisters (Mary—Mrs. Paul Wert, Lois—Mrs. Eldon Shank, Olive—Mrs. Willard Gingrich, and Verna—Mrs. Scott Jones), and one brother (Paul). He was a member of the Freeport Church, where funeral services were held May 14, with Don Blosser officiating.

Hilty, Della M., daughter of Philip and Mary (Steiner) Hilty, was born at Marshallville, Ohio, July 7, 1895; died at Rittman, Ohio, Feb. 28, 1967; aged 71 y. 7 m. 21 d. Surviving are 2 sisters (Anny—Mrs. Ralph Eberly and Lavina—Mrs. Stanford Mumaw) and 4 brothers (Noah, Wesley, Dan, and Elmer). She was a member of the Crown Hill Church, where funeral services were held Mar. 2, with Wilmer J. Hartman officiating.

Horst, Elmer K., son of Levi and Susan (Kuhns) Horst, was born at Chambersburg, Pa., Sept. 29, 1890; died from injuries sustained when struck by an automobile, Mar. 18, 1967; aged 76 y. 5 m. 17 d. He was married to Katie Beckwelder, who survives. Also surviving are one daughter (Oprah M.—Mrs. Elam Kutz), 7 sons (Luke L., Irvin B., Paul H., Samuel L., Leon M., Clarence H., and John A.), 39 grandchildren, one great-grandchild, 2 brothers (Clarence and Daniel), and 2 sisters (Mrs. Irene Lehman and Emma—Mrs. Edgar Farmer). He was a member of the Lida and Windsor Church. Funeral services were held at Bowmanville Church, Mar. 23, with J. Paul Graybill and Arthur Good officiating.

Kreider, Anna D., daughter of Benjamin P. and Lillie (Dupler) Zink, was born in Lancaster Co., Pa., Apr. 23, 1904; died at Lancaster General Hospital, May 1, 1967; aged 63 y. 8 d. She was married to Parke M. Kreider, who survives. Also surviving are 2 brothers (Raymond D. and Paul L.) and 2 sisters (Vivian—Mrs. G. S. Seldale and Emma—Mrs. Elmer F. Weaver, Sr.). She was a member of the Mt. Joy Church. Funeral services were held at the Nissley Funeral Home, Mt. Joy, May 3, with Henry Frank officiating; interment in Good's Cemetery.

Kropf, Ruth (Baker), was born at Harrisburg, Ore., Aug. 12, 1917; died at Vanderhoof, B.C., Dec. 23, 1966; aged 49 y. 4 m. 1 d. On June 3, 1935, she was married to Merle Kropf, who survives. Also surviving are 6 children (Norma, Clarence—Mrs. Ralph Myers, LaVerne—Mrs. Don Yoder, Stanley, Florence—Mrs. Gale Gingrich, and James), 2 sisters (Mrs. Vinnie Hostetler and Mrs. Nora Hostetler), and 3 brothers (Earl, Harley, and Ira). One sister preceded her in death. She was a member of the Mennonite Church. Funeral services were held at Vanderhoof, with Willard Stutzman officiating; and at Fairview Church, Albany, Ore., with Marcus Lind and Wilbur Kropf officiating; interment in Alford Cemetery, Harrisburg.

Lais, Esther Rachel, daughter of Daniel and Amanda (Kauffman) Roth, was born at Woodburn, Ore., Nov. 20, 1903; died at Whetser, Ore., Hospital, May 14, 1967; aged 63 y. 5 m. 2 d. In 1927 she was married to Ralph A. Lais, who

survives. Also surviving are 2 sons (Edwin C. and James W.), 9 grandchildren, 3 sisters (Mary—Mrs. Christ Holstetter, Sadie, and Beulah—Mrs. John Fretz), and 4 brothers (Joel, Noah, Uriah, and Nathan). Besides her parents, two brothers preceded her in death. She was a member of the First Church of the Nazarene. Funeral services were held in the Hughes-Ransom Church, Seaside, Ore., May 18, with W. D. McGraw officiating.

Martin, Marjorie Anna, daughter of Wilmer and Gladys (Yoder) Martin, was born at Lancaster, Pa., May 16, 1965; died from burns in the Ephraim Community Hospital, May 3, 1967; aged 1 y. 11 m. 17 d. Surviving besides her parents is one brother (Michael Dean). Funeral services were held at the Weaverland Church, May 6, with Alvin G. Martin and Aaron Hollinger officiating.

Martin, Walter C., son of David and Susan (Lehman) Martin, was born near Dalton, Ohio, Apr. 20, 1896; died at Sarasota, Fla., following a heart attack, Mar. 25, 1967; aged 70 y. 11 m. 5 d. On Sept. 23, 1923, he was married to Emma Landis, who died May 6, 1965. He is survived by 2 sisters (Cora Martin and Ella—Mrs. Milo Ressler) and 2 brothers (Phares and John). He was a member of the Mennonite Church.

Noll, James G., son of the late Grant H. and Fannie (Greff) Noll, was born Jan. 12, 1924; died at Millersville, Pa., when a farm tractor overturned, Apr. 12, 1967; aged 43 y. 3 m. On Oct. 18, 1944, he was married to Esther Siegrist, who survives. Also surviving are 3 children (Judith Ann, Sandra Lee, and James Elvin), one brother (Grant, Jr.), and one sister (Sara Ruth—Mrs. Wilmer Sherer). He attended Neffville Church, where funeral services were held Apr. 15, with John R. Martin officiating; interment in Millersville Cemetery.

Rose, John H., son of Henry and Denah (Henshberger) Rose, was born in Miami Co., Ind., Apr. 13, 1894; died there May 9, 1967; aged 73 y. 26 d. On Feb. 12, 1916, he was married to Ruth Odell, who survives. Also surviving are one foster daughter (Maxine Armstrong), 6 grandchildren, 3 great-grandchildren, and one sister (Ella Miller). He was a member of the Howard-Miami Church, where funeral services were held May 11, with Harold Mast and A. G. Horner officiating; interment in Mast Cemetery.

Items and Comments

A series of 20 five-minute recorded radio programs to alert the public to the goals and tactics of extremist groups was released by the Office of Communication of the United Church of Christ.

The program is aimed at unmasking extremist tactics and counteracting extremist broadcasting and literature, according to Dr. Everett C. Parker, New York, director of the Office of Communication and producer of the series.

Called "EXTREMISM '67," the series will feature Milton Ellerlin, director of research on extremism for the American Jewish Committee and a former FBI Special Agent, as commentator.

The program will expose extremism of both the right and the left. A feature of the series will be guest interviews of prominent persons who have been attacked by extremists with accounts of how such persons fought back.

"We are not trying to convert hardened extremists but to show moderates how extremists are nibbling away at our basic freedoms," said Dr. Parker.

"For example, we can alert a housewife to watch for right-wing attacks on her local parent-teacher association, or we can warn parents about communist infiltration into student groups. We can show why some groups want to tear down the churches, the schools, the courts, and, ultimately, the government of the United States," he said.

The United Church of Christ, a union of Congregational Christian and Evangelical and Reformed Churches, is celebrating its tenth anniversary this year. The series is available free to radio stations.

Religious institutions would have to pay property taxes on church rectories and some other church properties under a bill approved by the tax committee of the Minnesota House of Representatives.

The bill calls for a constitutional amendment and was sent to the House rules committee, which will consider whether it should be placed on the state election ballot in 1968.

Rep. Emery Barrette, St. Paul Conservative and a Methodist clergyman, is author of the measure.

He said it is needed because the present tax exemption for churches has been broadened to take in too many commercial activities and "fringe" operations.

Modern fashion designers are making monkeys out of women, according to one of the Vatican's leading moralists.

Women in miniskirts "profess a pseudo-nonconformity," he said, but "actually resemble monkeys with their capricious extravagance."

The aping of current styles was criticized by Msgr. Ferdinando Lambruschini, a member of several Vatican congregations and commissions and a popular writer on moral questions in *L'Osservatore della Domenica*, a weekly newspaper published at Vatican City. He wrote in answer to a

flood of letters which arrived after actress Claudia Cardinale appeared at a papal audience in a miniskirt.

The church must "make clear the permanent value of Christian fashions," Msgr. Lambruschini wrote. "It cannot approve the miniskirt."

He said that there is a group of people today which "has managed to impose very short dresses and to expose the female body to the utmost, apparently in order to exalt its beauty."

"Instead," he said, "it degrades femininity and woman herself."

The Hymn Society of America, on request of the Lord's Day Alliance of the U.S., is looking for new hymns on the significance of the first day of the week as a time for special religious observance by Christians.

The search is primarily for new hymn texts, which should be written in meters and to tunes found in most Protestant church hymnals, but new tunes submitted with texts will be considered.

"While the Bible and church history abound in material on the stirring and significant events that occurred on the first day of the week," said Marion Bradwell, executive officer of the Lord's Day Alliance, "there is a scarcity of hymns on the subject in our hymnals."

Entries should be submitted to Dr. Deane Edwards, president, the Hymn Society of America, 475 Riverside Drive, New York 10027, no later than Oct. 1, 1967. A committee will choose the best hymns which will be introduced at services marking the 80th anniversary of the Lord's Day Alliance.

Christian Herald reports the nation's church members soon may find themselves face to face with a knotty problem. Should their churches pay taxes? For years the question was not even raised. But now with pressures mounting at all levels of government to find new sources of revenue, hungry eyes are being turned on tax-exempt religious holdings. First is the question of what is meant by taxes—income, excise,

PROMISE UNTO DEATH by Grace Cash



A book of fiction whose story takes place in a Southern Atlantic state. A well-to-do hometown Christian boy marries a girl from the coast who is an educated pagan. The whole town becomes involved in this new relationship as they try to understand themselves, their Christianity, and this new intruder who brings her sinful ways into their quiet community. Social ties, religion, small-town gossip, and personal problems are all wrapped into this story. Enlightening but disturbing reading. \$3.50



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sales, real estate, social security, any of a dozen others. Then what is meant by church property—the house of worship, the Sunday school plant, the denominational printing house, the church-related college, the parking lot, the church-operated hotel, apartment house, radio station?

There's a lot of money at stake; nobody knows precisely how much. The big trouble is that government is being caught in a vise while the tax-exempt holdings of churches grow. Result—an increasing share of the load falls on other taxpayers.

• • •

Dr. Fred Rogers Stair, Jr., pastor of Central Presbyterian Church in Atlanta, has been named president of Union Theological Seminary of Virginia. Dr. Stair fills the vacancy created by the death last November of Dr. James Archibald Jones. Dr. Balmer H. Kelly, dean of the Presbyterian Church, U.S., school, has been acting president.

• • •

County and district school superintendents throughout Pennsylvania have been asked by the State Department of Public Instruction to nominate high school and English teachers for a pilot course in religious literature.

The course, developed by the department in cooperation with Pennsylvania State University's department of religious study, will be ready for experimental classroom use with the opening of the 1967-68 school year in September.

• • •

Roman Catholics—46,864,910 men, women, and children—now constitute 23.6 percent of the total population of the United States, according to the Official Catholic Directory for 1967, published by P. J. Kenedy & Sons, New York.

In releasing the figures for the calendar year 1966, the publisher noted that the total Catholic population showed an increase of 618,735, and a 10-year boost of 12,301,059 or 35.6 percent over the 34,563,851 in 1957.

• • •

Fifteen Cornell University professors who are opposed to the war in Vietnam paid only 50 percent of their federal income taxes this year because they said half the nation's annual budget is now being spent on the war. They said their protest was aimed at the war and not at the government's right to collect taxes.

• • •

Only 37 percent of the people in Baltimore (population 900,000) claim a church affiliation, according to a report compiled by the Maryland Council of Churches. "This gives us an idea of the missionary field, not in Africa, but in Baltimore," says Robert D. Ball, director of church planning for the Council.

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JULY 23-30
1967



A Father's Day Tribute

By Miriam Nofsinger

Father went to be with the Lord he loved over two years ago. Because of his dedicated life it might be said of him as it was of Abel in Heb. 11:4b, "he being dead yet speaketh."

Father was the fifth child in a family of eleven children. His father died at the age of forty, making it necessary for his children to carry responsibilities far beyond their strength or years. When a lad of 14, it was Father's task to do the spring plowing. The days spent trudging behind the single plow seemed endless. When night came at last, he wearily slept, only to dream of long furrows of black earth.

Those early years prepared him for a life that was in many ways difficult. Although not a robust man, it was his lot to work hard until the weakness of old age overtook him. He was the slow plodding type. It took him longer than most to complete a task, but whatever he did was well done. He firmly believed that anything worth doing was worth doing well.

He was a soft-spoken man of few words. Rarely did he give an opinion unless it was asked for. Although considered a sober man, he enjoyed a good joke, especially if it was on himself. His sense of humor became particularly keen after home and church responsibilities were no longer so pressing.

Father was small in physical stature but tall in the qualities that make a true Christian. He was a kindly man who saw the good in people instead of their faults. He was strictly honest in his dealings and found it hard to believe that others were not always so. He was friendly and sympathetic, willing to patiently listen as people poured out their hearts to him. He was tenderhearted almost to a fault. The sorrows and trials of his fellowmen weighed heavily upon him.

Without exception he put spiritual things first in his life. He had no desire for earthly recognition but humbly lived to please his Lord. Never did he allow the duties of a new day to shorten the time spent around the family altar. As a child I often wondered why "Papa" thought he had to pray around the world every morning, especially when the threshers were coming or on the day of the school picnic. Prayer to him was meaningful fellowship with his heavenly Father. His prayers contained: more praise than petition and often closed with "In Jesus' name." Amen.

Father loved the Bible and read it through many times. He once rather apologetically confessed that he had a hard time getting through the "beget" verses but knew God had a purpose in including them. One of his favorite chapters was Is. 40. The verse he quoted most often was Is. 40:31, "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." The promises in God's Word were real to him and he never doubted them. A close friend once asked him how he was able to take the experiences of life so calmly. He thought a moment, then said, "I always try to do my best and leave the rest to the Lord."

Father faithfully witnessed whenever he had an opportunity. He quietly rebuked those who used profane or vulgar language. Conversations sometimes ended abruptly and language was cleaned up when he made an appearance. He was concerned about the lost and his heart went out to those who did not know the Lord. In his late years he was deeply grieved when a man to whom he had witnessed, shot and killed himself. With tears coursing down his cheeks he said, "I know he didn't want to listen, but I should have talked to him some more."

Father was not an eloquent preacher. His messages were the expository type—simple, scriptural, and practical. Upon his death a number of people expressed appreciation for his sermons, particularly because he, himself, practiced what he preached.

He did not shirk pastoral duties in spite of having a large family to support. He was never too busy to visit the sick, comfort the sorrowing, or help someone in need. He sacrificially did what he considered his Christian duty, then promptly forgot all about it. One such incident stands out clearly in my memory. One afternoon in harvesttime he received a call to come quickly to settle a violent family quarrel in the neighborhood. Mother was greatly relieved when he finally returned home at dusk. Much to our disappointment he did not discuss the happenings of the afternoon.

Through the years he served on various church and conference committees. When advanced age prevented him from taking an active part in church work, his advice and counsel was still sought by old and young. His attitude was reasonable toward changes as they came, but never did he fail to contend for the faith once delivered unto the saints.

Miriam Nofsinger is from Washington, Ill.

As a father he was concerned about his family and tried to make life happy for us. He was not the demonstrative type, but in a quiet way made us feel loved. Sometimes there was a twinkle in his eye and a half smile on his face when he corrected us for some childish mischief as if he were secretly enjoying the whole thing. However, he could be stern and we knew there was a limit to his patience.

In those days money was scarce, even for necessities. Father wisely gave his children the chance to earn a little pocket money and learn some valuable lessons at the same time. In summer we were paid a dime for each gallon of wild blackberries we picked. We soon learned that it took a long time and caused some physical discomfort to pick a gallon of berries. Because we had worked hard for our money, we thought twice before spending it foolishly.

It was Father who encouraged us to sing as a family. He enjoyed good music and dearly loved the old hymns and gospel songs. He would not tolerate the popular jazz of the 20's. We knew better than to play or sing those "catchy" tunes when he was within hearing distance. Occasionally he served as church chorister as well as the preacher. The song I remember him leading most often was "Follow the Path of Jesus." Once in the midst of a summer thunderstorm he called for the hymn, "Above the Trembling Elements." His favorite gospel song was "I'm Pressing On the Upward Way," which expressed the desire of his heart to reach new heights of Christian living each day.

Father's last contribution to our family letter contained the following paragraph:

"We, as parents, appreciate the love and concern our children have for us, also the many prayers of our friends and the church. I am led to think over our past life and how good the Lord has been to us. When I think of my past as a father, I realize I have come far short of being an example in every respect as I ought to have been, for which I ask forgiveness. I hope by God's grace to live the remainder of my days that the spirit of Christ might be seen in me. I rejoice that our children are Christians and hope to meet an unbroken family in glory."

His last days were spent patiently waiting for the heavenly summons. One of his sons on the way to a family reunion asked if he had any message to send to the family. He answered, in one sentence, "Just tell them I'm wait-

ing to go to my new home."

After another year of waiting he passed away at the age of 93. He had very little of this world's goods but left his children a legacy far more precious than silver or gold—the example of a life lived to the honor and glory of God.

He was not without faults, but his virtues far outweighed his faults. A man who knew him well made the following comment: "Your father meant so much to me. I have often thought if there were more people like him, this world would be a far different place, yes, *far different*." His children and those who knew him heartily agree.

That's All, Amen

Please God, make Daddy kind. A bit more gentle. With not so loud a voice. And a quiet touch. Help him be nice to Mamma too; patient, I guess You call it.

And dear God, do you think You could keep him at home a little more? So we could do things together, like fishing or making a birdhouse, even working and talking

things over man to man, You know what I mean. So I could get to know him. Will You try it, God?

Would You see to it that he takes me to Sunday school too, now and then at least? Like other boys I know. And please God, could we go to church all together sometime, like a real family?

Guess that's enough for this time. Don't get me wrong. Daddy does lots of good things too. Like bringing groceries home. And painting the house. Cleans the basement every spring. I mow the lawn though.

I'll bet my praying's not like what You hear most of the time, God. I've not heard many prayers, and when I did they made You seem sort of far away. But I think You're near, near enough to hear. You can hear me, can't You, God? That's all Amen.



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Questions Before You Build

Each year a hundred or more of the one thousand congregations in our immediate Mennonite brotherhood need to ask whether their facilities are still adequate. It is a fine thing when a growing church membership demands expanded facilities. Sometimes a deep concern for a better Christian program suggests an education wing or a modification of existing facilities.

One of the blocks we have is the idea that Christian education in our congregations must be done mostly on Sunday morning during a single hour. Related is the view that all ages and groups must meet simultaneously. That means adequate classrooms for all—most of which are idle the other 167 hours of the week. Before building, a congregation should ask, "Is there any other way to develop a solid Christian education program?"

I like what our congregation did. They appointed a planning committee to look at alternatives. Ultimately they may turn into a building committee. But that isn't their first assignment. The real question is, How can we get the education job done? There is always the danger of putting our resources and energy into the construction of new facilities only to discover later that the nurturing is as inadequate as ever.

A planning group should explore a list of questions such as this:

1. Are there any corners of the existing building that could become classrooms?
2. Do all classes need to meet simultaneously?
3. Could half the classes meet at one time and half at another?
4. Might there be one large class of the lecture type for adults in the auditorium?
5. Could the adults meet for smaller class meetings during the week?
6. Could some children's classes be held during the week?
7. How could preaching and teaching be coordinated into a one-, two-, or three-hour block?
8. Is there someone who could serve part- or full-time as a teacher who would hold class sessions throughout the week?
9. Would our money be spent best to build or to pay a teacher? (Interest on a \$100,000 building would hire a person.)
10. Are there facilities belonging to a neighboring church which could be rented at a time when they are unused?

—Arnold W. Cressman.

*Lord,
Can I really be certain
Today,
That You are enough
To endure the earthquake?
Can I be sure
That Your hand allows
Things which can be shaken
To be shattered
So that I might better see
The things which remain?*

*Then come to me
With all You are.
And I shall have
The peace You promised—
The peace, not of repose,
But the peace
Of struggle and serenity,
Of burden and blessing,
Your peace in Gethsemane,
At Gabbatha,
And on Golgotha.
Amen.*



North Leo, Leo, Ind.

The newly erected North Leo Church is located one-fourth mile north of Leo, Ind., on State Road No. 1. Dedication services were held on June 4, 1967. The building has a sanctuary seating approximately 375 with additional room in the large balcony. Other facilities include the fellowship hall with a complete kitchen, mothers' room, pastor's study, and a large basement with Sunday school rooms. Services have been held regularly since September 1966. Carl Rudy is the pastor.

Amsterdam and Us

After the Pentecost experience of the Holy Spirit, we read in the Acts of the Apostles that the disciples had an immediate encounter with their material possessions. Says the record: "And fear came upon every soul: and many wonders and signs were done through the apostles. And all who believed were together and had all things in common; and they sold their possessions and goods and distributed them to all, as any had need" (Acts 2:43-45).

Fifteen hundred Mennonites from North America will go to Amsterdam in July to study the witness of the Holy Spirit. If the Holy Spirit speaks to us, He will certainly have something to say to a group of Christians who are rich enough to spend a million dollars on the Mennonite World Conference. Yes, it has been a long way from Jerusalem A.D. 30 to Amsterdam 1967, but the God who spoke to the poor disciples in the days of the Roman Empire will certainly have much the same to impart to wealthy Christians in the years of the spreading American world society.

We believe in the value of this meeting of the Mennonite brotherhood. It would be a mistake to try to measure its worth in dollars or even in guilders. The separated members of the body of Christ need to confront each other because God most often speaks to us through others.

And Amsterdam is a good place to go to listen, for the Dutch Mennonites were among the earliest of our family to meet the affluent society. Many Mennonite merchants entered fully into the building of the Netherlands. It was a mixed blessing for the church. Some may even feel that the church lost more than it gained and that the battle was lost. We need not pass judgment. The testimony of the church that had this experience is what we need.

If we hear God saying little on this subject to us, can we believe that the Holy Spirit has spoken to us? The corporate and individual wealth of the American and European churches and their members is a most urgent problem in 1967. And we need to face the fact that we are wealthy. But to be sure, let us address the question to our brethren in Latin America, Africa, and Asia. God may well choose to speak through them.—Maynard Shelly, editor of *The Mennonite*.

At the beginning of the Bolshevik revolution two meetings took place simultaneously on the same Moscow street. The leaders of the revolution met in one house. In the other the leaders of the Orthodox Church were gathered.

The first meeting concerned itself with plans that were to change the course of modern history, while the second was locked in an intense discussion regarding proposed changes in the color of vestments. Thus a church once virile and aggressive had settled down to insignificant issues and when its witness was most needed had its houses of worship turned into museums and its witness dissipated by debate.

In a particular way our day is a day of destiny. Even a casual observer can see it as a day of unparalleled opportunity and urgency. This, of course, makes it also a day of decision.

Today we are at the beginning of a new era. This means that what is done now determines the direction for years to come. Will the church concentrate on the secondary and be merely another anonymous voice amid a clamor of conflicting opinions or will the church possess the precious moments to present Christ to the world?

Of course the church can hide behind the walls of beautiful sanctuaries and forget the needs, cries, and unending heart-break of the world. But if the church is to be the church today, it will not conclude its service on Sunday in a beautiful sanctuary, but it will carry commitment to Christ and the compassion of Christ to the beaten paths of people in the marketplace.

Two sins seem to shadow much of church history: one is the church's struggle for respectability and the other is the church's gradual loss of an evangelistic spirit. When the church struggles to be well thought of more than to be true to Christ, it suffers the loss of power and penetration. When the church loses its evangelistic fervor, it is dead and deserves its burial.

During the coming months the church will be holding conferences at all levels: local, district, general, and world. What will we be discussing and deciding? Let us pray that what is done will not be the majoring on minors but will be the speaking to the issues of today under the lordship of Christ and with the commission of Christ to carry the good news with growing and greater fervor and faithfulness to the ends of the earth.—D.

* * *

Too many of us have lost Christ's call to heroism and have grown comfortable and commonplace, small in minds and imaginations. The Christian Church has become too much an ambulance, dragging along behind, picking up the wounded, making bandages and soothing hurt feelings, when it should be out on the front line, getting hit in the face, but leading others and conquering the enemy.—William A. Benfield, Lutheran Church—Missouri Synod.

Time to Be a Father

By Catharine Brandt

Mike's father stood beside him in juvenile court. The boy was in trouble with the police. When the officer asked him what prompted his behavior, he said, "I was bored. I wanted something to do."

The officer looked at the boy's father. The man said with a catch in his voice, "I was too busy. I didn't have time."

Having time to be a good father is not a passive thing, such as sitting in a chair occasionally reading to a son or daughter. It is a steady day-by-day thing that lasts about twenty years. Often you need to be aggressive and fight for time for what you and your child consider important. In fact, you may have to seize time from some other worthwhile activity or spend time in new ways.

Take time from outside activities. You may have to get off some church or community committees. A dad may be so busy with civic and church work that he has no time for his own children.

Perhaps an older man in the church whose children are married would replace you as treasurer or trustee. Does choir practice keep you away from home the very night your boy needs you? Why not influence a younger man to take your place?

When you accept a leadership job at school or church, tie it in with your child's age-group. The father of junior high boys would be wiser to sponsor the junior high band than to run the neighborhood bowling league. If your children are intermediates, decline the presidency of the men's club in favor of teaching a Sunday school class or leading the singing for that age-group.

Conversely, you may feel you have a civic responsibility toward your child. One busy Christian father, asked to teach a Sunday school class, replied, "This is my year as PTA president. I can't do justice to a Sunday school class, too." He had taught Sunday school before and doubtless would again, but now he chose to give his time to his boy's school.

Take time from home activities. Involve your youngsters in the work you do at home. Painting? Even an eight-year-old can hold a paint brush and work on low areas of house or garage. Washing the car? A two-year-old can slosh water on the wheels. Gardening? To teach a child the mystery of life as together you plant a hard, dried seed and wait for the green sliver of resurrection is time well spent.

While you are repairing a leaky faucet or putting up closet hooks, your little son can learn to use a pair of pliers or a screwdriver.

When you and your wife have guests, invite families with children the same ages as yours. Entertain the minister or missionaries so that your children will get to know them.

In short, double up with your children on as many home activities as possible.

Take time from your pleasures. You may prefer a fishing trip with other men to being a parent-counselor for your son's camping trip. To watch a big league ball game may be more exciting than your little girl's piano recital, but the latter is time well spent.

Instead of reading the financial page and a sports magazine, try books and articles on child care and rearing children in today's world.

Take time to explain your position as a father. One boy never forgot his father's explanation of why he would not permit his son to do a certain thing.

"I am responsible to God for your behavior," the father said. Then he took time to explain his conviction that God had given him his sons and daughters.

Take time for love. No child was ever spoiled by too much love. Neglect, cruelty, errors in judgment, saying "yes" to his every demand, all these have at times con-



Catharine Brandt is a free-lance writer from St. Paul, Minn.

tributed to a child's delinquency but not love.

Paul's bedtime and callers arrived at the same time. His father invited the guests in and told his son to go to bed. But because the caller had brought with him his own son, Paul delayed going to bed. Soon the two ten-year-olds were deep in talk and play.

Later when Paul's father saw that his son had disobeyed him, he ordered his son to bed. Paul's father was big and strong and he wore a bushy beard that hid his facial expression.

Paul was frightened and sorry to leave his chum, but he knew that his father meant for him to obey. Tears came as he stumbled upstairs, undressed, and crept into bed. Later he heard the front door open and close and his father's firm steps mounting the stairs.

The man knelt by his son's bed and circled him with his great arms. Then he asked his son's forgiveness for speaking harshly to him.

In later years Paul Dwight Moody said that his father, by this act of contrition, taught him a lesson of love that was greater than any sermon he preached.

Take time for training. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

The object of teaching is to enable the pupil to get along without the teacher. The father who takes time to teach his boy or girl right from wrong will spend fewer anxious nights wondering what his teenager is doing. Proper training can help avoid such heartbreak as teenage marriages, unchastity, lawlessness.

Take time for fun. Clearly, a man should not be so busy training his children that he has no time to have fun with them. One young seminary father, with heavy studies and a full-time job, took time every day before he went upstairs to study, to wrestle on the floor with his two-year-old daughter. Her squeals of delight showed that he was laying the foundation for a lifetime of fun with his daughter.

By scrutinizing his leisure time activities, a father can eliminate time killers that add nothing to his stature as a father. Cutting these out will provide time for fun.

Take time for God. From the beginning of their marriage one Christian father and mother pleaded with God that when chastisement was necessary in their lives, it would be in any other form than that one of their children would turn his back on God.

Because these parents put their children's spiritual condition first, they were rewarded by seeing each of their five children make his decision for Jesus Christ. But they did not see this happen without spending a great deal of time in prayer.

A father may have in mind that he wants his child to grow up to be an honest, fearless, God-honoring man or woman. He may long that his child will early make his decision for Jesus Christ and that he will have faith in prayer and in the Bible.

The fact is that none of these are attained overnight. They take time. But is this a reason for any father to

shrug his shoulders and say, "I'm too busy. I haven't time"? The eighteen or twenty years a father has to influence and train his child is a very small part of a man's life, but it can be time enough.

Missions Today

Put Your Savings to Work

By J. D. Graber

It is still good to save money, but it is almost out of style. There are even those who say it is unpatriotic to save money; spending all our income stimulates and supports the national economy.

Many people still have savings accounts. Their stewardship standards tell them that spending for more than fundamental needs is wrong—at least sub-Christian.

Mission Investments are savings people loan to the General Mission Board to finance mission projects at home and abroad. The Eastern Board calls the plan "Church Investment Associates." If contributions were ample, it might not be necessary to borrow money to buy a building needed for a new or developing outreach. Yet needs are so colossal all over the world that mission boards are always stretched beyond comfortable limits.

Paying off loans is done in various ways. In many cases the congregation or institution makes payments over the years and then comes into full ownership of their building. In other instances monthly rental payments, a normal part of working mission budgets, amortize a building debt over the years. These investments in buildings are modest and in most cases good financial risks. They can be liquidated if necessary without loss. The Mission Board, furthermore, guarantees the loan.

If you have savings, large or small, why not lend them to your mission board for use in church extension? Interest rates go up to 4 percent and loans are repayable on demand. Your loan to the General Mission Board is as secure as the financial strength and integrity of the church. Your bonus is having your savings work in spreading the gospel.

Three projects needing loan funds now are:

—Cayey, Puerto Rico, Church	\$ 4,000.00
—Furano, Japan, Mission House	12,800.00
—Cleveland, Ohio, VS House	7,000.00

Your savings invested in these and similar projects of your Mission Board will be doing double duty. Write to David Leatherman, Mennonite Board of Missions, Elkhart, Ind. 46514, for information or forms.

Mass Media Opportunity and Obligation

By Eugene R. Berterman

We who are dedicated to the use of radio and television for the broadcasting of the gospel of Jesus Christ confidently believe God has permitted these powerful twentieth-century media of mass communication to be discovered "for such a time as this." It is becoming increasingly apparent that radio and TV are uniquely suited in this century to overcome obstacles and hindrances to missionary outreach.

What are these obstacles? They are countless. But seven, by virtue of their far-reaching implications, could be considered particularly critical at this point in human history. These are the worldwide population explosion, poverty, automation, leisure, the shrinking of time and space, rising nationalism, and the resurgent world religions.

Population and Hunger

Presently the world's population is approximately 3,220,000,000 and it is growing ten times faster than the church. The growth of the church averages 8,100,000 a year or 22,000 a day, 925 an hour, 15 a minute.

In the United States we dimly perceive some of the consequences of exploding population. Amid unprecedented affluence and prosperity one fifth of the people in our nation are barely able to keep going at all because of widespread poverty.

It is overseas, however, that the battle against poverty and hunger is especially grim. Americans buy more food—and a greater variety of it—for a smaller percentage of their income than any other people in the world. Only 19 percent of take-home pay goes for food compared to the 60 percent a Russian spends or the 80 percent a Nigerian is forced to pay.

The average citizen of India eats a total of one-and-a-quarter pounds of food a day—less than the average American eats at a single meal. This is about 150 calories, far below the United Nations Food and Agricultural Organization's minimum standards of 2,700 calories daily. (The U.S. averages 2,200.)

Automation and Leisure

The western world has long been accustomed to the use of tools and machinery. Now there has been a scientific

revolution. President John F. Kennedy declared: "With the advent of automation, we have now entered into the second industrial revolution." Automation is the application of a group of devices which automatically do such tasks as replace or improve on human capacities for direction, correction, and control of mechanical and chemical procedures.

Increased automation has led to increased leisure for more people. The 40-hour week of the 1960's is producing six times as much as the 60-hour week of the 1900's. And the number of working hours is being further reduced. This reduction has averaged four hours a week each decade and in many industries is down to 35 hours a week. There are more paid holidays and sick leave days for every worker and paid vacations are lengthening—as much as 13 weeks in the steel industry. Retirement which only ten years ago was presumed to start at 65 is now possible under circumstances with Social Security at 62. Once leisure was considered a fringe benefit; today it is becoming a way of life.

Whole new industries have sprung up to help people enjoy their leisure time. Far too often man has been given the priceless gift of time but does not know what to do with it.

A Christian theology of leisure sees time as a divine gift and recognizes that there must be quality and commitment in our use of it. The historic Reformation concept of "vocation"—the dignity of one's work, whatever one's calling—needs a new application in an automated society.

A Shrinking World

The concepts of time and distance have shrunk drastically. Russian and American astronauts circumnavigate the globe with deceptive ease during the time it takes to eat a leisurely lunch. Modern jet planes operating at 600 miles an hour are considered only forerunners of supersonic carriers.

International communications are expedited by the miracle of man-made satellites like "Early Bird" which enables the whole Atlantic community to share a radio or television program simultaneously. And if nothing else, the threat of thermonuclear war, which in its first 15 minutes could result in death for 100 million people, has convinced us of our common lot.

The wave of nationalism following World War II has

Dr. Berterman is director of Lutheran Laymen's League and president of National Religious Broadcasters. Condensed from *United Evangelical Action*. Copyright 1967. *United Evangelical Action*, used with permission.

produced more than 50 new nations in former colonial areas. The people in these lands desire to share the good things of life. Yet they are plagued by economic problems and limited opportunity for the young. Their politics are volatile and they constitute the hot spots endangering the peace of the world. Vast numbers are illiterate—numbers growing steadily by 15 to 20 million every year.

Approximately 122,000 Protestant and Roman Catholic missionaries are laboring on many posts in the world. These spokesmen for Christ sometimes find their voices drowned by the noise of the new nationalism. The missionaries themselves are often the first to recognize that their work must be done in new settings, with national clergymen and with increased emphasis on lay witnessing.

National Religions

Though they may have remained static and dormant for centuries, pagan religions in many areas of the world have revitalized themselves to meet the challenge of expanding Christianity. In Africa, for every convert to Protestantism there are two to Roman Catholicism, five to Islam, and nine to communism!

In Japan, Shintoism has rallied to a point of great religious fervor. Buddhism has utilized Christian methods. Attractive literature is prepared at low cost. Hinduism in India has been revitalized and reorganized by highly educated Hindus. Old beliefs have been combined with Christian ethics and made to appear both noble and divine.

These are some of the great obstacles which confront the church. They represent opportunities of particular significance to the radio and television broadcasters of the gospel. To see why this is so, one needs only to take a fresh look at the present dimensions of radio and television within our nation and abroad.

Mass Media: Opportunity for the Church

The year 1966 has once again demonstrated the remarkable vitality and growth of radio, despite the competition of television and the printed media of mass communication.

Radio emerged from a new NBC radio research study with audience numbers rivaling the boxcar figures that its biggest competitors use in selling. In the course of a week, the findings showed, 111 million adults—about 90.5 percent of all Americans 18 years or older—listen to radio. The 90.5 level was said to compare with TV tune-in which is about 87 percent of all adults in a comparable week.

The radio business is strong and growing stronger. Accordingly, the continuing confidence of gospel broadcasters in radio as a medium has been completely vindicated. Both in the United States and more particularly abroad radio will continue to be a vital and important part of the gospel broadcasting picture.

The remarkable growth of television in the United States continued throughout 1966 and has been characterized by striking developments. This year may see as many color sets produced as black-and-white TV sets. Already one of every six homes in America has color TV. Utilization of

UHF and community antenna television (CATV) are offering greater diversity of programming for local broadcasters and more appeal to the viewer. A survey shows that in the average American home, TV is viewed six-and-a-half hours daily. A total of 773 TV stations are broadcasting; 54,838,500 U.S. homes have TV.

The past 20 years have brought about many fundamental changes in the nature and importance of broadcasting in the modern world, not the least significant of which is its growing application to meet the urgent civic, social, and educational needs of developing countries.

The emergence of these countries to independence, their need to promote national unity, social transformation, and the education of their people, are leading them to see radio and television broadcasting in an entirely new light; as essential forces in the political, social, cultural, and educational revolution they are undergoing.

Radio broadcasting is the primary tool of mass communication in developing areas. It crosses deserts and swamps, mountains and forests. It is the cheapest in production and can be of relatively low cost in reception. Thanks to the transistor, it may be heard in areas without electricity, nor does it require roads or other means of transportation to reach its audience. It appeals to the literate and illiterate with equal force. It is flexible in content and fast in transmission.

Television is penetrating all corners of the world at a surprising speed. In Africa, it has now been introduced in some 20 countries, hardly any of the Latin-American countries are without their television stations, and it is also making rapid progress in the countries of Asia. Receivers are being designed for non-electrified areas and community reception, or the teleclub, gives access to the poorer masses who could never afford a home set. TV has proved so powerful in impact, so effective for the communication of information and education, so commercially attractive, so significant for national prestige, that its march around the globe exceeds all predictions.

If radio appears to be most suitable for mass communication at all sections of the population, television may turn out to be the most effective medium of communication for intensive appeal to more restricted audiences.

We are only beginning to see what can be done through the communications wonders of the twentieth century. Obstacles which appear insurmountable can conceivably be overcome by the twin giants of radio and television.

Not one of these obstacles can capably shut out the gospel when these giants are wisely used to their maximum potential. In fact, some of the world's most pressing problems—automation, time-space contraction, increased leisure, defiant nationalism—play right into the hands of radio and television broadcasters who become chief communicators of Christ to more and more of the unevangelized.

While time and opportunity are running out, the church must awake to pray for and prepare and encourage skilled Christian men and women for tomorrow's tremendous open doors in electronic communications. There is no task more demanding than this, no obligation so weighty. □

The Fruit of the Spirit

By Roy S. Koch

The young husband knelt beside his wife at their living room sofa. Their three young daughters did not know what to make of it. They had never seen their father and mother pray. Two personal workers also knelt and helped the young couple confess their sins and give their lives to Jesus Christ. The Christian workers saw the smoke pipes in the attractive holder on the coffee table but wisely said not a word about it.

The next day the young father said to his wife, "Take my pipes and this stand out, dear. Throw them into the garbage. I don't want them anymore."

So early in their Christian life the fruit of the Spirit began to manifest itself without human cultivation. The young Christians were strangers to the word "sanctification" but not to the experience which the Spirit brought to them.

Develops in a Sordid Setting

The fruit of the Spirit is a picture of heavenly beauty set into a framework of sordid living. Gal. 5:19-23. The Apostle Paul, like any seasoned traveler who meets a lot of people, saw the seamy side of life. Carefully cultured conduct is not able entirely to cloak raw selfishness and wickedness. In listing the characteristics of a life that does not have the Spirit of Christ operating within it, Paul described it with seventeen uncomplimentary terms. But Paul's "and such like" shows that even seventeen terms are not sufficient to describe the harvest of a life without the Spirit.

Now, into the midst of this depressing picture blows a breath of beauty from the wind of God, the Holy Spirit. How refreshing! Yes, there still is beauty; there still is fragrance, but it comes from the creative hand of God. This wholesomeness blossoms in lives that are surrounded on every side by the corrupting "works of the flesh." But even more, this fruit displaces the fleshly weeds in the same life.

Remakes the Entire Life

We sometimes wish we could have lived in Palestine when Jesus lived to see what He was like. But Paul says "no more" to that possibility. But we are not as handicapped as we sometimes suppose. When I see a consecrated Christian, I see the same qualities that were in Jesus. His life has been recast into another earthly mold, in a sense another incarnation.

The nine qualities of the fruit of the Spirit (Gal. 5:22, 23) are a prism that reflects the life of Jesus into its component wave lengths in human experience. Put all nine qualities into an individual and you see not only a spiritual

Christian but a miniature Christ. Multiply this one Christian by a hundred, or a thousand, or many more, and you see the "greater works" and "salt" and "light" that Jesus spoke of.

The qualities of love, joy, peace, etc., may not be as dramatic as "tongues" and "prophesying," but they wear very well. These are not "gifts" but a "life." Be glad, too, that this fruit is not dependent on a high IQ or on advanced training. The wonderful truth about the "fruit of the Spirit" is that every common "Joe" or "Harry" can experience its life-changing power. An unlettered heathen rescued from the darkness of his ignorance demonstrates it just as surely as a highly gifted intellectual.

The Spirit affects personhood at its source and solves the root problem of sin. The Spirit's fruit goes deeper than race characteristics, than any economic theories, than any class distinctions. This fruit identifies Christians from the widest possible diversity.

Is Always Good and Wholesome

The works of the flesh are always a destructive liability. They have to be restricted by law and force. Billions of dollars are spent annually to curb the unregenerate works of the flesh.

But where is the cost of love or joy? Who would be foolish enough to make a law against gentleness or self-control? Who can say anything against goodness and faithfulness?

The fruit of the Holy Spirit is always wholesome in a life. The atoms of Spirit-filled humanity (individual Christians), scattered throughout society, are the world's best insurance against destruction.

Is it possible that the works of the flesh and the fruit of the Spirit are present in the same individual at the same time? Perhaps. Gal. 5:17. But the positive force of the fruit of the Spirit, if cultivated and freed, will gradually displace the works of the flesh. We have instant coffee and instant puddings, but there are no instant Christians. Not really. This matter of "sanctification" has its instant side, but the side we are better acquainted with is the gradual process. Of course, justification is instant, but the maturing in Christ takes time and cultivation.

The fruits of the Spirit do not appear "one by one." We do not develop love to its highest level, then begin on joy, and so go progressively down the line until we have developed temperance just moments before we die. No indeed. The whole cluster begins to appear at once. The more freedom we give the indwelling Spirit, the quicker and more powerful are the evidences in our lives. The challenge facing every Christian is to let the Spirit lead him fully always.

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The Spirit's Particular Qualities

But let us take a look at this band of divine colors in our life.

Agape, the word used here, is the highest type of love the human spirit knows. *Eros*, the human love with passion in it, never occurs in the New Testament. *Philia* is a more respectable love than *eros*; it is the kind of love we feel for those of near kin. *Storge* is affection between parents and children. But *agape*, which is an intense desire to please God and to do only good to mankind, is the word that alone fits the action of the Holy Spirit in our lives.

The joy that the Holy Spirit brings into the life, is not from the cheap triumphs over earthly things but the exultation that arises from our sense of God's mercy for us. It is a foretaste of our eternal glory with God. Really spiritual, isn't it?

Peace (Eirene) is such a wonderful sense of calm and quiet in the soul that it has given birth to a popular girl's name, Irene. Before peace was elevated to its high Christian position it meant the tranquillity and serenity which a country enjoyed under a good ruler and the resulting good order in a local town. But as a fruit of the Spirit peace has become the tranquil serenity of the heart that knows that all things are in the hands of a loving heavenly Father.

Long-suffering is also called long-mindedness. This is a kind of conquering patience, not with things or events, but with people. This term is commonly used of God and Jesus' attitudes toward men. Do you see how the Spirit makes us more and more like God?

Gentleness is a goodness that is kind. A lovely word for a lovely quality of life.

Goodness. This word does not occur in the secular Greek. But it is used a number of times in the New Testament. Rom. 15:14; Eph. 5:9; 2 Thess. 1:11. What is this quality that needed a distinctly "Christian" word? It is the perpetual desire to do good to the bodies and souls of men to the very best of our ability, "virtue equipped at every point."

Faith here really means faithfulness or fidelity. Words we use more often are reliability and dependability. How wonderful that the Spirit makes us punctual in performing our promises and makes us conscientious in business whether as employers or employees!

Meekness is the entire opposite to anger. It is submission that is not too proud to learn. It is that consideration of others even to the point of indulgence toward the weak and erring.

Temperance has its main direction toward the mastery of the sensual and animal passions. The Holy Spirit helps us master our desires and love of pleasure.

"I really think something has happened to Dad," said a married son about his father who was a big business operator, self-reliant in every situation and quick to tell a man off. "Last week he went over to our neighbor and apologized for something he had done. I've never known Dad to apologize to anyone."

It was true. Sam had become a Christian in his sixties. Now the gruff, hard-boiled, hard-punching man of the world

quietly but quickly developed the characteristics of Christ.

The Holy Spirit produces in our hearts all the purposes of the moral law without benefit of restrictive physical laws. It is God working upon our spirits to make us into the image of Christ.

How Does One Acquire This Blessing?

It all begins with a basic surrender to God. It is a permissiveness that lets God enter our lives. Jesus called out to His hearers, "If any man thirst, let him come unto me and drink." Simple words that all of us know. "Come," "thirst," "drink." We understand every one of them. The gift is to be accepted.

Mrs. Ferguson became more and more dissatisfied with her empty life as her Christian milkman kept telling her what Christ meant to him. She wanted to become a Christian and enjoy this new life. She even prayed for forgiveness, but peace still eluded her. Not until a visiting evangelist led her to the point of accepting God's promise of forgiveness in Christ did the great blessing come. Repentance and confession must be followed by faith (acceptance).

This new dimension of life now becomes the normal experience. The Holy Spirit moves into the center of our beings and begins His blessed work of making us like Jesus. When He takes over, sin becomes the abnormal, the sub-human experience.

To live a Spirit-filled life marked by all these qualities may seem weak and helpless in a brutal, hostile world. But such a life is more native and more effective than sin and all its abnormal methods. But most important of all, the life that is marked with the fruit of the Spirit demonstrates to world-attuned people again and again that Jesus is alive and very real today.

Prayer Requests

Pray for the Toba Indians in Argentina, many of whom suffer severe undernourishment because of very little available work.

Pray for the Ghana Mennonite Church in its relations with other churches, for a more vigorous united church with Christianity penetrating more deeply.

Pray that the new farm settlement scheme at Rural Training Centre, Asaba, Nigeria, will be a success, with farmers and staff cooperating.

Pray for John Powells and James Nortons, associate ministers working to establish a new Mennonite mission church in Detroit.

Pray for a middle-aged couple who are having deep family problems. Pray for healing in their relationship and that Christ may become the Head of their home.

Many Nepali students are leaving the ways of their fathers. Pray that students in schools throughout Nepal may have open hearts to the gospel that they may find the heavenly Father's way.

Reflections on the World and the Church

By Nelson E. Kauffman

We have among us those who believe strongly that the church is apostatizing. The fear that this apostasy may engulf them becomes traumatic. Their only escape seems to be to withdraw and become safe in seclusion and separation from this world and its worldliness. The evil has been both located and defined by them. Since it is resident in those who have different opinions and practices from theirs, the logical step seems to be to form a new body, congregation, or corporation composed of those who also have overcome the evil in the same way. This is the solution of monasticism. Flee the world, and be holy.

The Church Affected by the World

The revolution going on in the world is being reflected in the church. As the status quo is threatened, there is a tendency to fight back in one way or another. As Americans, we are sure the truth has always been our possession. We believe that we have it now, as we have always had it; so anyone who differs with us is therefore evil. The American form of government and our economic system has all the truth, and therefore error is incarnate in any other system. It must be hated and destroyed. We must have no contact with the system or anyone who espouses it.

"The basic falsehood is the lie that we are totally dedicated to truth, and that we can remain dedicated to truth in a manner that is at the same time honest and exclusive, that we have a monopoly of all the truth, just as our adversary has the monopoly of all the error," says Thomas Merton.¹

This we may concede is true, to some extent, of this nation's political stance, but we may declare it is not true of ourselves as church people. However, it is altogether possible that "the one who can best point out our error, and help us to see it, is the adversary we wish to destroy. This is perhaps why we wish to destroy him. So, too, we can help him to see his error, and that is why he wants to destroy us."² So the people are told that our archenemy is communism and if he can only be destroyed, all evil will be done away.

So in the church, there are certain people and organizations that must be denounced, and really destroyed, or we must separate from them. So we withdraw and form a group of our own, and then we think we are safe. We are convinced that we have pure motives and are interested only in the truth.

Yet what we really desire, more than the truth, is to be important defenders of the truth, who are right. In reality

what we want is not the pure truth but our concept of the truth which will justify our prejudices, failures, and selfishness. We feel sure we are right because we feel we have proved others wrong. So our untruth becomes for us truth and our failures and sins become righteousness to us.

Understanding by Love

It is too much to expect that our nation will understand other nations, because only by loving our enemies will we ever understand them, and a nation cannot love its enemies. But is it not possible for professing Christians to love in order to understand? It is love for our enemies that is to distinguish us as God's children. "Why do you expect God to reward you, if you love only the people who love you? Even tax collectors (communists) do that."³ (Communists now fight among themselves, and those escaping apostasy are also in trouble with each other.)

Dare we not love those who disagree with us, or who act differently from us, and demonstrate that love? No one can show another an error unless that one in error is convinced of his critic's love and acknowledgment of what good is in him. Only love of a person in his error can open the door of his heart and mind to truth. God loved us before we loved Him. It is not surprising that governments do not realize this, but it is amazing that Christian professors feel that they can convey truth to church members only by segregating themselves from their brethren and condemning them. Paul called carnal Corinthians, "brethren."

The communist world is now degenerating through internal strife. The world of the future may be neither communist nor capitalist. Those fighting communism of a generation ago may easily still be fighting in a battle that is over.

On the Wrong Front

We can easily also in the church be vociferously shouting answers to questions no one is any longer asking. Being so occupied, we have no word on issues that are shaking the world, and the church also as she is in the world. While the world faces the threat of starvation, we weaken our witness by divisions, withdraw our support from inter-Mennonite cooperation in providing food and Pax service. We have controversies over gadgets while millions starve, and people look to our enemies for help rather than to us.

Starving people looking for food wouldn't be much interested in our conflict on the cut of cloth, or the translation of the Bible we use, that divides us. A starving man couldn't care less which translation we used to motivate us to give him food. Yet we refuse to cooperate with those who don't

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use the one we do. We spend money and energy to form organizations and corporations to put God's truth for today in language people don't use anymore.

"People and energies are used up in triumphal projects that move nowhere, and only glorify the pompous ones who manage them. But this glory is no glory. No one pays any attention to it—except for those who like me, murmur and complain."¹

"People are constantly trying to use you to help them create the particular illusions by which they live. This is particularly true of the collective illusions which sometimes are accepted as ideologies. You must renounce and sacrifice the approval that is only a bribe enlisting your support of a collective illusion. You must not allow yourself to be represented as someone in whom a few of the favorite daydreams of the public have come true. You must be willing, if necessary, to become a disturbing and therefore an undesired person, one who is not wanted because he upsets the general dream. But be careful that you do not do this in the service of some other dream that is only a little less general and therefore seems to you to be more real because it is more exclusive!"²

Refusal to Love

"A basic temptation: the flatly unchristian refusal to love those whom we consider, for some reason or other, unworthy of love. And, on top of that, to consider others unworthy of love for even very trivial reasons. Not that we hate them of course; but we just refuse to accept them in our hearts, to treat them without suspicion and deal with them without inner reservations. In a word, we reject those who do not please us. We are of course 'charitable toward them.' An interesting use of the word 'charity' to coward and to justify a certain coldness, suspicion, and even disdain."³

"The basic sin, for Christianity, is rejecting others in order to choose oneself, deciding against others and deciding for oneself. Why is this sin so basic? Because the idea that you can choose yourself, approve yourself, and then offer yourself (fully 'chosen' and 'approved') to God, applies the assertion of yourself over against God. From this root of error comes all the sour leafage and fruitage of a life of self-examination, interminable problems and unending decisions, always making right choices, walking on the razor edge of an impossibly subtle ethic (with an equally subtle psychology to take care of the unconscious). All this implies the frenzied conviction that one can be his own light and his own justification, and that God is there for a purpose: to issue the stamp of confirmation upon my own rightness. In such a religion the cross becomes meaningless except as the (blasphemous) certification that because you suffer, because you are misunderstood, you are justified twice over—you are a martyr. Martyr means witness. You are then a witness? To what? To your own infallible light and your own justice, which you have chosen.

"This is the exact opposite of everything Jesus ever did or taught."

But whom am I quoting? A Catholic? We are not to lis-

ten to them, invite them to church, or talk to them? These lines spoke to me, convicted me, humbled me. I couldn't care less what church a man represented if he saved my life, then showed me my sin, because he loved me, then led me to Christ who forgave me. While Mennonites did this for me, I know others have come to know Christ through other denominations. I thank God for my church and denomination, but I am eternally grateful for the truth I have learned from other Christians in other denominations and nationalities. To God be all thanks and glory!

1. *Conjectures of a Gullible Bystander*, by Thomas Merton; Doubleday, 1966, p. 56.

2. *Ibid.*, p. 64.

3. M.L.S. 46, *Today's English*.

4. *Conjectures of a Gullible Bystander*, by Thomas Merton; Doubleday, 1966, p. 228.

5. *Ibid.*, p. 83.

6. *Ibid.*, p. 156.

7. *Ibid.*, p. 157.

Drink and Driving

Alcohol has been found to be a contributing factor in more than half of the fatal traffic accidents, according to independent surveys.

The alcohol connection was established through postmortem studies of persons killed in accidents. The studies have been conducted in a number of states, and the results agree remarkably well.

A Travelers Insurance Companies spokesman said, in an annual report on highway statistics, that each individual will have to make up his own mind about his personal drinking habits and driving a car. "Obviously," the spokesman added, "the driver enormously increases his chances of being in an accident—involving not only himself but others—when he drives after drinking. And the research on this subject shows clearly that he increases his risk with each additional drink."

Last year more than 52,500 persons were killed in highway accidents, an 8 percent increase over 1965. Additionally, 4,400,000 persons were injured. Beyond the human suffering, the economic loss as a result of the traffic accident problem amounted to \$9.8 billion.

The Travelers report also showed that in 1966 more than 286,800 pedestrians became casualties—40 percent of the total deaths occurred on weekends—four out of five personal injury accidents occurred in clear weather on dry roads—and almost 32 percent of the drivers involved in fatal accidents were under 25 years of age.

"Every man, woman, and child has a stake in the traffic safety problem. Each must do all in his or her power to eliminate the terrible carnage on our highways," the spokesman added.

Casting the First Stone

By W. Glyn Evans

There's a popular saying that goes like this, "Those who live in glass houses shouldn't throw stones." Wasn't this something of what Jesus meant when He spoke to the accusers of the woman taken in adultery? Jn. 8. He said, "Let him that is without sin among you cast the first stone at her." In other words, if you are going to judge someone else because of what he has done, you had better be without sin yourself first.

But who is without sin? It is said that General Oglethorpe once remarked to John Wesley that he would never forgive a man who had done him evil. And Wesley replied: "Then I hope you never sin!" Only a sinless person has the right to judge. And that means we must be very careful about throwing stones at our brother.

Our relation to our brother is a very delicate thing, as far as God is concerned. Have you noticed that the only way we can approach God acceptably is when we are right with our brother? Listen to what Jesus says about it: "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift . . . and go thy way; first be reconciled to thy brother, and then come and offer thy gift." (Mt. 5:23, 24).

"First be reconciled . . . then come and offer thy gift." A lot of us get this backward. We say, "First I'll come to the altar and make everything right with God, then I'll go out and make everything right with my brother." In other words, God first and then man. But Jesus made it just the opposite. He said, Man first and then God. Why did He put it that way?

I remember a certain pastor who hired a carpenter to build a pulpit for his new sanctuary. The carpenter said, "Pastor, I have no money to buy the materials. Will you pay me for the pulpit ahead of time so that I can buy the lumber and begin work?" Out of pity the pastor gave him the money in advance. Time passed and no pulpit appeared. The pastor went to see why there was so much delay and he found the carpenter filled with embarrassment. He said, "I spent the money long ago and I'm waiting now for more money to begin my work." The pulpit eventually was completed, but the pastor had learned a lesson: Don't pay for something until it has been delivered.

Now let's see how this works out with our heavenly Father. Let's suppose a certain Christian comes to God to ask forgiveness and blessing, but who has a grudge against his brother. Suppose God gives him immediate,

unconditional blessing. Would that Christian bother to make things right with his brother? Hardly. But suppose, on the other hand, God said, "Make things right with your brother first, then come to me." Do you think the Christian would make a real effort to get right with his brother in order to enjoy the acceptance of God?

I am reminded of the parable of the unjust steward. Mt. 18. Here was a servant who owed his master ten thousand talents. That's the equivalent of thirty million denarii, and a denarius was a laborer's daily wage in Jesus' time. To pay back this debt the steward would have to work for 120,000 years! Since he couldn't repay his master, the master freely forgave him the obligation. Yet that same steward went to a man who owed him only a hundred denarii and he threw him in prison because he couldn't pay up.

Suppose the master had demanded that the steward forgive his brother before he could be forgiven. Do you think the outcome would have been different? Well, God isn't as foolish as the master. He makes us show by our actions how seriously we want His forgiveness. So the formula is: First be reconciled, then bring thy gift.

Another thing, this matter of judging our brother really shows that we lack something ourselves. Jesus said, "Why notice the mote (sliver) in your brother's eye but not the beam (two by four) in your own?" In other words, the man who sees something in his brother's eye usually has something in his own; it just looks as if it's in his brother's eye. He who finds fault with another has forgotten how many faults he himself has. So in a sense he has become blind to his own weaknesses. Or to put it another way, a person who continually finds fault with others does so to cover up the faults he finds within himself.

Charles Kingsley once told the story of two monks who, just for a lark, pretended to quarrel like the worldlings outside their monastery.

"Yea, Brother," said one, "but what shall we quarrel about?"

The other monk found a stone and replied, "Let's quarrel about this, Brother."

"Verily, Brother. That stone is mine."

"Nay, nay, Brother, I found it first; it is mine."

"Oh, then, if it be thine, take it and God bless thee."

The years of self-denial had done their work. When brothers decide to quarrel, they can't.

One thing we can be sure about if we are on good terms with our brother, it will not be difficult for us to be on good terms with God.

Think Big

By Ray E. Horst

"Your God is too small," writes J. B. Phillips, in his book of that title. He says we tend to think of God in human terms, as a sort of superman.

Our too-small concept of God is too easily threatened by changes in human thought.

For example, about A.D. 1500 a scientist named Copernicus disagreed with the common belief that the earth was flat and that the sun traveled over it every day. He proposed that the earth was round, and that it circled around the sun. "Heresy!" cried the church. "The Bible speaks of the four corners of the earth. Away with this scientist—he's an atheist! His ideas destroy God!"

Did they?

After several hundred years most Christians realize that God is great enough to be God of a round earth. As a Spirit, He can be present on all sides of the globe at the same time.

About 1850 another scientist, Pasteur, suggested that disease was caused by tiny organisms called germs. "God-less science!" people cried. "This atheist wants to explain away the workings of God. Health and sickness are in God's hands. Away with this heresy—it destroys God!"

Did it?

Another scientist, about 1860, suggested that the forms of life on earth have been continuously changing. Again the church cried, "This destroys God!" Does it?

Perhaps the scientific probings of man are leading us to a fuller comprehension of our limitless God.

Will man ever get to the moon? "No," some reply. "God put a stop to the tower of Babel; He surely won't let man go flying around in space."

Will God be no longer God if man goes to the moon?

What if there are living creatures on other planets? The idea seems to shock some people.

Is God so small that He cannot have other worlds, more or less like ours, in operation?

Flying-saucer reports have frightened many earth dwellers. What if we should learn the reports are true?

Would this destroy God?

"Man will soon create life in a test tube," scientists have predicted. "Impossible," some Christians reply. "That would be taking things out of the hands of God."

Is God great enough to create living beings who may in turn produce other life?

Orders of monks and of nuns, and many other Christian groups, have established uniform patterns of coverings for their bodies. Often the set pattern has become a symbol so important that the group implies, "God cannot work

effectively among us unless we strictly maintain this pattern of body coverings."

Is God that small?

Communism—the word strikes fear in many hearts. What if communism overruns the whole earth? This possibility is often linked vaguely with the end of the world.

Is God so small that He cannot operate in this world if a certain type of man-made government is in power?

Recently a few theologians have said, "God is dead."

Perhaps they meant, "Our old *concept of God* is dead."

Have we vaguely thought of God as an old, old man with a long, white beard, sitting on a golden armchair somewhere above our flat earth?

This concept of God needs to die. God is greater than that.

Let's step outside our home community. Let your thoughts expand to all that you know about the earth: its huge bulk; its immense speed as it makes the yearly orbit around the sun; its mass of humanity with their myriad ways of working, dressing, thinking. . . .

Move on out, as far as your comprehension can go: our vast sun—one small part of the Milky Way galaxy, which contains thousands of other suns. . . . The Milky Way galaxy, just one of the thousands which make up the universe. . . .

And scientists say these great families of suns are rushing farther apart, out into space—the universe is still expanding!

Think now of God, who is Spirit, encompassing all of space, and galaxies, and suns, and planets—is it possible? And encompassing every human life, desiring to infuse every life with His goodness.

Is such a Being likely to be destroyed or even threatened by what puny man says or does?

Changes in science, politics, or religious thought need not be frightening to the Christian who comprehends the infinity of God. When one is in contact with such a Being, world affairs seem less overwhelming.

How small is your God?

Think big.

For Smiles and Thought

A preacher who was in the habit of writing his sermons out carefully found himself at church one Sunday morning without his manuscript. "As I have forgotten my notes," he said as he began his sermon, "I will have to rely on the Lord for guidance. Tonight I shall come better prepared."

Faculty Changes

The Christopher Dock Board of Trustees has announced further faculty changes for the 1967-68 school year at the Christopher Dock Mennonite High School, Lansdale, Pa.

Lavon Nolt, Mt. Joy, Pa., has been elected as an instructor in commerce. Miss Nolt is a graduate of Goshen College and is a candidate for the master's degree in business education from Temple University. She has taught four years in the Ephrata (Pa.) Public High School.

Ralph Alderfer, formerly of Harleysville, has been elected to teach music and mathematics. Mr. Alderfer is a graduate of Eastern Mennonite College and has earned the MA degree from the State University of Iowa. Prior to coming to Christopher Dock, Mr. Alderfer taught three years at the Iowa Mennonite School, Kalona, Iowa.

Elizabeth Hunsberger, Grantham, Pa., will teach girls' physical education next year, and Lois Ann Wenger, Harrisonburg, Va., will teach English I and II in 1967-68.

Donald C. Miller, of the faculty, has received a National Science Foundation stipend for the Academic Year Institute at the University of Wyoming. Mr. Miller will take up graduate studies in physics and mathematics beginning in September. He has taught mathematics, science, and Bible at Christopher Dock during the past four years. Also, Wilmer E. Kolb, of the Christopher Dock music department, will enter graduate studies in music this fall. Mr. Kolb has been a member of the faculty for the past two years teaching music courses, choral conducting, and Bible.

Lancaster Mennonite School

For several weeks students at LMS skipped a meal now and then, organized car washes, or did without a milk shake or a new scarf to add a few dollars or even a few cents to the board which by May 16 added up to \$6,707.98.

What would a group of teenagers do with that much money? Paul Kraybill, secretary of the Eastern Mennonite Board, and Clayton Keener, a representative from MCC, found out when Jeff Crist, representative of the school's Student Forum, presented \$3,500 to begin mission work in Haiti and the balance for MCC's relief and meat-canning program. Students and faculty were happy to realize that in sacrificial giving they had more than reached their goal of \$6,000.

Presentation of the gift followed a round-the-world tour by slides, with Paul Kraybill serving as tour guide. The pictures emphasized the needs of Vietnam, Hong Kong, and other countries; even more they emphasized

the growth and the strength of the church in those same countries and in Somalia and Tanzania. LMS students are looking forward to seeing the growth of the church in Haiti as a result of their gift.

On Apr. 14 John Hostetler, professor of sociology at Temple University, showed his documentary film on the Hutterites to the student body.

The spring music programs given on May 11 and 18 were again well attended. Four choruses from the school participated in these programs.

The annual track and field day was held on May 10. Several new records were established.

In a special assembly on May 19, the Alumni Association presented certificates of merit to 19 students for outstanding achievement in the areas of academic scholarship and school citizenship.

On June 2, 178 seniors formed the twenty-fifth graduating class to receive diplomas from LMS. Class Day exercises were held the day before.

Howard Witmer has been elected principal for the 1967-68 term. He succeeds Clayton Keener, who has served as principal for the last four years.

Eastern Mennonite College

J. P. Jacobszoon, EMC's visiting church history professor from Amsterdam, presented with narration three films on the Netherlands, May 19, in the college auditorium. This meeting was occasioned also as a farewell tribute by Mr. Jacobszoon to the students and faculty at EMC.

Ruth A. Yoder, a sophomore from Grantsville, Md., has received a cash award of \$500 from Encyclopedia Britannica in the Educational Fund Awards Program, an international competition sponsored by *Great Books of the Western World*.

Samuel L. Horst, assistant professor of history, has been granted a fellowship for advanced study at Johns Hopkins University for the 1967-68 session and the summer of 1968.

George R. Brunk, on the staff of Eastern Mennonite Seminary, was awarded a Doctor of Theology (ThD) degree from Union Theological Seminary in Richmond, Va., on May 14. His doctoral dissertation, *Some Changing Concepts and Emphasis in Twentieth Century Evangelism and Missiology*, was concerned with the shifting emphasis in evangelism, with particular attention to the doctrine of universalism.

Elizabeth Erb, director of the School of Nursing at Dharmarti Christian Hospital in India, received the Alumnus-of-the-Year Award at the annual Alumni Banquet on Apr. 21, 1967.

Commencement

Commencement activities at Eastern Mennonite College were held June 2-4. The opening event of the weekend was a sacred concert on Friday evening by the Collegiate Chorus and The Alleluia Singers, under the direction of Earl M. Maust.

The annual President's Tea for seniors and their parents was held from 4:00 to 6:00 p.m. Saturday. A Commissioning Service for seniors, with John M. Drescher of Scottsdale, Pa., as guest speaker, was held at 7:30 on Saturday.

Chester L. Wenger, Secretary of Home Missions for the Eastern Mennonite Board of Missions and Charities, and former missionary to Ethiopia, preached the baccalaureate sermon on Sunday morning.

The Commencement Address was given by Roy Just, president of Tabor College, Hillsboro, Kan. The theme of his address was "Are You Prepared for Battle?"

There were 135 members in the senior class. One is a candidate for the Bachelor of Divinity degree, 60 for the Bachelor of Arts degree, 46 for the Bachelor of Science degree, and 8 for the Bachelor of Science in Nursing degree. Nineteen members of the class received the two-year diploma.

Readers Say

Submissions to Readers Say column should comment on printed articles and be limited to approximately 200 words.

I have just finished reading the latest issue of the *Gospel Herald*. Because of my conservative position and viewpoint, many of the views expressed in the *Gospel Herald* in the past have been quite different from my own, and I suppose this will also hold true in the future. However, I am moved to express my sincere appreciation for many good articles, especially in the last issue (May 9). I would like to especially commend you for the editorial, "When Others Differ." This is certainly worth anyone's time to read.—Morris Swartzendruber, Kalona, Iowa.

* * *

With regard to the article, "MDS Responds in Tornado Emergency," in the May 16 issue, several corrections ought to be mentioned:

You stated that 15 MDS workers showed up on Tuesday, Apr. 25, the first day of operation. However, within four hours of the time the tornado struck nearby Belvidere, the MDS leadership of the Freeport congregation was working to receive clearance for work from the sheriff's department. On Saturday morning, Apr. 22, there were 20 men from the two Freeport congregations at work in Belvidere. Several times the following week sizable groups from the churches participated under the leadership of Wilbur Smucker, state coordinator.

The local county sheriff was impressed with the organization and almost instant availability of the group, and asked that the local MDS leadership regularly attend the sheriff's regular storm meetings. We would recommend that all local units of MDS contact the sheriff of their area, explain the program, and provide telephone numbers for emergency work. Our local sheriff was very grateful for this information and asked permission to contact our MDS men immediately upon occurrence of any future emergency.—Don Blosser, Dakota, Ill.

CHURCH NEWS

Congress and Conscientious Objectors

By Ivan Kauffman
Executive Secretary, Peace Section

On Friday, May 19, the Armed Services Committee of the House of Representatives recommended to the Congress a new version of the draft law that would have, among other changes, returned to the provisions for conscientious objectors that were in effect in World War I.

Although the proposed law would have continued to recognize conscientious objectors and would have continued their assignment to civilian work for two years, exactly as is now done, it called for the induction of all conscientious objectors into the armed forces.

The proposed law read as follows: "Any person found by his local board or on appeal . . . to be conscientiously opposed to both combatant and noncombatant training and service may immediately upon induction into the armed forces be furloughed by the secretary of the armed force concerned . . . to perform twenty-four months of civilian service contributing to the maintenance of the national health, safety, or interest as his local board may deem appropriate."

Taken by Surprise

This action of the committee took even those who are closest to the scene in Washington completely by surprise. There had been only the smallest hints during the hearings which the committee held during the preceding two weeks that any such major change in the provisions for conscientious objectors was under consideration.

As word of the proposed change was relayed to leadership persons throughout the Mennonite churches, it was immediately evident that the law as proposed would make it impossible for thousands, probably a majority, of Mennonite young men to comply, calling as it did for induction into the armed forces. After induction one is legally a part of the armed forces.

The first action of the MCC Peace Section was to send a special air mail-special delivery letter on Saturday, May 20, to all members of the Section. Thirteen of the major Mennonite bodies have an official representative on the Peace Section and this person is responsible for draft matters for his group. The letter informed the Section members of the proposed change and informed them that

the officers of the Peace Section were trying to reach members of the Armed Services Committee to inform them of our deep concern on this legislation.

On Monday, John E. Lapp, bishop of the Franconia Conference (MC) and a member of the Peace Section executive committee, visited the Congressman from his home district, Rep. Richard Schweiker, at his office on Capitol Hill. Rep. Schweiker is a member of the Armed Services Committee and proved to be of invaluable assistance in the following days.

Accompanying Bro. Lapp on this visit were Guy F. Hershberger, well-known Mennonite author and historian, and Ivan J. Kauffman, executive secretary of the Peace Section. Hershberger had flown to Washington on Sunday from his home in Goshen, Ind., so that his extensive knowledge of the World War I experiences of conscientious objectors would be readily available.

Congressman Schweiker, and nearly all of the legislators we spoke with later, proved to be unaware that induction in itself, even if it did not require actual military service, was an impossible step for Mennonites, as well as members of the other peace churches with their long history of firmly refusing any participation in military service.

Rep. Schweiker agreed to convey our concerns to the leadership of the committee and promised to call us the next day.

In the meantime, on Tuesday morning,

representatives of the three historic peace churches (Friends, Brethren, and Mennonites) visited Gerald Ford of Michigan, minority leader of the House, as well as several key members of the Armed Services Committee. All these men expressed an openness to our concern and an evidently genuine desire to return to a law that would be acceptable to the peace churches.

On Tuesday afternoon Rep. Schweiker called, informing us that the leadership of the Armed Services Committee appeared to be willing to return to the present law regarding conscientious objection, with two relatively minor changes. On Wednesday morning Rep. L. Mendal Rivers, chairman of the Armed Services Committee, announced to the press that he was taking personal leadership in restoring the present law for objectors and with this it seemed clear that the outcome was a near certainty.

However, we did not wish to take anything for granted and several of us spent the major portion of the day contacting the offices of those congressmen who are members of the Armed Services Committee or whose districts include sizable Mennonite communities. Again we encountered a desire to preserve the legal provisions for conscientious objectors from the traditional peace churches.

In personal conversations with numerous congressmen and members of their professional staff it became quite clear that the motive for proposing a change in the law dealing with conscientious objectors was not a dissatisfaction with the past operation of the present law. Their concern is instead with the growing numbers of persons from other than the traditional peace groups who are seeking conscientious objection status.

Prepared Statement

A statement was prepared for distribution to members of Congress that expressed our concerns as follows:

1. Two thirds of all persons now engaged in alternative service are members of Mennonite or Brethren in Christ churches. At present about 4,000 of the 6,163 conscientious objectors engaged in civilian alternative service, and approximately 6,000 of the 9,488 men classified I-O, are Mennonites.
2. It cannot be emphasized too strongly that for Mennonites, and other like-minded objectors, the objection is not merely to military service, but to induction into the armed forces as well, and to any type of service under military administration.
3. Our basic attitude to government is one of obedience and cooperation, and we desire to serve in a civilian capacity in tasks that contribute to the national welfare. We have been able to do this in the Civilian Public Service program of World War II and in the present alternative service program.
4. At this moment we must state, humbly but with all the force of deep-seated convictions, our belief that if the proposed legislation were enacted, with the requirement of induction for all conscientious objectors, it would result in the imprisonment of thousands of conscientious ob-

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jectors who sincerely desire to be constructive citizens but who cannot violate a higher loyalty which they feel they owe to God.

Mennonites as a religious group hold deep-seated convictions against any service under the military, repeatedly stated over the centuries, and could not in conscience do other at this crucial moment than to advise their young men to remain true to this faith, whatever the cost.

5. Our inability to cooperate with the proposed law does not derive from any spirit of defiant "civil disobedience," nor would the imprisonments referred to above be received in such manner. We would submit to such in the Christian spirit of readiness to suffer for one's faith as has been the case of thousands, throughout all of Christian history.

6. We believe that the House Armed Services Committee, as well as the Congress as a whole, are genuinely concerned to maintain that freedom of conscience for which our nation has been noted from its earliest years, and we would ask that the Congress continue to recognize the deep convictions of its citizens who cannot on grounds of Christian conscience accept induction into, or service under, the military arm of government.

7. This can be done by retaining the provisions of the present law which, *in lieu of induction*, requires local draft boards to assign the objector to civilian service under civilian administration.

On Thursday evening, May 25, the bill came to the floor for a vote and Chairman Rivers proposed a return to the present language of the law concerning conscientious objectors. In the short debate which followed, Rep. Schweiker quoted extensively from the MCC statements given above. The bill as passed by the House thus represents little change from the present law.

The House bill does differ from one passed earlier by the Senate and these differences will need to be reconciled by a special House-Senate Conference Committee before the bill actually becomes law.

"The Cellar"

"Come on, Bernard, gimme a soda."

"What time is it, Emmie?"

Quotes like these are part of the Friday and Saturday night dialogue in the Cellar.

The Cellar is the coffeehouse operated by the Mennonite House of Friendship in the Bronx, New York City. Among the workers are VS-ers Bernard and Emma Rediger, Kalona, Iowa. Their reaction to this experience is recounted below:

The Cellar opened Feb. 4 with approximately 40 young people present. For sale are snacks and sodas plus coffee and tea. Occasionally kids can be seen playing table games, mainly chess and monopoly. Some current magazines are available too. The main attraction, however, is the pool table. Something about this activity puts everyone at ease and brings out either the best or the worst in everyone. Kids all compete to win.

A coffeehouse was needed for several reasons. Some kids on the street were bored

with life. They merely endured existence. A rumble or gang fight was one of many ways to counteract this boredom. Through the Cellar they have somewhere close home where they can go at least two nights a week. They are beginning to feel that this is their place and to feel free to be themselves. They would prefer to have it open often, but this would be difficult because personnel is lacking. The informal atmosphere provides a great opportunity to form relationships with them.

The Cellar could be described as a springboard to deeper relationships. One of the results of the Cellar relationships is that fellows come around at other times too. They often come after school and on week-ends to play pool or just to sit and talk, giving opportunities for more serious discussion. They seem to find stability in Christian friends who are rather scarce in their unstable world. This is true, of course, in any teenager's life. Many times Coffee House committee members seem to provide images for teenagers for a father, a mother, a big brother, or a big sister lacking in the home.

These kids realize and sense a need for something deeper spiritually. Several are now interested in the more structured atmosphere of church and Sunday school. It is interesting to note their developing interest in becoming a Christian. Many still feel that Christianity would put limitations

on the fun they can have when they are young. They realize that the Christian life is a good and right way to live, but it seems rather impossible to them, probably because they have never really seen it work in a young person's life. Another result is increased interest in MYF and boys' club too.

One aspect of forming deeper relationships is lots and lots of follow-up work. When someone wants to talk, it is always best to forget what you are doing and give a listening ear and heart to what he wants to tell you.

There are no quick solutions to people's problems. Narcotics, smoking, drinking, and rumbles are only outward expressions of what is really going on inside. Each is an individual person, not just another number, and consequently must be dealt with individually. At times we see no progress, but we must remember that God works behind the scenes too. It is rewarding when a kid has developed enough confidence in you to tell you his real feelings about life. This cannot be only a one-sided relationship. To really open up and level with a person means that you too must admit faults and feelings no matter how hard it is to do so.

The Cellar alone is not the total answer. It is a stepping-stone to show what life really is. Through the Cellar the committed staff is informally relating a living Christ to a great group of kids who are searching to know what life is all about.



VS-ers Commissioned

Thirteen volunteers were commissioned on May 12 by Mennonite Board of Missions to serve in ten locations. The volunteers and their assignments are: (l to r) Front row: Nancy Briskey, Altoona, Pa., nurse aide at Carlshad, N.M.; Jean Sarvis, Chambersburg, Pa., LPN at La Junta, Colo.; Ruth Miller, Milford, Neb., nurse aide at Maumee, Ohio; Carolyn Hooley, Middlebury, Ind., nurse aide at Richmond, Va. Second row: Keith Snider, Mt. Home, Idaho, orderly at Chicago, Ill.; Donna Christner, Phoenix, Ariz., LPN at Ary, Ky.; Vida Beiler, Elverson, Pa., at London, Ont.; Wallace Troyer, Shickley, Neb., orderly at Chicago, Ill.; Merle Noel, Geneva, Neb., at South Bend, Ind. Third row: Gene Westover, Albany, Ore., maintenance at Sturgis, Mich.; Teresa Swartzendruber, Kalona, Iowa, nurse aide at Maumee, Ohio; Agnes and Charles Cross, Goshen, Ind., at Albuquerque, N.M.

All-India College Students' Camp

"Praise the Lord, praise the Lord,
Let the earth hear His voice!
Praise the Lord, praise the Lord,
Let the people rejoice!"

The choir singing these words was composed of nearly 100 Mennonite college students in India. This was a unique group—young people attending the first All-India Mennonite College Students' Camp held on May 5-7, 1967, at Champa, M.P., India. Seven came from the United Missionary Society area in Bengal; three came from Bihar; four young men traveled for two and one-half days from the Mennonite Brethren field in Andhra Pradesh of South India; 22 came from nearer by—the Dhamtari area; and 20 were from the General Conference Mennonite Church outside of Champa; the rest were the fortunate General Conference Mennonite college students who lived in Champa.

This was a young group, ranging in age from 16 to 23. Almost half were girls, indicating that the day has passed when only boys receive an education. They came with various language backgrounds—Bengali, the tribal language of Bihar, Telegu, Hindi, but the program was in English, with a heavy sprinkling of the national language, Hindi.

C. Norman Kraus, Goshen College Biblical Seminary, Goshen, Ind., visiting professor at Serampore (India) Theological College the past year, was main speaker. Speaking in simple, slow English (an occasional American idiom slipped in—"do not hold a candle to . . .," "our day has about had it," "Johnny-on-the-spot," "cut it straight"), Kraus presented concepts of great Christian (Mennonite) truths—peace, *agape* love—coupled with our response.

Harold Ratzlaff, General Conference Mennonite missionary, introduced the word *Anabaptist* in his subject, "Our Christian Heritage—Mennonite History and Life." Students were confronted with the term *discipleship* time and again, but especially in the message on "The Meaning of Discipleship," by Paul I. Dyck, also a General Conference Mennonite missionary. Divided into four groups, the students studied Philipians under the leadership of four pastors from different church areas.

The difference between the word *service* as used in India (government service) and *Christian service* was explained by Vernon Reimer, director of Mennonite Central Committee, Calcutta. He challenged the young people to "keep your church alive by practicing your faith through service." Bishop P. J. Malagar, director of Mennonite Christian Service Fellowship of India, then called for volunteers to assist in

MCC relief projects in famine areas.

In a panel on "The Indian Scene and the Christian Faith," led by J. Harischandra (principal of Christian High School, Dhamtari), students discussed student riots, the witness of Christian students among hundreds of non-Christians, college expenses, etc. A lecture by A. D. Thiesen, medical superintendent of the Bethesda Leprosy Hospital, Champa, clarified misconceptions about leprosy. J. J. Duerksen, superintendent of Christian Hospital, Champa, challenged students to clean living in a humorous, sobering, and factual presentation of the problems of smoking, drinking, narcotics, and immorality.

Singing, playing, and eating together, the students soon became acquainted and enjoyed each other's fellowship. This is the first generation of Indian students which has attended coeducational schools almost entirely. Young men and women mingled freely and naturally even as the girls maintained the modesty, reticence, and poise which are the marks of a well-bred Indian woman.

The camp was sponsored by the Mennonite Central Committee through Mennonite Christian Service Fellowship of India. P. J. Malagar, director, made plans and programs. Pamphlets and leaflets on Mennonite principles and on Christian love and service, sent by the central offices of the General Conference Mennonite Church in Newton, Kan., arrived during the camp experience when the students were most receptive to the messages they contained.

At the close, when the campers were asked which part of the program was most meaningful, comments such as these were heard: "The most significant part of this camp is that we can learn more of our Lord Jesus."

For most campers, the highlight of inspiration centered around Dr. Kraus' messages, but one pastor said, "The high point for me was Dr. Duerksen's challenge."

Another young man agreed with this, but added, "Also Dr. Kraus' message on 'What Is a Christian?'"

A seminary student said, "The emphasis on discipleship was a challenge to me."

Another commented, "Yes, the fellowship was good, but we can have that anyplace. The program made us think."

Said a young lady college graduate, "I liked Dr. Kraus' messages best, especially the one on peace and this last one, at the consecration service."

Dr. Kraus, in his closing consecration message, based his thoughts on three parables found in Luke. He told the young people,

"Jesus can't use him who hasn't counted the cost."

"Jesus can't use him who has even legitimate excuses."

"Jesus can't use him who comes on his own terms."

"Jesus did not leave us a nice, comfortable privilege, but a task, a heavy responsibility. Who knows but this camp may be the beginning of something very big for you personally and for the church in India!"—by Ruth Ratzlaff, General Conference Mennonite missionary to India.

Nanhi Waiya Moving Ahead

If 1966 with the bombing of its meeting-house in February and December was difficult for the Nanhi Waiya Indian Church in Preston, Miss., thus far in 1967 is a happier picture.

Simon Gingerich says that Mennonites are becoming known in the community; they are earning recognition. Gingerich reports these observations following a visit there May 7-10, 1967. He is assistant secretary for home missions and evangelism for Mennonite Board of Missions, Elkhart, Ind.

Glenn Myers, pastor of the Nanhi Waiya congregation, spoke at the Baptist church in Philadelphia Sunday evening, May 7. The pastor of another church in the community commented on Tuesday that Myers had given an excellent talk, according to some of his youth who were present. Mildred Bender, a teacher at Central Chotaw High School, found that the 1967 student yearbook was dedicated to her. A social worker and the editor of the local paper expressed their appreciation for the Mennonite Hour.

Gingerich observed that 70 persons were present for the Sunday morning service in the neat and clean and freshly painted building. There is almost no evidence, he said, of the bomb damage except a patched place in the floor of the vestibule.

"The spirit of Christian goodwill and friendly fellowship was very noticeable. There was good participation in singing. Attention was good during the preaching. Several Indian families drove cars and brought other persons with them. Glenn Myers and Mildred Bender both went out for loads before the service and took people home after the meeting with a church bus and an International Carryall."

"One young Chotaw man served as Sunday school superintendent and another taught the adult class using the Chotaw language. Several women taught children's classes, and one MYF girl led the singing. The Glenn Myers family and Mildred Bender were the only non-Indians present," Gingerich observed.

New Youth Director Appointed

On June 1, Wilbur Lentz assumed office as Youth Director for Lancaster Conference.

Wilbur is a teacher at Lancaster Mennonite School and pastor at Byerland Mennonite Church. He comes to this office with a wide acquaintance with our youth. A 1959 graduate of Eastern Mennonite College with a Bachelor of Religious Education degree, he is well prepared to serve in this manner. He will continue to teach Spanish at Lancaster Mennonite School on a half-time basis.

His appointment to this position by the Youth Service Committee of Lancaster Conference is to replace I. Merle Good. After having served ably for two years as Youth Director, Merle resigned to be able to continue his education.



Wilbur A. Lentz

Request Prayer

Mennonite Board of Missions staff and committees are praying these days for national Christians and North American workers caught in two tight spots in the current world situation: Israel and Nigeria.

A cable from Paul Swarr during the week of May 29 reported that workers in Israel were all safe and calm, although there was a good deal of tension. Workers in Israel requested additional funds should they be needed.

A Roy Kreider, May 31 letter written before hostilities broke out said:

"We feel that as a team our direction is quite clear, having found ourselves following the initial shock of sudden mobilization for likely conflict. This situation, much more serious than during the Sinai conflict, demanded careful weighing of what we may need to face and what our decision ought to be. Immediately following this sudden upsurge of tension, we received notification of extension of our visas for another year period. We called the team together for consultation and to discover how each felt and to make conjoint decisions if the situation rapidly deteriorated.

"Since then we have been living by day to day reevaluation of the developments, discovering afresh what the Lord would have us do. Each coming to his own personal decision, we have all felt that we will plan to stay on as long as it is possible or helpful to do so. Each seems to have received clear communication from the

Lord on this, and so unless He changes the summons we will daily attempt to do what we can to be helpful. We agreed together we would not be critical of each other if in time some decided differently than others about leaving.

"Among our Christian co-workers here we together feel that it will be difficult, but our opportunities will be greater, and so our banding together in prayer for one another and in spiritual commitment to be prepared for what the Lord will open for us.

"One major concern was for the children, so among our proposals was that one couple might accompany mothers and children in an evacuation, the men staying on as long as possible assisting in emergency help; civilian defense welcomes this availability for helping evacuate injured, transport medicines and food, etc."

Workers in Nigeria have been guardedly concerned about the situation in Nigeria for months. Nearly every letter reflects concern for the nation, the church, and the Christian witness there. Since events "heated up" during the last week in May, there had been no word from workers as of June 1.

On May 9 Lloyd Fisher had written however as follows: "Keep praying for Nigeria. We missionaries also wish to be remembered that we may be faithful in always showing an attitude of love and concern when it is so easy to hate because of circumstances."

Prayer is requested for the Christian witness, for the national church, and for expatriate (foreign) workers in Nigeria and Israel.

Notice— Clergy Certificate Holders

Special arrangements have been made for holders of any one clergy certificate of the United States or Canada to travel to and from both General Mission Board meeting and General Conference sessions on the reduced railroad clergy fare for the entire trip. This means that persons holding one clergy certificate will not need to purchase an additional certificate in order to qualify for the reduced fare. Tickets for the entire trip must be purchased in the area in which the holder of the clergy certificate resides. Tickets will be sold from June 7 to 21 for the Mission Board meeting and from Aug. 5 to 22 for the General Conference sessions.

Any further questions concerning this arrangement may be addressed to the office of the Executive Secretary, Mennonite General Conference, Mennonite Bldg., Scottsdale, Pa. 15683.

Sumatra Mennonites Struggle

Struggling against many odds, the small group of Mandailing Mennonites in Sumatra are fighting for their existence. The group numbers approximately 60 adult male members and their wives and a substantial number of children, according to a report by Don Kaufman, MCC director in Indonesia.

The Mandailing area is primarily a farming region located in the extreme southwest end of North Sumatra. Many of the people have left this area in an effort to find better economic opportunity.

At one time, it is said that nearly 10,000 people lived in the Mandailing village of Pakatan. Today, Pakatan has a population of 3,000. Many educated leaders have also left in the search for better opportunities.

One Mandailing Mennonite expressed the opinion that the decrease in church membership is probably a judgment of God on the manner in which most of the members were secured in the first place. He referred to the way some missionaries had offered money or goods with the hope that these people would become Christians.

Not given enough freedom to seek employment outside Christian villages, too many of the members depended exclusively on the missionaries for all of their needs.

Another member went on to say that such a procedure for evangelism could hardly be expected to result in authentic or lasting conversions. Therefore, when the "mission" was no longer in operation to offer material inducement, many of the converts could no longer see any need to remain church members.

Furthermore, it was easier to be accepted in the society if one were a Moslem. The Mandailing area is often referred to as a "fanatic" Moslem area. This is due, in part, to the very large Moslem school located there. Because of this, it has never been easy for Christians to live and work here.

Some, however, made great sacrifices to become Christians and to remain so. Because of the small number of Mennonites remaining in Mandailing, considerable thought was given to uniting with another church.

These movements have never really gained much momentum because the majority of members still wish to identify as Mennonite. They feel that Anabaptist/Mennonite beliefs such as love of the neighbor, purity of life, and especially believer's baptism are important and should be preserved.

When those who leave Mandailing do affiliate with some other Christian denomination in their new location, they continue to have a strong conscience regarding their Mennonite heritage. In almost every instance these persons are given special responsibilities in the work of their chosen church.

The Mennonite churches in Sumatra are basically the fruit of the Dutch Mennonite Mission (*Doopsgezinde Zending*) which began its work there in 1869 or 1871. American Baptist missionaries began working there in 1834.

FIELD NOTES

Preview of College Life

Two specially planned occasions which will present the many facets of college life await high school students at Goshen College, Goshen, Ind., the last week of June.

College Preview, for juniors only (seniors to be), will be held June 24 to July 1 and will give each one taking part his choice of six workshops: (1) music, (2) religion, (3) biological science, (4) contemporary social problems, (5) literature, drama, and creative expression, (6) mathematics and physics—each under the direction of a college teacher.

Summer Music Week, for sophomores and seniors as well as juniors, will start one day later, June 25, and close July 1. If a high school student is interested in music and has had school or private music instruction, this week is for him. It includes classes in music history and music theory as well as choir or orchestra.

In past years up to 90 students from ten states and a province of Canada have taken advantage of specially planned summer weeks on Goshen College's campus to get acquainted with future classmates, college officials, and college students.

Reservations for College Preview and Summer Music Week are now being accepted by John M. Zook, Associate Director of Admissions. Tuition and room and board for either event—\$25. A \$5 deposit to hold each student's reservation should be received immediately.

Two New Periodicals

The two new periodicals scheduled to begin publication Jan. 1, 1968, will, according to present plans, make their first appearance Sunday, July 2, 1968. The take home paper, name not yet chosen, will replace the weekly YCC paper and will be edited by Paul M. Schrock. The youth magazine, which will be a new magazine published jointly with the General Conference Mennonite Church, will be edited by J. Lorne Peachey. No name for this magazine has yet been chosen. Further information will be released as rapidly as progress is made in the planning and preparation to begin their publication.

Meeting of the Mennonite La Junta School of Nursing Alumni Association will be held June 24 at 11:00 a.m. at Hesston, Kan. Luncheon following. The La Junta Alumni will join with the Mennonite Nurses Association banquet meeting on Saturday evening. Malinda Leichty Erb is president of La Junta Nurses Association.

Ervin Erb, Wellesley, Ont., was ordained May 28 to serve the Crosshill congregation in the Western Ontario Conference. Ivan J. Miller was in charge of the ordination assisted by Henry Yantzi and Chris Streicher.

Jacob Roes, Wellesley, Ont., was ordained May 28 to serve the Maple View congregation in the Western Ontario Conference. Ivan J. Miller was in charge of the ordination, assisted by Henry Yantzi and Chris Streicher.

Eli Mast was ordained to the Christian ministry May 7 at the Wilson Mennonite Church near Boyd, Wis., replacing Harold Kauffman, who transferred to Chermaltenango, Guatemala, as pastor of the CM Mission. The ordination was in charge of Norman Witmer, Sheldon, Wis., and Valentine Nafziger, Milverton, Ont.

Daniel Hertzler will conduct a workshop on inspirational writing at the tenth annual St. Davids Christian Writers' Conference to be held June 18-24 at Eastern Baptist College, St. Davids, Pa. Anyone desiring further information about the conference may write to: Miss Mildred Schell, St. Davids Christian Writers' Conference, American Baptist

Board of Education and Publications, Valley Forge, Pa. 19481.

Ninth annual meeting of the Lancaster Conference Historical Society will be held at the Millersville Church, Millersville, Pa., June 24, 25. The address of the Historical Society as well as the Mennonite Libraries and Archives is 2215 Mill Stream Road, Lancaster, Pa. 17602.

A Summer Bible School Workshop sponsored by the Ohio Mennonite Christian Workers' Conference was held at Central Christian High School, May 13. About 200 teachers and administrators participated in the workshop. Thirty-one schools were represented.

Change of address: Luke G. Stoltzfus from 1814 W. Diamond St., to 613 S. 48th St., Philadelphia, Pa. 19143. Mrs. Frances M. Krady (widow of the late Bishop D. Stoner Krady) from Philadelphia, Pa., to 39 Green St., Lancaster, Pa. 17602.

New members by baptism: two at Calvary, Pinckney, Mich.; three at Bon Air, Kokomo, Ind.; eight at Bloomingdale, Ont.; four at Leader, Minn.; one at Cass Lake, Minn.; three by baptism and one by confession of faith at Graceton, Minn.; six at Riverdale, Millbank, Ont.; four at Easton, Pa.; two at Walnut Creek, Ohio; five at North Scottsdale, Scottsdale, Pa.

Special meetings: Mahlon Miller, Goshen, Ind., at Seanor, Hollsopple, Pa., June 25 to July 2. Clendon Blosser, Harrisonburg, Va., at Rock, Elverson, Pa., July 16-23.

Revival meetings sponsored by the Arthur, Sunnyside Conservative, Quinn Chapel, and Beachy churches will be held June 25 to July 9 at the Arthur High School gymnasium, Arthur, Ill. George R. Brunk is the evangelist.

John Powell, Detroit, Mich., was licensed as assistant pastor to work in the inner city. E. J. Leinbach, Three Rivers, Mich., was in charge of the service.

The Annual Inspirational Meeting, Long Green, Md., will be held Aug. 5. Program at 1:00 p.m. The speaker will be Abner Stoltzfus, Atglen, Pa. The Voices of Victory chorus directed by William Weaver will sing.

The new telephone number for David E. Showalter, Plain City, Ohio, is 614 873-8388.

Correction: Through some sort of backward look several committees of General Conference had wrong names in the June 6 editorial. Committees are as follows: Church Welfare, Ministerial Committee,

Calendar

Western Ontario Mennonite Conference, Maple View Mennonite Church, Wellesley, Ont., June 13-15. General Mission Board meeting, Hesston, Kan., June 22-25.

Alberta-Saskatchewan Mennonite Conference, Guernsey, Sask., July 1-4. Virginia District Conference, EMC, Harrisonburg, Va., July 11-14.

Allegheny Mennonite Mission Board Meeting, Martinsburg, Pa., July 14, 15. Mennonite World Conference, Amsterdam, Holland, July 23-30.

Indiana-Michigan Combined Sessions of Conference, North Leo, Ind., Aug. 3-6. Annual meeting, Iowa-Nebraska Conference, Iowa Mennonite School, Kalona, Iowa, Aug. 8-11. Sponsored by Lower Deer Creek congregation.

Allegheny Mennonite Conference, Scottsdale, Pa., Aug. 10-12. Mennonite General Conference, Franconia Conference, Aug. 21-24.

South Central Conference, Pleasant Valley, Harper, Kan., Sept. 5-10. Board of Education, Eastern Mennonite College, Harrisonburg, Va., Oct. 20, 21.

Committee on Peace and Social Concerns, Worship Committee, Mennonite Commission for Christian Education, Historical and Research Committee, and Interchurch Relations Committee.

Larry Wenger, Lititz, Pa., was ordained deacon at Vine Street on May 28. Paul G. Landis preached the sermon and James Shank was in charge of the ordination.

A trained and experienced bookkeeper is needed by Mennonite Broadcasts in July. Write to Kenneth Weaver, Mennonite Broadcasts, Inc., Harrisonburg, Va. 22801.

Secretaries are needed at Mennonite Board of Missions beginning in June or July. Previous experience is desirable. Write Mildred Schrock, Box 370, Elkhart, Ind. 46514.

Susan, eight-year-old daughter of **Robert and Lila Rae Stetter** (missionaries in Algeria for the Mennonite Church), has been taken by her mother to Paris, France, for diagnosis and treatment. Seriously ill, Susan was admitted to the hospital in Paris on May 29. During Susan's hospitalization Lila Rae is staying with the Robert Wimers at 249, Ave. de la Division Leclerc, 92 Chateauf-Malabry, France.

"On Easter Sunday our mission ordained its first young Nigerian as pastor," Mrs. Clifford Amstutz reported from Uyo, Nigeria, May 17. "We have numerous leaders, but not ordained men. The ordination was held back in the little mud bush church of the man's village. On Saturday was a sort of social with program, refreshments, and a fund drive for a motorcycle for him. They used bamboo poles and palm branches for shade around the church. On Sunday the whole place was jammed with people, inside the church and out. . . . The service was such a nice reverent one . . . most of the activities and service planned by the Nigerian committee. . . . Ed (Weaver) preached an excellent practical sermon on Timothy and the advice given by the Apostle Paul."

A Study-Work Camp, Aug. 21-27, 1967, at International Peace Garden on the border between Manitoba and North Dakota, is being planned by MCC (Canada) as a Canadian Centennial project. Twenty-five Christian men and women age 18 or older will be accepted. Lodging and meals will be provided, but the camper is expected to pay \$10 toward these costs, plus transportation to and from the camp. The program will include work, recreation, fellowship, and study. The MCC (Canada) address is 259 Portage Ave., Winnipeg 2, Man.

Albert Buckwalter, Mennonite missionary among the Toba Indians in the Argentine Chaco, and others there attended annual conventions or conferences of the Toba Evangelical Church in Formosa and Chaco provinces. The one in Saenz Pena featured the use of musical instruments, generally rejected among the Tobas because of their use in worldly dancing. This young

people innovated the use of instruments and the singing was accompanied by three guitars, a drum, a tambourine, and a witch doctor's gourd rattle. The beat was focused on the Creator of heaven and earth. . . . In this setting the church was strengthened as the whole congregation clapped their hands in rhythm to their singing. Several young men were appointed to the ministry, others to special assignments, and there were rededications. Buckwalter closed his report, "I think I have located my most capable translation helper yet: Aurelio Lopez. Pray for us as we translate Acts, that our Christian commitment might be deepened, and that in turn the Toba church may be blessed."

After 16 years as administrator of Mennonite hospitals in Greensburg, Kan., and Glenwood Springs and Aspen, Colo., Samuel Janzen has resigned to accept pastoral responsibilities in the Chicago Avenue congregation in Harrisonburg, Va. He will make the change on Sept. 1. Luke Birky, secretary for health and welfare for Mennonite Board of Missions, points out that Janzen has been singularly successful in a pioneering role. As administrator of the Glenwood Springs and Aspen hospitals, he was instrumental in bringing a Mennonite witness into both communities where congregations are now living and witnessing.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Burkholder, James A. and Marian (Longenecker), Springs, Pa., second daughter, Karen Ruth, May 10, 1967.

Cassel, Douglas and Glenwyn (Bollman) Nappanee, Ind., second and third children, first daughters, Tina Renee and Tammy Rae, Apr. 26, 1967.

David, Ronald B. and Rhoda (Thomas), Rochester, Minn., third child, second daughter, Elizabeth Ann, Feb. 24, 1967.

Guengerich, Vernard E. and Florence (Brubacher), Aspen, Colo., first child, Larry Ross, May 11, 1967.

Merkley, Gregory and Terry (Smucker), Princeton, Ill., first child, Michael Scott, May 5, 1967.

Miller, Omar and Loretta (Halteman), Harleysville, Pa., third child, second daughter, Teresa Ann, Mar. 15, 1967.

Moer, Clayton and Arlene (Thomas), Holsapple, Pa., first child, Shana Joy, May 18, 1967.

Rudy, Elvin and Dorene (Wimer), Galt, Ont., third daughter, Sharon Dorene, May 4, 1967.

Sauder, Laurence and Evelyn (Horst), Harrisonburg, Va., third child, second son, Kurtis Lamar, May 10, 1967.

Shultz, Harold B. and Alma (Gochenaur), Lancaster, Pa., fourth child, first son, Ronald Mark, May 16, 1967.

Stauffer, Freeman and Barbara (Schwartz), Centerville, Mich., second son, Russell, May 12, 1967.

Steckley, Stanley and Doris (Leis), Milverton, Ont., third child, second son, Perry Dean, May 6, 1967.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Beihn—Cascho.—Homer Leland Beihn, Britton, Ont., and Catherine Barbara Cascho, Brunner, Ont., both of the Conservative Mennonite cong., by Valentine Nafziger, Apr. 15, 1967.

Bender—Wilker.—Delmar Aaron Bender, Tavistock, Ont., East Zorra cong., and Lauretta Wilker, Britton, Ont., Riverdale cong., by Menno Zehr, assisted by Newton Gingrich, May 13, 1967.

Burkholder—Hostetter.—Elby Burkholder and Ruth Hostetter, both of Ephrata, Pa., Martindale cong., by J. Paul Graybill, May 20, 1967.

Geisinger—Leatherman.—Lavrene H. Geisinger, Quakertown, Pa., Swamp cong., and Joyce M. Leatherman, Ottsville, Pa., Deep Run cong., by Winfield Ruth and Richard Detweiler, May 20, 1967.

Herr—High.—M. Dale Herr, New Holland (Pa.) cong., and Ruth Anne High, Leola, Pa., Goffdale cong., by Amos H. Sauder, May 13, 1967.

Kropf—Martin.—Brian Kropf, Kitchener, Ont., First Mennonite cong., and Linda Marguerite Davis, Owen Sound, Ont., United Church, Apr. 29, 1967.

Martin—Jantzi.—Amos Martin, Drayton, Ont., and Nancy Jantzi, Wellesley, Ont., both of the Conservative Mennonite cong., by Valentine Nafziger, May 20, 1967.

Martin—Martin.—H. Ray Martin, Williamsport, Md., and Hazel R. Martin, Hagerstown, Md., both of Reiff's cong., by Mahlon D. Eshleman and Irvin Martin, May 6, 1967.

Moyer—Diller.—Henry K. Moyer and Ruth Arlene Diller, both of Hagerstown, Md., Miller's cong., by Reuben E. Martin, May 27, 1967.

Reiff—Musselman.—Lester G. Reiff, Ephrata, Pa., and Alice Musselman, Myerstown, Pa., both of Goffdale cong., by Amos H. Sauder, May 6, 1967.

Stauffer—Sensenig.—Edwin W. Stauffer, Bernville, Pa., Texter cong., and Carol Ann Sensenig, Palmyra, Pa., Elizabethtown cong., by Clarence E. Lutz, May 20, 1967.

Wagler—Gerber.—Rudy Wagler, Kitchener, Ont., First Mennonite cong., and Elizabeth Gerber, Milverton, Ont., Riverdale cong., by Menno Zehr, Mar. 23, 1967.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Brenneman, Andrew, son of Moses and Mary (Stegen) Brenneman, was born near Elida, Ohio, Feb. 7, 1875; died Mar. 27, 1967; aged 92 y. 1 m. 20 d. On Dec. 24, 1899, he was married to Sarah Elizabeth Durr, who died May 21, 1935. On Dec. 8, 1940, he was married to Myrta Berry Brunk, who survives. Also surviving are 3 sons (Paul, Timothy, and Mose), 2 daughters (Esther—Mrs. Durbin Yoder and Ruth), 14 grandchildren, 9 great-grandchildren, 3 stepdaughters (Olive Gell, Zelma Brunk, and Mary—Mrs. Paul Yoder), 3 stepgrandchildren, 8 step-great-grandchildren, one brother (Alphus), and 2 sisters (Martha and Mary). One son (John) and 5 brothers preceded him in death. He was ordained to the ministry in 1905 and served as pastor of the Central Church (Elida) from 1925 to 1950. Funeral services were held at Central Church, Mar. 30, with Richard Martin, Ivan Weaver, and Walter Smeltzer officiating; interment in Salem Cemetery.

Nafziger, Kathryn, daughter of Samuel and Anna (Nofziger) Sommers, was born at Stuttgart, Ark., June 19, 1897; died at the Detweiler Memorial Hospital, Wauson, Ohio, May 15, 1967; aged 69 y. 10 m. 27 d. On Sept. 21, 1926, she was married to Frank R. Nafziger, who survives. Also surviving are one daughter (Virginia—Mrs. Orville Doehrmann), one brother (Dan L.), and 3 sisters (Mrs. Mattie Nofziger, Mrs. Ida Springer, and Della—Mrs. Ernest Nafziger). She was a member of the Zion Church (Archbold), where funeral services were held May 18, with Ellis B. Croyle and P. L. Frey officiating; interment in Pettville Cemetery.

Newschwager, Mary E., daughter of Amos A. and Annie Ressler, was born at Ronsk, Pa., Sept. 20, 1887; died at Lancaster, Pa., from complications following a car accident, Apr. 13, 1967; aged 79 y. 6 m. 24 d. On Dec. 19, 1907, she was married to Reuben W. Newschwager, who died Nov. 4, 1959. Surviving are 7 children (Paul, Anna—Mrs. Lester M. Slaymaker, Elva—Mrs. Harry Gascho, Roy, Rhoda—Mrs. Kenneth I. Smoker, Willard, and Stella), 2 brothers (Paul and Day), and 2 sisters (Mrs. Stella Stauffer and Mrs. Anna Denlinger). Two children (Miriam and Everett) preceded her in death. She was a member of the Nickel Mines Church (Paradise). Funeral services were held at the Paradise Church, Apr. 17, with Willis Kling and Marvin Esleman officiating.

Ropp, Daniel F., son of John M. and Fannie Ropp, was born in Ontario, Canada, Feb. 4, 1885; died at Albany, Ore., May 15, 1967; aged 82 y. 3 m. 11 d. On Dec. 5, 1911, he was married to Barbara Maurer, who died July 19, 1963. Surviving are 6 children (Samuel, Aaron, Joseph, Eva, Anna Mitchell, and Daniel, Jr.). He was a member of the Fairview Church, where funeral services were held May 17, with Verle Nofziger and David Groh officiating.

Wolgemuth, Anna M., daughter of John and Annie (Baer) Gaul, was born in Lancaster Co., Pa., Dec. 21, 1884; died at Lancaster Osteopathic Hospital, May 20, 1967; aged 82 y. 4 m. 29 d. She was married to Jacob G. Wolgemuth, who survives. Also surviving are one son (Emery), one sister (Martha—Mrs. Herman Hostetter), and one brother (Irvin). She was a member of the Risser Church, where funeral services were held May 23, with J. Harold Forwood, Leroy Hawthorne, and Clarence E. Lutz officiating.

Dr. J. A. Toews of the Mennonite Brethren Bible College engaged a professor of Shelton College, the school founded by Carl F. McIntire, in a debate, Apr. 27, during a two-day conference on biblical pacifism at Messiah College, Grantham, Pa. Dr. Francis Lee, a graduate of South Africa's Stellenbosch University, debated Evangelical Pacifism versus Evangelical Non-Pacifism with Dr. Toews. During the encounter Dr. Lee came out strongly in favor of war and apartheid.

Dr. James McCord, president of Princeton Theological Seminary, says he thinks we are on the threshold of a whole new era in theology. He believes the God-the-Father theology which followed the Reformation, and the more recent God-the-Son theology of Barth, Bultmann, and Tillich are giving way to stress to the third person of the Trinity. The new emphasis, says Dr. McCord, will be on the Holy Spirit, "the God of the present."

Opposition to the waiving of education standards for two small Old Order Amish rural schools in northeast Iowa has been reiterated by the executive board of the Iowa State Education Association.

The association represents some 35,000 teachers and school administrators. The board's resolution differed sharply with a report made by a special "blue ribbon" study committee headed by Episcopal Bishop Gordon T. Smith of Iowa.

That committee recommended that the Amish be exempted from state school standards. Old Order Amish, for religious reasons and to maintain their traditional simple farm life, permit children to attend

school only through the eighth grade. Amish teachers, having similar education, thus cannot be certified by the state.

A bill that would exempt Amish schools from compliance with the school standards law has been introduced at the present legislative session. It exempts such schools when they have been operating ten years.

Residents of the Lancaster, Pa., area and listeners of radio station WGSa had the opportunity of hearing a two-hour "confrontation" broadcast recently when Dr. Carl McIntire, president of the International Council of Christ Churches, and Dr. Wallace E. Fisher, senior pastor of the Lancaster Trinity Lutheran Church, debated on the nature and authority of the Bible. Backing up Dr. McIntire were Dr. John E. Millheim, ACCC general secretary, and Dr. Donald Waite, associate speaker on the "20th Century Reformation Hour" radio program. Co-speakers with Dr. Fisher were Dr. Gabriel J. Fackre, of Lancaster Theological Seminary, and Rev. C. Wayne Zunkle, pastor of the Harrisburg, Pa., First Church of the Brethren. Dr. McIntire accused the NCC spokesmen of having an inadequate view of the Bible. Dr. Fisher responded with the statement, "Christ and the Bible are inseparable."

"Whether Francis Cardinal Spellman says it, or California Governor Ronald Reagan says it, the words 'My Country right or wrong' are a blasphemy," Dr. Robert McAfee Brown of Stanford University said in Portland, Ore.

Dr. Brown, noted theologian and ecumenist, spoke at a conference on evangelism prior to the General Assembly of

Items and Comments

Billy Graham said that the Vietnam war is "only a sideshow compared to what is building up in the Middle East—where Europe, Africa, and Asia meet."

"This is where the Bible teaches that history is going to come to a conclusion—at Armageddon," the evangelist said at a news conference at his world headquarters in Minneapolis. The 48-year-old evangelist said that the Egyptian-Israeli crisis is "building up to a tremendous climax that may involve the entire world before it is over." He said that the nations are being pressed in from all sides, such as was predicted in the twenty-first chapter of Luke and that there is no way out—except one. That way, he said, is for the whole world to turn to God.

BUCKWHEAT SUMMER by Ruth Unrau

What can a farm family do when they are hauled out in the middle of the summer and have a mortgage payment to meet? The Martin family planted buckwheat. To Martha Martin, this was one of the minor problems of the summer. As an eleven-year-old, she had no place to go, nothing to do, and there was no one to come visiting. Life was not only dreary; it was dead, dull, dry, dopey, and disappointing. She needed a friend. Stefana, a Polish girl her age, lived just down the road, but there were many good reasons, or so she thought, why she could not make friends with her. Her older brother, for example, had been going with Mary Miller six years and still wasn't engaged. And then there was her family. She could not seem to make them realize she was Somebody and not just a girl to be ordered around. Her brother Arnold was another source of aggravation. He called her greenish-brown eyes "cat eyes." Practicing piano? Ugh! And why couldn't she be twelve instead of eleven?

Although the main character is an eleven-year-old girl, boys and adults will find it interesting reading because of the family involvements in the problems. \$2.75



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the United Presbyterian Church in the U.S.A.

"The greatest political danger in America at the moment is the increasing attempt to stifle the right of dissent," he claimed.

"The higher the stakes in military victory in Vietnam become, the more those of us who disagree with our government's policy will be accused of pro-communist sentiments, giving aid and comfort to the enemy, and sacrificing American lives."

"Dissent," he asserted, "is honorable and a right."

* * *

Lack of discipline in homes and schools during the past 20 years has spawned a generation of youth unprepared to meet life's stress without resorting to the "kicks" of drugs, 168 editors of the Evangelical Press Association were told in Chicago.

Dr. Arthur Ernest Wilder Smith of England, professor of pharmacology at the University of Illinois Medical School, speaking at the EPA's 19th annual convention, urged the editors to "put challenge back into life" through their periodicals.

He said modern youth is bored and that taking of LSD—acronym for lysergic acid diethylamide, a hallucinogenic drug—has reached epidemic proportions among young adults.

Dr. Smith scored the emphasis on leisure in society "which gives youth a thirst for kicks and robs them of the kind of challenge which puts steel into their lives."

Education is not the answer to the drug problem, he asserted. "Nurses who begin taking morphine under stress know the consequences; doctors who take heroin know full well where it will lead them."

Nor is government control the cure, he said. "Everything the government touches becomes a dead, lifeless thing."

The answer, the British scientist suggested, is giving youth excitement and challenge in their work. "I haven't a single drug user in my classes."

"Preaching in most American churches today is wishy-washy," he continued. "There is hardness in the gospel."

For those "weary of the stress," Dr. Smith prescribed quiet times of worship and a daily "baptism of the Holy Spirit."

Workshops at the three-day convention included the Internal Revenue Service and tax-exempt publications, circulation, color printing, and editing techniques.

There are 170 member periodicals in the Evangelical Press Association.

* * *

Paul Fromer, editor of "His" magazine, a publication of the Inter-Varsity Christian Fellowship in Chicago, was elected president of the Evangelical Press Association at its 19th annual convention in Chicago.

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DOYLE

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Coming Next Week

Sex Education—Whose Responsibility?	Ella May Miller
The Holy Spirit Leads	Russell Krabill
Broadcasting: An Answer	James Fairfield

Cover photo: VVV Amsterdam

JOHN M. DRESCHER, Editor
Boyd Nelson, Contributing Editor
J. C. Wenger, Ellrose D. Zook, Consulting Editors

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THE R.A.I. BUILDING, SITE OF THE
EIGHTH MENNONITE WORLD CONFERENCE

amsterdam

JULY 23-30, 1967



Sex Education—Whose Responsibility?

By Ella May Miller

Authorities view with alarm the increasing number of teenage mothers and widespread sexual promiscuity.

The U.S. Public Health Service is concerned that infectious syphilis among children, especially between the ages of 15 and 19 years, almost tripled since 1957. What do they suggest to control this explosive increase? Sex education at an earlier age—before the eighth grade. Their text emphasizes that venereal disease is widespread and can be deadly, but “the book does not moralize.”

One national association has its goal, according to the president, Dr. Mary Calderone, “to set standards on sex that will take the place of those which were once imposed by authoritarian control over juveniles.”

Some authorities think parents should attend the public sex education classes with their children.

Frankly, more formal sex education is not the answer. Facts are not enough. Telling of the tragic results of the misuse of sex is not enough. Knowledge does not guarantee behavior.

I personally think there is too much *sex* education of this kind. And there is also the *wrong kind*, as taught under the guise of “new morality” and by today’s best sellers,

magazines, moving pictures, and entertainment. This is the most effective! It’s caught, not taught.

Furthermore, I think the public sex education classes, in schools with mixed sexes attending, are the wrong approach.

And I want to tell you why.

Some students dread those public sessions. It makes them sick. Others say that they become stimulated and excited. This premature emotional involvement is not good. Too often the teaching portrays sex on the animal level, and unduly stirs up passion—for sex is a mighty force. We might as well admit it, and be honest about it.

Spiritual and Psychic

Sex educators approach sex on the mere anatomical and physiological structure. They totally miss teaching about sex “operating through the action of the hormones” which “involves the entire personality,” says Robert Grimm, student chaplain at a Switzerland university. He thinks we should speak not of sex education, but education for love. . . . Instruction in sexual anatomy does not convey the essential meaning of sex. This can only be grasped “in terms of the self-giving of the one to the other which sexuality symbolizes and expresses. By the same token, learning to love does not consist primarily in mastering the technique of the sex act, but in becoming an adult personality.”*

To understand sex fully, it dare not be separated from the spiritual and psychic—where God placed it in the creative act of man and of woman.

“Sexuality was part of God’s purpose, and human love was derived from God’s love. . . . They are important elements in the dynamic life with which the Creator has endowed us, and only in this context can sexual morality, viewed even from a scientific point of view, make sense.”*

Wrong Emphasis

Sex is commercialized today. In our attempt to abandon the “hush-hush” philosophy of the past, we have over-emphasized it.

Sex is degraded today, because we have separated the anatomical from the spiritual. In today’s new approach man says, “I am free. Restraints are outdated.” However, in so doing, he has reduced love to superficiality. Partners are no longer persons; they are objects, detached, interchangeable.

“By a strange paradox, the end result is that man, in his pursuit of sex, is finally desexed. Living for the pleasures of the flesh, he finds his vital force, which draws its sustenance from the spirit, ebbing away.”*

Sex has lost its mystery. “This stripping away of love’s



Ella May Miller presented this address on the Heart to Heart radio broadcast originating at Harrisonburg, Va.

mystery brings, not clarification, but regression. It leads more and more to preoccupation, not with healthy sex, but with sexual pathology.”

Modern sex education leaves today's bride and groom less prepared for a happy marriage, I think. Each comes with a set of preconceived attitudes, techniques, and philosophy, depending on the books read, the classes attended, or on premarital experimentation. They should be discovering sex together.

Why do youngsters need to read about, to experiment with, and to discuss married love years before marriage?

Love from God

Happy the couple who is aware that love has its source in God. That in the human relationship between the married couple, sex helps to illustrate God's kind of love. I dare say there is a deeper respect for the partner in such an approach.

What sex education for adults should do is to restore it to its true nature, to rediscover its true order as God created it.

How I wish that all adults could be challenged by the balance of sex and love—in its spiritual aspect! Especially parents! They need to study books such as Robert Grimm's *Love and Sexuality*. There is also a home study course in sex education for parents, offered by the American Institute of Family Relations.

Parental Responsibility

In Manchester, England, school authorities have taken a new approach of supplying parents with tape recordings of lectures. Education officer, Mrs. Frances Hancock, who originated the scheme, explained, “We are convinced the best way to approach sexual facts is through the family.”

I agree. The subject of sex is so emotionally charged that it must be presented in a wholesome setting.

Mother doesn't teach daughter the art of cooking in a blushing one-half hour session. Father doesn't teach son farming in a formal hour talk. It's a day-by-day process, through the years. The child hears, responds, and participates.

In the same way, “Children must participate in loving,” says Dr. H. Clair Amstutz in his book, *Growing Up to Love*. “The very purpose of the family is to be the workshop for the formation of character in which love is the cornerstone.”

Sure, we parents teach to counteract the filth of the street—but the best sex education is the give-and-take affection in the wholesome atmosphere of the family group. Only when this bond is felt will sex teaching make any sense.

Parents should educate their children about sex, about human reproduction and childbirth, as a part of true love. It should be more than another study or science. Sex is emotion-packed. And proper use ennobles life. Misuse degrades life.

Wrong Approaches

A mother of a 13-year-old pregnant girl hadn't explained anything about the facts of life. She thought she was too young! Too frequently such mothers send 10- and 12-year-olds to unchaperoned parties and emotion-packed dances. They

dress them up in nylons, with adult makeup and styles, then are shocked when they get into trouble.

I vividly recall when I heard my four-year-old sister ask, “Where did the baby come from?” My stepmother replied, “Now, go on, you're too young to ask such questions.”

A friend of mine told me that as children they were punished for asking such questions.

I do not endorse such prudery. But an era of prudery is preferable to an era of brashly indiscreet teaching!

Neither do I endorse the modern concept of sex education through nudity in the home—to get children accustomed to seeing the body. Then it won't be so secretive. They'll be able to control sex better in later years. I've heard this explanation. Neither do I endorse one parent's method of sex education—of demonstrations with their explanations.

Sex Education at Home

What we need is Christ-centered sex education in the home.

When the child asks, answer his questions honestly. That means beforehand you have anticipated them and have thought through right answers, the proper vocabulary. Besides, if you lie about where the baby comes from, the child will lose faith in you as parents when he finds out the truth. There are good books to help you know right answers—if you are at a loss to express yourself.

You answer honestly, but not necessarily in detail. A child is quickly satisfied. You can give more information later as he asks. Give him appropriate books to read according to his age and development.

Also your discussion of community and national events and magazine articles teaches him your attitude of love, and sex.

Sex education builds your child's confidence in you. Wholesome information helps erase unhealthy curiosity. It removes fear. Even though the child hears from others, his basic concept is clear. Sound knowledge and good attitudes help him accept new brothers and sisters.

Such education in the home helps prepare the way for making mature decisions in the future and lays the groundwork for his own solid marriage.

The Christian Concept

Sex education void of moral aspects, void of Christian concept, will not curb today's alarming rate of illegitimacy or venereal disease. At least it's failing pretty miserably now!

Your child needs the spiritual and sacred concept. He needs to know of God's ideas about sex; God sets definite limits. Total freedom has involved youth in deeper trouble than before. The tyranny of their animal nature is substituted for strict social and religious controls. And regardless of what modern man says, the Holy Scripture is full of sex education—condemning its misuse, upholding the right use.

Sex education is the parents' responsibility!

**Love and Sexuality, by Robert Grimm.*

You Stop the Buck

"If it brings us back to the Bible, I'm for it," said a member of the Mennonite Publication Board. The discussion was on the question, Should a selected Scripture text be printed for each Sunday in the "lesson helps"? After ample discussion, members of the Publication Board voted to let Scottdale staff decide in the best interests of the teacher and pupil as the particular quarter demands.

That's a slightly sophisticated way of passing the buck. But sometimes bucks should be passed. So now you as a teacher or a pupil will be asked, How would you like it done? The text will be eliminated during the first quarter of 1968. There will be a card for you to send in at the end of the quarter with your response. You stop the buck.

The arguments against eliminating the printed text are:

1. People will see it as taking the Bible out of the lesson.
2. Class members don't bring their Bibles; so they should have at least the printed verses.
3. The lesson scope is broad; so it is better to concentrate on a few selected verses.
4. Teachers use the printed text as a framework for teaching—they write notes in the margin along the text.
5. Many classes read verse by verse around the class—they should all have the same printed text.

Those in favor of eliminating the text say:

1. People should study the whole lesson scope—ten verses pulled out of context distort the passage.
2. This is not taking the Bible away; it is requiring people to bring their Bibles.
3. By printing the text we make it too easy; we encourage shallowness.
4. Particularly when studying a whole book of the Bible, it is bad to concentrate on little chunks.
5. "Lesson helps" are to be just that, "helps," to study the Bible. The "help" should not become the Bible.
6. It is poor stewardship to reprint in the quarterly what pupils already have before them in the Bible. (We could print 4,000 whole Bibles each year with the pages saved in quarterlies and the *Builder*.)

The Mennonite Commission for Christian Education discussed the pros and the cons listed above. They feel the weight of argument falls heavily in favor of eliminating the printed text whenever feasible. You will have opportunity to give counsel after using the first 1968 quarter.

—Arnold W. Cressman.

*My God,
Today I praise You
For the privilege of prayer—
For the consciousness
That whenever my thoughts
Turn to You
I know You understand.
Now, Lord, I pray,
Make my faith humble and receptive,
Watchful and patient,
So that however
And whenever
You come to me
I may lovingly
Welcome You.*

Amen.



Maple Grove, Gulliver, Mich.

The work at Maple Grove was begun in 1942 with services being held in the Green schoolhouse, town hall, and in homes until the church building was erected in 1947. The group was organized as a congregation under the Indiana-Michigan Mennonite Mission Board in 1948. The front entrance and rear annex were added in 1965. The present membership is 22. The pastor is Norman Weaver.

Amsterdam Preview

"My expectations for our eighth world conference are not high," says a Dutch Mennonite leader in a recent letter.

He adds, "I fear that nobody will inherit the prophetic authority of the late Harold Bender. That would mean that our worldwide brotherhood will go down in significance."

The topic that we were discussing related to Vietnam. Knowing that Europeans are concerned about the war in Vietnam, I had assumed that the world Mennonite brotherhood could not meet without the question being raised by the Dutch. But my friend thinks not.

"Here things are going badly in this respect," he says of the Netherlands. "Our government and the bulk of the opposition are supporting Johnson. And the fact that we have a queen 'by the grace of God' is helping the devil's cause rather much. It may be that Juliana personally does not like the policy of your government, but she has to be a silent symbol of our Dutch partnership in U.S.A. imperialism! The acceptance of such a blasphemous institution is not so much better than the utterances of Cardinal Spellman. Being silent is an awful cowardice."

What, if anything, should the Mennonite World Conference say about Vietnam? The conference is basically an organization for fellowship and not for action or even statements. It is easy to expect too much from it.

My Dutch correspondent says, "I fear we will not be able to fulfill the calling of the Lord for our generation! We should be an active force in the renewal of mankind. As a worldwide interracial fellowship, we have possibilities in that direction like no other Christian body!"

This may be expecting too much of the Mennonite World Conference. But we can also err by expecting too little. We want to experience the Holy Spirit in our study. And we often look for the Holy Spirit to work in an individualistic manner in one person at a time. This is a proper expectation. But He also works and moves through the church.

We may expect the Holy Spirit to speak about personal pietism—about prayer, Bible study, and personal witnessing. For these things, we need more grace and strength.

But it seems impossible to think of a God who, if He should speak to us, would be silent about the tragedy of a war in which His sons in America and Asia are so deeply involved. He would certainly call for repentance. Would He call for commitment?

Vietnam is not the only crisis that the church is facing, but it is symbolic of the rift between the rich nations and the poor. It is symbolic of the white man's oppression of the colored peoples in the colonial era, a period we had hoped was past. Vietnam is a symbol of man's reliance on the use

of force as a means of achieving certain goals.

We have often testified against war. It seems odd that we need to speak again and again. The world still needs the instruction of God and so do we.—Maynard Shelly, in *The Mennonite*.

Shadows in the 21st Century

Humanity is now living in the last third of the twentieth century. Already a major segment of the world's present population and numerous monumental events of our time are casting a long shadow into the new century ahead. Young people living today, and many more yet to be born before A.D. 2000 arrives, will spend a lesser portion of their lives in this century than in the next.

That is, if the world and humanity manage to survive.

In the light of what has happened in this epochal, surprise-packed twentieth century, there are some matters which will have to be given priority attention if A.D. 2000 is not to inaugurate a catastrophic wrap-up of history. So far, these priorities are getting only superficial lip service. As example one can cite America's preoccupation with the ideological skirmish in Southeast Asia. Why so great a portion of this country's manpower and resources is committed to Vietnam when we should be concerned with the much broader and more crucial international issues is hard to explain.

What are some of these issues? The four main ones—although not necessarily in this order—are: nuclear weapons, food and population, literacy and education, and the fast-widening gap between the rich and the poor. Any of these is serious enough to plunge the world into the gravest crisis it has ever known. Overpopulation combined with general poverty and food shortage could someday become the fuse that ignites the nuclear stockpiles we have stacked up around the globe.

But what kind of shadow is the Christian church casting forward into the twenty-first century? Is it Christian education? Missions? Relief and rehabilitation? Amity between the races? We believe it is all of these. But by far the best potential lies in our Christian young people. It is here that the church can and must develop its greatest thrust for the good of mankind. Every Christian home has a solemn obligation to see that its children will carry forward the torch of the Christian faith. The church needs to put forth greater efforts in gaining more youthful recruits for the Lord's kingdom. Dedicated young people today will assure capable and committed workers tomorrow. With them filling the ranks, the tasks of Christian missions, education, and service need not falter.

God, the sovereign of history, makes His own projections of hope and promise not only for the next century but for all time to come. Every oncoming generation of Christian believers has a vital part in the realization of His eternal plans.—Menno Schrag.

Broadcasting: An Answer

By James Fairfield

The problem: People to tell, too many people. Too many people who haven't heard the real news of the gospel. Or haven't heard enough to compel a reevaluation of loyalties.

Compounding the problem: Too few Christians. As the famous population explosion explodes, "the few" become fewer in comparison to the swiftly increasing non-Christian population increasing in turn the problem for evangelism.

Complicating the problem: "The few" Christians are concentrated in rural areas or in middle-class suburbs, while the bulk of the population—"the many"—live in urban working class districts.

One attempt to answer: Multiply "the few" by using the reinforcing tools of mass communications to reach "the many." Multiply the efforts at individual witness with broadcasts, literature, correspondence courses. Put this gospel in compelling terms—fresh, vigorous, understandable, everyday terms—"the many" can understand.

Strangely, while the world has never been more crowded, it has never been more lonely for the individual person. This loneliness is partly a defense mechanism, protecting against unwanted involvement and making personal contacts for evangelism difficult.

Media Bridges

Yet a radio, a television set, the newspaper—these are friends, almost members of the family. These friends bridge the barriers of self-inflicted isolation, bringing news, entertainment, new ideas, information. And the gospel.

The gospel is listened to with interest, IF it comes in thought molds, terms, and language the modern listener can understand. Conversely, if it sounds "religious," it is apt to be tuned out like an irritating commercial.

Commercial radio stations accept an evangelical gospel program—even run it free as a public service—if it talks in man-on-the-street terms and if the format fits the fast-paced programming of commercial radio.

Here's how some of this communicating can sound. On one recent Mennonite Broadcast release to more than 300 stations in Canada and the U.S., a 60-second spot starts with the voice of a man who has lost his wife. He tells of the terrible rupture in his life, how their children miss her desperately—and how religion has failed to give him an answer.

Another voice concludes his minute broadcast: "What do you tell a man with a broken heart? Buck up? Everybody's got to die sometime? Oh, no—that doesn't answer his questions. Life's complicated, mixed-up, unexplainable, which



Lester Hershey, speaker of Luz y Verdad (Light and Truth) broadcast (Spanish).



Ella May Miller, speaker of the Heart to Heart broadcast for homemakers.

is partly why Jesus Christ came into our world. So that right in the middle of unexplainable heartaches, we can find life worth living.

"Jesus Christ is more than religion. He's life, real life, the kind we were meant to live. . . ."

Minute broadcasts are distributed regularly to stations which run the spots as a public service. Carefully designed and written, each spot can be dropped into regular programming much like a commercial.

But minute broadcasts are commercials with a difference. Their purpose? To plant a seed. To break up superficial prejudices about Christianity. To suggest a fresh insight.

A Skill to Cultivate

Special Easter and Christmas "newscasts" also present the gospel in a fresh way. Mennonite Broadcasts' week-long five-minute daily "newscasts" reach back to the historic events and tell them again as current news. *Christmas as It Happened* went to 480 stations this year, *The Greatest Week in History* to 670 stations. The "newscasts" include on-the-spot reports, colorful interviews, even humor—the kind of living situations which surrounded the central events of Christ's intervention in history.

"Using twentieth-century methods of communicating the gospel is a skill to be cultivated," says Kenneth Weaver, Mennonite Broadcasts' executive director. "Each of our broadcasts is prepared with a specific audience in mind and written to reach them."

"The job would be beyond us, beyond even the most skilled communicator, except for the inspiring work of the Spirit. Christ is Lord indeed, and His gifts give each broadcast a unique thrust."

"On the Mennonite Hour, David Augsburgers doesn't just

James Fairfield is staff writer for Mennonite Broadcasts.

preach a sermon. Each 15-minute program is prayerfully built to reach into the listener's life with spiritual truth. Even the opening "hook" is carefully designed to catch the listener's interest and lead him into new thinking."

Augsburger tries to meet his listeners where they are—in their doubts, in their struggles with contemporary life, in their striving for "something better." In each broadcast, the opportunity for new life in Christ points their way to fulfillment.

Public communication of the gospel aims for a response. Many listeners respond with new attitudes in their daily lives. Others respond to the broadcasts with a call for help. People seek advice and encouragement, instruction and guidance.

Last year several thousand personal confidential letters of counsel went to listeners who had written to Mennonite Broadcasts through 20 broadcast offices in 19 countries.

Literature Follow-up

Literature plays a significant role in follow-up. Last year, almost one million broadcast talks were printed and distributed. Free books, Bibles, and special follow-up periodicals are offered to listeners. Just last month, 8,000 copies of the new American Bible Society translation of the New Testament, *Today's English Version*, were distributed by the Mennonite Hour.

In 1965 more than 8,000 students enrolled in Home Bible Studies through the Mennonite Hour, Spanish, Italian, Navaho, and Japanese broadcasts.

The Mennonite Hour offers six free courses, each with 12 lessons. Personal counsel follows the student through each course. Many hundreds of students accept Christ and move out in their Christian lives through these up-to-date studies. Two new courses will be released in the near future.

In a February letter, a North Carolina Home Bible student wrote, "My husband has finally found Christ, and I am so happy. We now have family devotions, prayer at meetings, prayer at our meals, and discussions in our devotions. I praise God for this wonderful thing."

In Japan, Mennonite missionaries have used the broadcasts and Home Bible Studies in penetrating new areas. Several new small fellowships have begun around broadcast listeners, and these now are budding congregations of believers.

On the Arizona Navaho reservation the daily early morning broadcasts continue to support the activity of Black Mountain Mission. Two congregations of new believers are pastored by Navaho Hour speakers Naswood and Peter Burbank, under the oversight of Stanley Weaver.

Thrust: Evangelism

Small fellowships are an exceptional opportunity for an extended witness. Heart to Heart fellowship groups spring up around the concern of homemakers to help their neighbors. Ella May Miller's Heart to Heart broadcasts are on 133 stations, helping homemakers discover how Jesus Christ can transform family living. Now 57 fellowship groups meet regularly to share Christ-centered family living with their

neighbors.

Living the Christian life is easier said than done. Heart to Heart discusses budgets, housecleaning, helping a teenager find himself—the real stuff of life. Ella May Miller shows how Christ can heal broken relationships, and how a trusting Christian can stretch an unstretchable budget.

Heart to Heart is heard in Spanish-speaking countries too, with Marta Alvarez broadcasting from her home in Argentina. Started just two years ago, the program has been popular with homemakers in Latin America and is already on 35 stations. Each broadcast is scheduled as a public service by the station.

Whatever the technique of mass communications, the thrust is evangelism. Spanish Light and Truth, with speaker Lester Hershey, is one of the potent tools of evangelism in Latin America, now on more than 75 stations.

"God's Spirit is at work throughout Latin America today in remarkable new ways," says Lester Hershey. "And He has made it possible for His church to use modern mass communications methods to proclaim the gospel in the Spanish world."

Light and Truth broadcast has a particularly effective ministry, with many listeners writing of finding Christ through the broadcasts.

Genardo Trussy of Paraguay wrote Pastor Hershey: "I want to express my deep appreciation, for with your help I have found the living Christ. Now I have been baptized. ..."

For many in Russia, the Voice of a Friend broadcast may give them their first opportunity to respond to an invitation to faith. Evangelism, as we know it, isn't permitted in Russia; so evangelical broadcasts fill an important role. Dr. Ivan Magal, a physician in Washington, D.C., and his brother, Vasil Magal, missionary to Russian migrants in Belgium, are the speakers.

Worte des Lebens has a similar ministry in East Germany. Samuel Gerber, Mennonite bishop and principal of Bienenberg Bible School in Switzerland, is the speaker. Italian evangelism-by-newspaper, *Parole di Vita*, pairs up with a broadcast of the same name, to minister through isolated Italian evangelicals to their neighbors. The paper and the broadcasts are shared with friends in an ever-widening circle of witness.

A new form of witness is developing in this country through supermarkets, bus depots, drug and variety stores. Bookrack evangelism distributes evangelical paperbacks through bookracks in secular shopping centers.

Books like *Cross and the Switchblade*, *Living Letters*, Billy Graham's *Peace with God*, and many others from a half-dozen cooperating publishers, carry a unique witness to the shopping public.

The program is carried out by volunteers working with Mennonite Broadcasts, Inc., under their district mission boards.

Mennonite Broadcasts, Inc., is attempting to discover through creative new methods the ways to progressively attack the problem of "too many people." New communicating tools are God's gifts to the church to use in telling of abundant life, the life all men were meant to live. □

The Holy Spirit Leads

By Russell Krabill

A number of years ago, Heinrich T. Klassen, Rosthern, Sask., told me this story.

"One evening I was comfortably seated in my home preparing my lessons for the next day. I taught at a Bible school about one-quarter mile away. My wife was by my side; the evening was quiet; I thought everything was all right over at the school.

"About 8:00 p.m. I got a feeling that I should go down to the school. I did not know why, but felt that I was needed there. I told my wife about the feeling, put on my coat, and went down. I stepped into the office and turned on the light. Everything seemed normal. About five minutes later two girls came to my door. One of them was disturbed spiritually and needed help. She felt her need of Christ. I spent considerable time leading her through to victory."

Bro. Klassen's experience has been duplicated by countless Christians over the centuries.

Jesus had promised, "When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak and he will declare to you the things that are to come" (Jn. 16:13).

The Holy Spirit is a person. And because He is a person, who knows, cares, and communicates, He guides the children of God who will listen to Him.

The Spirit Says "Speak"

It is important to observe that when the Holy Spirit comes upon individuals they speak. Acts 2:4; 4:8.

The Holy Spirit not only tells men to *speak* but He tells them *what to speak*. Mt. 10:18-20; 1 Cor. 2:13. It is amazing how the Lord puts words into the mouths of His servants on the spur of the moment.

D. L. Moody, the great evangelist, was once seated on the platform before a large audience, ready to bring the message, when an usher handed him a note. He opened the note to find only one word, "Fool." Moody stepped to the pulpit. "I was just handed a note—an unusual note. I have occasionally received letters in which the writer wrote a message but forgot to sign his name. But this is the first time I ever received a note in which the writer signed his name but forgot to write the message. He signed his name 'Fool.'" Moody then proceeded to preach a powerful sermon on "The fool hath said in his heart, There is no God."

The Holy Spirit Leads the Group

Christianity is an individual matter. Every man must have a personal encounter with Christ. He makes a personal decision

and commitment to Him.

As soon as a man repents of his sin and turns to Christ in faith he "[receives] the gift of the Holy Ghost" (Acts 2:38). A Christian is then aware that the Holy Spirit guides him personally. We read in the Acts that the Spirit guided Peter, Philip, and Paul as well as others.

It is important to notice, however, that the Spirit also led the *group*. Sometimes the group was gathered together. Acts 4:31; 15:28. But at other times the people were scattered. In Acts 8 the Spirit was working with both Philip and the Ethiopian eunuch at the same time, though they were miles apart. In Acts 10 we again see Cornelius the seeker and Peter the personal worker getting together in a supernatural way. The Holy Spirit was working with several persons at the same time, guiding them to each other.

Russell (Uncle Russ) Glazier, retired missionary from China and the Philippines, told the following story at our church which illustrates this work of the Spirit in modern times. When "Uncle Russ" was a missionary in China, a woman came to him from an inland village asking for a missionary to come to their village. She knew a bit about Christianity and upon inquiry had been directed to the missionary's home. It was spring.

Because of pressing duties Glazier found it impossible to make the trip and visit the woman until Christmas. He discussed it with his family and they agreed that he should go even though it meant the sacrificing of their family vacation.

The train was taken part of the way. The rest of the trip was made on foot through sleet and snow. After a long, hard journey they approached the village at about sundown. Through the gathering darkness they saw a woman approach them. It was the same woman who had come to see the missionary months before. How did she know the missionary was coming? She declared that the Lord had told her that morning that he was coming! The Spirit had spoken to both Glazier and the woman and they had both responded.

A number of years ago while preparing a Sunday morning message I was struck with a sense of great need. I was planning a message on Mt. 11:28-30. I wanted to find an illustration of one who found relief from the burden of his sin through the forgiveness of Christ. I reached for one of Walter T. Wilson's booklets in quest of an illustration of someone who had found peace. It was then that I felt the need of a blessing. I paced my study and said to the Lord, "Have I been a minister of the gospel for fifteen years and must still look in books for illustrations of Your power to give victory? Lord, give me a fresh experience of the working of Your grace."

Russell Krabill is pastor of the Prairie Street Menominee Church, Elkhart, Ind.

The Lord answered my prayer the next day.

I had freedom as I preached the message. At the close I offered a prayer and called for a song, not planning to give an invitation, although the message lent itself to such. As Leonard Yoder, the song leader, arose, he stepped over to me and said, "Will it be all right to sing a couple of verses of this invitation song?" He showed me the page carrying the song, "Softly and Tenderly." I agreed, but wondered at the unusual act. Leonard had never made such a "bold" suggestion. He had never before suggested that an invitation be given unless I called for it.

We sang another hymn first, then the two verses of the invitation song. I saw no response. However, I was later informed that there had been a response; a young father had raised his hand. When he met me at the door, I saw his red eyes and troubled look. We made an appointment for 5:00 p.m. that afternoon. The interview was revealing. The young man had been carrying a heavy burden for a long time. Several times before he had felt the tug of the Spirit, especially in our services, but had not yielded. For days he had experienced mental and spiritual agony. Often on his way home from the factory he would stop his car along the road and pray. He knew the life he was living was wrong. He had even considered stepping on the gas and crashing into a telephone pole, thus ending it all, so great became the burden.

Now this morning he had decided that if I gave an invitation, he would raise his hand. He would then talk to me in an effort to get relief and release.

In the prayer room that morning, before going to the platform, I had prayed for the Spirit's guidance in every part of the service and the Lord had honored that prayer. The Spirit had spoken to the young man as well as to the song leader. Both had responded and the sinner found peace.

The whole experience greatly strengthened my faith in the guidance and power of the Holy Spirit.

The Spirit Says "Go"; the Spirit Says "Stop"

"Then the Spirit said unto Philip. *Go* near, and join thyself to this chariot" (Acts 8:29).

"Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not" (Acts 16:6, 7). Sometimes the Spirit says "Speak," sometimes "Hold your peace." Sometimes He says "Go," and at other times "Stop." Not only are the "steps" of a good man ordered by the Lord, but the "stops" also.

During the wilderness wanderings the children of Israel were directed in their journeys by a luminous cloud. "Throughout all their journeys, whenever the cloud was taken up from over the tabernacle, the people of Israel would go onward; but if the cloud was not taken up, then they did not go onward till the day that it was taken up" (Ex. 40:36, 37).

How can we know when the Spirit tells us to move and when He tells us to wait? Ah, that is the soul-searching

question! We can know only when we live close to the Lord; when we shut out all other voices; when we listen, watch, and pray; when we saturate ourselves in the Word.

The Spirit will not tell us to move in a direction contrary to the revealed will of God. Jesus said, "He will not speak of his own authority, but whatever he hears he will speak" (Jn. 16:13).

A woman who was divorced and remarried told me about her qualms before she remarried. She finally sought the counsel of a woman preacher. The woman preacher said, "Let me go and inquire of the Lord." The next day she returned saying, "I talked to the Lord last night and He said it was all right for you to go ahead and get remarried."

At Times the Spirit Says "Change Your Mind"

The early church had the Spirit of God after the day of Pentecost, but they were not immediately freed of their past understandings and biases.

In Peter's Pentecostal sermon he had quoted the prophet Joel who had declared God's plan in the last days to pour out His Spirit *upon all flesh*. He had further stated that the promise of the Holy Spirit was to "all that are afar off." One would therefore conclude that Peter was completely convinced that both Jews and Gentiles were welcome recipients of God's salvation.

He may have been convinced *mentally* concerning this universal plan but he apparently was not convinced *emotionally*. God had to hit Peter with a threefold vision before he was jarred into a practical realization of the truth. (See Acts 10.) It was only then that Peter was able to minister to the Gentiles from the house of Cornelius. It was only then that Peter could say from his heart, "Of a truth I perceive that God is no respecter of persons."

We may say that we have no class or race prejudice but emotionally we may still feel that certain peoples are inferior because of race—and our feelings will show themselves in unlovely behavior. We need the Holy Spirit to change our heart-minds into conformity with the heart-mind of God.

We may call our mind-sets, opinions, and views, scriptural convictions when they may be nothing more than private biases and prejudices.

May we be as pliable to the leading of the Spirit as were certain sincere members of the early church who came to the Jerusalem conference (Acts 15) with strong "convictions" that a man must be circumcised before he could be saved.

Conclusion

It is difficult to prepare a neat outline on how the Holy Spirit leads, because He often leads in unpredictable and new ways. Jesus said, "The wind blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes; so it is with every one who is born of the Spirit" (Jn. 3:8).

This is what makes life in the Spirit so interesting. Many Christians are bored with life because they plod along in the paths of their own making, which they have repeatedly trod, and do not allow the Spirit of God to lead them into new exciting ways.

Forecast for 1968 Bible Study

By John H. Thiessen and Ben Cutrell

Variety is part of next year's adult and youth Bible study curriculum materials for Sunday school. This is in contrast to the current emphasis on "plowing in depth."

The innovations:

1. *Variety in lesson subjects.* The 1968 studies will feature four quite different quarters.

First quarter—the Gospel of John. Four years out of the six in the current cycle, a Gospel is the subject of the January-March quarter.

Second quarter—Peace emphasis. See note 3 below.

Third quarter—Hebrew history, covering the Old Testament period of exile and restoration.

Fourth quarter—Hebrews to Revelation, a study of some of the last books of the Bible including the letters of Peter and John.

2. *Workbook method for first quarter.* In an effort to find new things in this well-known book of the Bible, our writer of adult materials, Ernest Martin, has developed a workbook method which demands more personal involvement on the part of the student. Each pupil needs to put pencil to paper and write down what he finds.

It won't be enough to come to class unprepared and simply listen to what others have to say, repeating ideas which have probably been said each time that particular subject and/or text has been considered.

Also, it won't be enough to come and read the printed portion verse by verse sharing scattered thoughts, or at best lifting out a few snatches from the lesson writer's comments. To achieve anything worthwhile, especially in the familiar Gospel of John, is going to take effort. The workbook method is one new means of making such effort enjoyable.

3. *A special Peace quarter.* As a denomination we have had many years of satisfactory experience using the Uniform Series of lesson plans and outlines. However, we occasionally take the liberty of replacing part of the Uniform plan with our own emphasis, when we feel this is important. For the second quarter, beginning right after Easter in 1968, our planners, editors, and writers have developed eleven lessons which will take a look at our biblical teaching of peace in the context of both the Bible and current affairs. The title of the series will be, "Peacemakers in a Broken World," and will replace the Uniform lessons on Wisdom Literature.

4. *Flexible use of the printed Scripture.* At the 1967 Publication Board meeting, our church's representatives after

ample opportunity for discussion voted to give the Scottsdale staff the liberty of eliminating the lesson text or adapting the method of printing it to the demands of the quarter.

During 1968 several methods will be tested.

Where it is helpful to have the text, it will be provided in the quarterly as usual. It will be printed especially when selections from various parts of the Bible need to be pulled together, as in a topical study. The Scripture will be printed in the lesson help either in block form or as the preface to each section of commentary. The youth material will already use the sectional method in the last quarter of 1967.

Where there is a book study, as in the first and fourth quarters, the text will not be printed. This is not because either the writer or the Publishing House minimizes the Bible, but rather because the class should put the Bible back in its rightful place. As one Publication Board member said on the floor at the March meeting: "If it brings us back to the Bible, I'm for it!"

This is precisely the purpose: To help the student find meaning by studying *the context in his own Bible*. In a book study any division into a dozen lessons is arbitrary and disrupts the unity. A good teacher and good lesson materials can, however, do much to preserve the unity, coherence, and emphasis of the book by constantly seeing each lesson in context.

A related problem is the fact that too often the lesson scope is distorted and suffers by the limited number of verses which constitute the printed text. The amount of space in actual number of lines is fairly constant, whereas the lesson would require either more, or in some cases less, quotation from the Scripture.

Then there is always the problem of versions. Which version shall be printed? Experience has shown that no single version or combination of versions is going to satisfy everybody.

For these reasons the first and the last quarter of 1968, both of them book studies rather than topical, will have no printed text. Instead, each student will be encouraged to use his Bible for personal study and class discussion.

These innovations are not introduced simply for the sake of being different. Rather, we want to provide better study tools—better because they will enable our Bible study classes to get maximum benefit from their sessions by studying the Bible in the best way we know how in the year of our Lord 1968.

Confession—We Hoarded "Presidents"

By Lee Ranck

We hoarded U.S. Presidents—not live ones, of course, but their likeness hidden behind small purple circles of wash-off ink on tiny slips of paper. Our local Food Fair provided these as an incentive to buy groceries—and to win cash prizes up to \$1,000.

We accepted the first slips plus the little book in which to place them, and before we knew what had happened we had a "monkey on our back." We were hooked!

Weekly we made numerous unnecessary trips to the store. There we (wife and I) would split up for different items—and two "Presidents." Sometimes we'd go through the line twice to get "something we'd forgotten"—and more "Presidents."

Speeding home, we'd leave the groceries in the car, dash into the house, and plunge those slips under the faucet. As purple ink ran down the sink, we'd grunt in disgust if the appearing dignified face matched one we already had and shout in delight if it was one we needed.

As our hoard increased, we teamed, up with a neighbor family to lower the odds. Obviously \$1,000 or \$500 split down the middle still comes to \$500 or \$250. After a time we needed only one "President" to gain a top cash award. For some reason, however, other persons to whom we talked needed the same stately personage.

Then suddenly the "game" ended. With nothing to show for our frantic efforts we had to take (in drug addicts' terms) the cure, "cold turkey." But just as the agonies of withdrawal ended, new temptations arrived—area markets announced new incentive games. Food Fair went to "Bonus Bingo." Acme devised its "Spot O Gold." And Weiss ingeniously combined grocery buying with television watching in its "TV-Bingo."

After the "Presidents," however, we took a good look at our ridiculous actions. Feeling rather silly, even repentant, we vowed never to play again. Now we say "no" to the little slips and punch cards. Clerks look at us strangely or suspiciously or sometimes admiringly. Undoubtedly we eat better and spend less at market these days.

What's the purpose of this silly little essay in a religious magazine? Obviously it points to extremes used by American competitors as bait to lure customers to their products. Perhaps it raises questions about the ethics of various business practices. But most of all, it tells of a fever that is apparently spreading through materialistic America—the compulsive desire to get something for nothing.

Persons who succumb to the "charm" of Lady Luck become strangely cheapened. Some *do* become hooked. Harmless acts of gambling—a chance on a car, public bingo, private poker, bridge for prizes—have a way of leading participants to seek larger stakes.

Frequently in our home heated debates focus on what is and is not "something-for-nothing." (Where do trading stamps fit in, for instance?) Why not debate this in a discussion program of your church groups? What is a Christian view of gambling, big or little?

Somehow the subtle lure of "Presidents" or "Bonus Bingo" seems little different from the less subtle call of the race track, wide-open casino, restaurant slot machine, or government lottery.

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Why Accidents?

"The driver who breaks every rule of the road

May very well reap just about what he sowed."

This message is contained in The Travelers Insurance Companies annual highway accident booklet, which reports 52,500 deaths and 4,400,000 injuries last year. Statistics in the booklet were compiled from reports by state motor vehicle departments.

Excessive speed is blamed for more than 41 percent of the highway deaths in 1966. It is the largest single factor in all fatal accidents resulting from driver error.

Other major factors involving actions of drivers resulting in deaths and injuries include driving on the wrong side of the road, reckless driving, and not having the right-of-way.

Drivers in 1966 were blamed for more than 80 percent of all fatal accidents while pedestrians, or a combination of pedestrian and driver, were found at fault in the remaining 20 percent.

To help prevent accidents, a Travelers spokesman suggests that drivers update driving skills by taking a driver refresher course; practice "defensive driving"; limit driving when tired; adjust speed to highway weather, traffic, and other conditions; and don't drive while under the influence of alcohol.

He also urged motorists to support better law enforcement, highway improvement, and improved driver licensing.

For Smiles and Thought

... A dealer wrote to a firm ordering a carload of merchandise. The firm wired: "Cannot ship until you pay for last consignment."

"Unable to wait so long," wired the dealer; "cancel the order."

* * *

Many congregations set aside a room as a nursery where parents may leave their infants during services. One such room is identified by the scriptural passage, "We shall not all sleep, but we shall all be changed."

Preached His Own Funeral Sermon

Smiles and mirth were mixed freely with the pain of losing a distinguished professor at his funeral Mar. 6 in Montreat's Gaither Chapel, Montreat, N.C.

"The subject of our affection and attention was still way out in front of us all," said the Reverend Calvin Thielman, minister of the Montreat Presbyterian Church, affiliated with the Presbyterian Church in the U.S. "This was the first time I ever laughed during a funeral sermon. I thought I would roll right out of my chair."

So did many other noted Presbyterian leaders who gathered to honor Dr. Kenneth Joseph Foreman in the lovely Presbyterian conference grounds of Montreat where he had lived.

Dr. Foreman was Emeritus Professor of Doctrinal Theology at Louisville Presbyterian Theological Seminary. The hymns of

joy he had chosen made the occasion more one of triumph than of sorrow.

Near the close of the service, held in Montreat's Gaither Chapel, Dr. Albert Curry Winn, president of Louisville Presbyterian Theological Seminary, told the congregation that Dr. Foreman, his former teacher, had held that there "are two things a man ought always to be ready to do: to die and to preach a sermon."

"And he will preach again this afternoon," Dr. Winn continued. "With his original turn of mind he always believed if a funeral or memorial service was for a minister, the minister himself might well preach the sermon."

The deceased had previously asked his old student to read his sermon at his funeral. Dr. Foreman chose one titled, "The Engineer's Got to Know Where His Hind End Is."

The Engineer's Got to Know Where His Hind End Is

By Kenneth J. Foreman

(Read at his funeral Mar. 6, 1967, by Dr. Albert Curry Winn, president of Louisville Presbyterian Theological Seminary and the distinguished professor's former pupil.)

The inquisitive passenger, on the rear platform of the long train snaking its way along the French Broad River, was puzzled by occasional round white signs with black figures. They were not mileposts, because they were always the same series—100, 125, 150; and not speed-limits signs, because on that line no engineer could make 100 miles an hour and live.

So the passenger asked the flagman: "What are those figures?" "Car-lengths," the flagman said. "That means so many car-lengths to the switch. If it's a long train the engineer can't see all of it at once, around these corners. But he knows how many cars he's got in his train and them signs tell him whether the last car is out of the siding or not. The engineer's got to know where his hind end is."

The engineer does have to know where his hind end is, sure enough. If he doesn't, he will think the train is all out on the main line when some of it is still on the side track. He will think the train is ready to roll when it isn't. The engineer not only has to keep a lookout forward, he has to think backward too, all the way to the caboose. Where is the train? is a question that can't be answered by looking out of the Diesel window sideways. It has to be answered by thinking back all the way to the last car. If that one isn't past the siding, the train isn't past the siding.

Parents, statesmen, leaders of men, all "human engineers," need to know where their hind end is. They can't afford to

leave it behind and it is dangerous to assume it is farther along than it is.

The teacher, for example, must know where the hind end of the class is. The front-row boys and girls (intellectually speaking) may be picking up speed, clicking right along behind the streamlined Idea; but where are the boys and girls in the mental caboose? The teacher had better go easy on the throttle, or he'll split a switch.

It's a wise teacher that knows where his class's hind end is. He may be so far ahead of them that they can't even see him; but somehow he must know where they are, otherwise he will only be pulling them into trouble.

The minister must know where his congregation's hind end is. The saints are right up there in the front of the gospel train, handsome refrigerator cars some of them, beautifully lined cars of the furniture trade, built for red-ball freight trains. But way back are some cars the minister can't always see, little old flat-wheeled cars from some jerkwater sideline, bumping along still in the siding. They haven't made the switch, and they won't make it if the preacher pulls too fast.

Be careful, you up there in the cab! The track looks clear, the light is green, all the cars you can see are lined up behind you. But around the bend is the rest of the train. Better be sure you know where your hind end is before you put on too much speed.

You can go roaring down the theological track, tooting for the Existential and the Historically Unconditioned, but your boxcars back in the rear end may be still in the side track

of a high school education where they don't use such language.

Or you may be blowing for the crossing at Eschatology before some of your rear cars have got over the switch of Regeneration. On the Ethical Line, also, you may be a long way ahead of the rear cars. You may be preaching away at Social Issues when your rear end hasn't faced Personal Issues yet. You may have your preaching-eye on the higher subtleties of saintliness, while the brakeman on the rear hasn't caught up with the simplicities of ordinary right and wrong. You may be discussing the temptations of sheltered specialists like yourself, while way back there, out of your sight, your businessmen and young people are in the midst of temptations you consider too gross to mention.

Remember, the gospel train has a rear end and you are supposed to pull that and the head end, too.

Reading ecumenical literature, the kind of thing written by Internationally Known Churchmen, one wonders if these ecclesiastical engineers know where their hind end is. Their big green Diesels are up there on the clear track of Ecumenicity. They have pulled out so far from Grassroots Gulch that they've almost forgotten there is such a place, but some of the train is back there, on the old sidetrack of Village Denominationalism. The engineer speaks of the Worldwide Mission and the Worldwide Witness of the church, and he is so far up in front that he sees these things quite clearly; but he must not forget that around the bend, out of his sight, the hind end is scraping along in the way station—it hasn't even pulled up to the switch of Local Witness or Local Mission.

It is a temptation to cut loose. The hind end slows up the train. But the engineer is just as responsible for one end as the other. It's all part of his train. And if, in a hurry to get on down the track, he cuts his train in two, he is leaving behind the making of a first-class wreck.

—Reprinted from *Evangelical Visitor*.

Prayer Requests

The Nepal Christian Fellowship (NCF) annual conference is in October. Pray for this group which is the church in Nepal.

Pray for the Nepali national Christians as they seek ways to relate the gospel to local circumstances in rural areas and in the towns.

Pray that Christian literature that has gone into the hands of many Nepalis may be read or passed on to those with prepared hearts.

During the Christmas season Christians in Nepal may be freer in their witness than any other time. Pray that the Spirit will lead in program planning and in all seasonal opportunities of witness—posters, paintings, singing, films, etc.

Go Ye!

By J. D. Graber

Frontiers are not all geographical. Nor is pioneering concerned only with physical hardship and loneliness. Geographical frontiers are becoming scarce. The whole world has become a neighborhood, and no place on earth is really more than 24 hours away. Yet the journey may still be long and hard. Read this for a challenge to pioneering:

"What can you do if you have planned a ball game between two different clubs of boys 10 to 13 years old, and a fellow calls somebody's mother on the other side a bad name? Both groups of boys are your friends.

"You find yourself standing in the middle of a playground with a dozen clubs on one side and a dozen bottles on the other side. Bottles burst and sticks fly, and you wonder what to do.

"No sociology, psychology, or theology ever told me what to do in a situation like this. People are caught up in situations and circumstances out of their control.

"I come from a family of nine children. I try to imagine what it would have been like if our family had lived in the same building as three to six other families of almost the same size.

"Middle-class Christians can theorize about the way to build the church in the city while they live in a nice community. Christianity will do everything for others, but it doesn't seem to help personal selfishness.

"It is precisely at this point that Christianity becomes something to ease the conscience. When Christianity demands someone to give a part of himself, he often refuses.

"In the short time I have worked in the city it has become clear to me that Christians must go into an area and live. There are many opportunities to verbalize beliefs in the context of a different life.

"People want you because you love them, give them attention, and show concern. Deep down inside they begin to realize they want to be like you. Somehow they need help in seeing light in the darkness.

"Once you get started, there is no turning back."

(Quoted by permission from the *Weather Vane*, Eastern Mennonite College. Joseph E. Lapp, the author, is leader of the 18th Street, Chicago, VS Unit.)

To Reach All

The mission of the church is not erecting buildings, establishing institutions, nor is it in making up an audience for a minister to preach to. Rather, it is laborers engaged in the task of reaching all men everywhere with something so vital that if it is received, it will change their lives.—H. Raymond Charles.

Mennonite Academy, San Juan, Puerto Rico

By Ivan D. Snyder

Perhaps one of the least-known institutions of the Mennonite Church is located in the metropolitan area of San Juan, Puerto Rico. Unlike many of the mission efforts of our church, this one thrives on the environment and atmosphere of the big city. This institution is known as Mennonite Academy, often referred to by Spanish-speaking people as "Academia Menonita." A small, private school, Mennonite Academy has been offering classes since the early 1960's. Following are some recently compiled facts and statistics concerning the school.

Rapid Growth

When Mennonite Academy opened for the 1961-62 school year, it was with two teachers, three grades, and an average of 25 students. Today sees 190 students, with a waiting list for this year and for next, a staff numbering 15, and offerings for kindergarten through grade six. The years between 1961 and 1967 have seen constant expansion, constant upgrading of the academic program, and a constant buildup of the reputation both in the community it serves and in the state education program.

An expansion program projected for the near future includes the addition of grades seven and eight, along with the inevitable addition of buildings, classrooms, and physical plant expansions. One of the programs stressed lately is the library program. During the past two years scores of library books have been purchased. Hopefully one room will contain all the library books the coming school year. At present the books are divided among the rooms.

The Mennonite Church has realized the importance of extending its work into the metropolitan areas, as evidenced in many of the Voluntary Service units in the metropolis.

Mennonite Academy, although a small school, is another example of this concern. The school is under the direction of the local congregation of Summit Hills. Summit Hills is one of the residential areas of San Juan. The purpose in the existence of a work such as this is that of being a "right arm" for the church, and in this case, the academy is proving quite effective. Mention could be made of a considerable number of people who attend church, some of them staunch and supporting members, who first became interested in the church by way of the educational program it offers.

A lady in Summit Hills has expressed a sentiment felt by many in the community. She made reference to the days the school was in its beginning stages, commenting that she used to watch a small group of children on the school

ground; now the small group has become a large group. She feels that the Mennonite Academy is now filling an important place which heretofore had been lacking in Summit Hills.

Service to Community

Along with serving the church, however, Mennonite Academy is also an outstanding service to the community. Private schools are very common in Puerto Rico. In many cases, one cannot say much more for them than for the public schools. One finds uncared-for buildings, run-down or old-fashioned equipment, and even under-prepared and shorthanded staffs. It is along this line that the people connected with the Mennonite Academy have much to be thankful for. The teachers are duly qualified and recognized by the State Department of Public Instruction; the buildings and grounds are under constant care and maintenance. There is continuous purchase of equipment to insure smoother operations in and out of the classroom.

Teachers for kindergarten, first grade, and second grade have been mostly bilingual Puerto Ricans, since one of the educational goals of the school is to equip every student with a firm basis in his native language, whether English or Spanish. Also, in a situation such as this, the hiring of local help pays off in good relationships, especially since the school is under the auspices of the local congregation, which conducts its work mostly in Spanish.

Grades three through six, inclusive, are being taught by teachers secured through the Voluntary Service program. VS has also been supplying personnel to teach special subjects, as well as office and maintenance and kitchen workers.

Teachers Needed

Finding good teachers seems to be the cry of all



The present physical plant of Mennonite Academy includes two buildings; the one in the background contains classrooms, a library, and some offices.

Ivan D. Snyder is office manager at Academia Menonita, Caparra Heights, Puerto Rico.



Bible classes are conducted every day (in every grade) except Monday. Above is a Monday chapel service.

schools. Due to the strategic location in the community, the Mennonite Academy has even a greater responsibility to hire well-qualified personnel. The church's Voluntary Service program has been a great help to this end for the school, and at a great saving dollar-wise.

Up to now, the Mennonites have not been well enough established to handle the financial burden of operation of a school; however, at this point the school's name, reputation, and accreditation are well proved, allowing it to raise tuition to more closely meet the expenses. People seem quite willing to pay for a high quality of education and services. This can be seen in the matter of transportation. This being the first year Mennonite Academy does not offer a transportation service, the parents who were accustomed to it are having difficulty adjusting to transportation provided by people other than school personnel. The consensus seems to be "raise the charges to where they need to be—just provide transportation." Unfortunately it has become very unfeasible to recontinue this service.

Perhaps you're wondering why parents send their students to a church school—is there a "gimmick"? Is it because of church pressures? In the first place, very few of the students are Mennonites. According to the statistics, 41 children come from Roman Catholic homes, 106 from Protestant homes, three from Jewish homes, and 39 listed no church affiliation.

Reasons for Interest

On the part of some of these parents there is a desire for their children to become educated within a Christian environment with Christian teachers. Many, however, have had little interest in the Christian teaching their children receive.

These parents are interested in Mennonite Academy for a variety of reasons: high standards of education, better discipline and school order, the fact that it is an English language school, or the status of sending their children to a private school.

For those who are coming in contact with Christianity for these reasons, a pathway is opened up for the church to

reach them with its message. A program of follow-up has seen results, and even a more successful future is in the outlook. The pastor of the local church, Angel Luis Miranda, is a tireless person who has a keen interest in the families represented in the school, and is interested in reaching a maximum of them.

Academia Menonita was opened by John Driver in 1961, using only one classroom and with very few students. Mrs. Ruth Martin served as director, and she and Mrs. John Driver were the first teachers. The grades taught were kindergarten, first, and second. Each of the successive years, a grade was added, up until the 1965-66 school year. During the summer, additional classrooms were constructed. This year a lunch program has been initiated, providing students and staff who so desire with lunches and drinks.

VS Help

Mennonite Academy owes much to the Voluntary Service personnel, as well as other dedicated individuals, who have worked hard along with the school to provide the unexcelled quality of education for which the school and the Mennonites in Puerto Rico have become known. Following are the VS-ers who have served:

Ruth Thomas, Willow Street, Pa.
Edna Schmucker, Louisville, Ohio.
Rollin Welty, Goshen, Ind.
Doris Slagell, Hydro, Okla.
Mr. and Mrs. Richard Ulrich, Roanoke, Ill.
Ivan D. Snyder, Albany, Ore.
Ruth Wagler, Shakespeare, Ont.
David E. Miller, Sturgis, Mich.
Mr. and Mrs. Gerald R. Hurst, Goshen, Ind.
Mary Sue Yoder, Garden City, Mo.
Anna Jantzi, Mio, Mich.
Janet Longenecker, St. Johns, Mich.
Dorothy Atkinson, Quakertown, Pa.

As mentioned the opening year had an average student attendance of 25. Today the enrollment is around 190. There is a waiting list for the 1967-68 school year. These 190 students come from 123 families. While quite a range is represented in the incomes of these families, they are generally in the upper middle class. There is also a very interesting variety of occupations pursued by these parents. Some of these occupations are: lawyer, secretary, banker, merchant, physician, business executive, district judge, evangelist or minister, and detective.

From the start, this school has been self-supporting. (That is, it does not receive subsidy from the Mission Board. The buildings are owned to a large extent by the local church.) However, the constantly rising enrollment figures and the waiting list seem to indicate that the tuition charges can be raised a considerable degree for the coming school year. By this means the school will be able to better meet its demands for expansion and improvement, as well as paying several thousand dollars a year to the church for payment of the buildings and facilities.

Provide Study Abroad for All Students

Goshen College has just announced two major innovations in its educational program.

Beginning in September 1968, the college will:

1. Provide a 14-week study-service term abroad, available to all students;

2. Switch to a schedule of 14-week trimesters.

The unique program was announced by Paul E. Mininger, president of the college, after it received approval late in May by the faculty, Board of Overseers, and the Mennonite Board of Education.

Goshen College, a fully accredited, co-educational institution, has a teaching faculty with unusually strong background in international education, providing a valuable resource to the school for the addition of a strong international dimension.

More than one half of its teachers have studied abroad or served either in church-related aid or mission programs or in government-sponsored research, aid, or teaching missions for at least one year. Of the full professors at Goshen, 84 percent have studied or worked abroad.

Another Culture

It is in keeping with such an international background and experience that Goshen seeks to provide its students with the opportunity to live, study, and work in other countries as part of their undergraduate work.

By taking part in the study-service term abroad, a student will examine the culture of that nation—its art, history, language, economics, government, music, religion, technology, flora and fauna, and social customs—on location.

Further, he will be exposed to some of the hurts and needs in that part of the world that is just emerging, not in nations that are highly industrialized and wealthy like those of Western Europe, where so many of today's college students flock for a year abroad.

He will also be required to give service to the nation without pay—teaching English, digging irrigation ditches, helping in hospitals, working with social welfare agencies such as the Red Cross and YWCA, or serving in church-related projects.

Half of his time abroad will be spent in study; half will be spent in service. The value of a study-service combination lies in the fact that the student will leave the developing nation not only with empathy for, but also an intellectual understanding of, its people and their problems. And, importantly, he will have faced the kinds of needs that are present in that country and will have had opportunity to do something significant about them.

Close Relationship

One advantage of the study-service term abroad is the close relationship it will make possible between student and faculty member. Another is the contribution the student will make to the climate of international understanding at the college and in his home community when he returns.

Terms abroad are slated in the developing nations in the Caribbean area and Central America because they are well adapted to the purposes of both study and service. These countries are also close enough to keep transportation costs to a minimum. The study-service experience will be available to students at the same cost as a trimester on campus.

Units of up to 15 students at each location will be directed by a Goshen College faculty member, who will arrange field trips and lectures by scholars from that country, and who will guide students in using local libraries and other resources.

This summer two seminars in Haiti and Barbados are serving as experimental kick-offs for the program and are under the leadership of a Goshen College faculty member and his spouse at each place.

While the study-service term abroad will not be a requirement for graduation, it is anticipated that a high percentage of students will elect it. Other students will fulfill the international education requirement by taking at least 14 hours of work relating to a particular geographic area.

Fourteen-Week Terms

To make the study-service terms economically feasible, the traditional two-semester calendar with its three-month summer vacation was inadequate.

Hence, Goshen College will revise its calendar, beginning in September 1968, and adopt 14-week trimesters, with the summer trimester optional.

School will continue to start as usual in mid-September, but will close just before Christmas. This has the advantage of allowing for a genuine 2 1/2-week end-of-year, change-of-pace vacation, not just a recess from studies. The winter trimester will begin in early January and close at the end of the first week in April, at which time commencement will be held.

After another vacation period of two weeks, the spring trimester will begin. For those who remain on campus, the term will be divided into four 3 1/2-week sessions, during which the student can enroll for one course in each session.

Earlier plans which required summer attendance have been modified. Under the terms of the approved program, summer attendance will be optional for the student, just as it is now at Goshen.

Requirements for Graduation

To be graduated, the student will be required to attend nine 14-week periods. If he wishes to accelerate, he can go to college continuously for three calendar years. If he wishes to follow the normally recognized pattern, he can enroll in the fall and winter trimesters and the first 3 1/2-week spring term each year and thus be ready for a summer job or vacation by the end of May each year.

Exactly 3,643 ways of completing graduation requirements within four calendar years are open to the student, owing to flexibility in combining fall, winter, and spring trimesters, including one trimester for the study-service term abroad.

Costs for the entire four-year program will be no higher than under the present system. Because the new fall and winter trimesters are shorter, tuition and room and board costs will be eight ninths of the cost of a semester.

In addition, some savings will accrue to the college, since it will be able to accommodate more students in its residence halls while some are off campus.

New Concepts in Courses

While the college was adjusting its calendar, it examined the reasoning behind the granting of credit for courses. Traditionally, at Goshen and at virtually all other schools, credit given for a course depends on the amount of material that can be presented in a specified number of class meetings. The difficulty lies in the fact that student preparation for the courses carrying two hours of credit may require as much time as those carrying four hours.

In Goshen's new program, the amount of credit a course receives will be on the basis of the fraction of the student's total time required for it. Both student and teacher know, therefore, that every hour of credit will require the student to work a total of 3 1/2 to 4 hours a week in lectures, laboratory sessions, and preparation.

Credits for Depth Study

According to the new plan, a student will be allowed to enroll in no more than five courses at a time, and with the option to choose depth study in a substantial number of them.

A "depth credit" is a one-semester-hour addition to a standard course in which a student is already enrolled. Among its advantages are that (1) the interested student can pursue his study in greater depth, (2) the student will have a true opportunity for independent study and research, and (3) it will allow extra credit where needed toward graduation.

CHURCH NEWS

Eastern Board Youth Services Grow

By John W. Eby, Director

"All the believers continued together in close fellowship, and shared their belongings with one another. They could sell their property and possessions and distribute the money among all, according to what each one needed. Every day they continued to meet as a group in the Temple, and they had their meals together in their homes, eating the food with glad and humble hearts, praising God, and enjoying the good will of all the people. And every day the Lord added to their group those who were being saved" (Acts 2:44-46, *Good News for Modern Man*)."

Theology

The Voluntary Service concept is deeply rooted in the theology and experience of the early church. The ministry of the church on the cutting edge was characterized by Luke in Acts to include close Christian fellowship, common economic standards, experiences of worship, and a witness which drew people to its fellowship and into its ministry through personal salvation in Jesus Christ.

Practice

VS-ers in unit life also share the healing, challenging, and forgiving fellowship as they live and work together. They eat around the common table and share similar financial remuneration. They worship through Bible study, daily unit devotions, and involvement in local churches. The new life in Christ lived together reaches out and touches others and leads them to find salvation in Jesus Christ and relationship to a fellowshiping Christian group.

History

The first move in the direction of an organized Voluntary Service program in the Lancaster Mennonite Conference was made in 1942 when the conference created an itinerant evangelism committee. Persons were recruited, and by 1943 a team of young folks was sent to Alabama to operate Bible schools in this new field. In 1948 the Eastern Board set up the Voluntary Service and I-W Committee to encourage youth to volunteer for assignments.

Fruits

Since then 35 churches have been planted or organized through the efforts of Voluntary Service and church-related I-W units. Sixty-one ex-VS-ers have been ordained or licensed to serve congregations in leadership roles or as wives of ordained men. Forty-seven have served overseas for

the Mennonite Church. More than 192 ex-VS-ers have stayed in their Voluntary Service locations to serve in developing church programs or have moved into other mission situations. One hundred and ten have gone to college following their Voluntary Service assignments.

Spread

The concept of serving voluntarily has spread through the conference. In the early days most volunteers served under the administration of the committee, but in recent years most short-term Bible school teachers and camp personnel are related directly to the locations in which they serve and are not counted in Voluntary Service statistics. Thus the concept of youth service introduced in the early days of Voluntary Service has permeated the conference.

Activities of 1966

This year was one of program expansion and of philosophy consolidation for Eastern Board VS. An attempt to summarize the activities of the year would include the following:

1. A consultation of Voluntary Service directors of VS in Central America served significantly to refine and develop our methods and philosophies of overseas rural community development.
2. Discussions with the newly developed administrative council in South Florida raised issues involved in the long-term relationship of VS to emerging congregations in the South.
3. Changes in the overall migrant situation have caused us to think more seriously of turning day care and mechanical parts of the migrant ministry over to local administration.
4. The lowering of age of volunteers forced us to define more clearly the unique role which VS plays in the total spiritual and social ministry of the church as it uses young, untrained volunteers.
5. A new unit was opened in Anderson, S.C., to assist the local Mennonite congregation in broadening its ministry to its community.
6. A retreat was held in Tampa, Fla., for all VS units in the South.
7. A new VS extension opened on the island of Guanaja off the north coast of Honduras. Two Voluntary Service men were keys in the growth of the credit

union which in less than a year grew to be second largest in Honduras.

8. A new kind of weekend Voluntary Service program was initiated with an increased emphasis on leadership and Bible study.

9. Voluntary Service contributed personnel to a day camp sponsored by the Berea Mennonite Church in Atlanta for several youngsters in the church community.

10. A youth worker has established a program for the "Knights" in the East Nineteenth Street area of Manhattan. A youth worker was assigned to the Berea Church in Atlanta to develop a youth ministry.

11. A new unit opened in New Haven, Conn., to begin first steps in a church building program.

12. A summer day care program for working mothers in Lancaster, Pa., was sponsored by the Salunga VS office.

13. An employment service for returning I-W men was initiated.

14. A new unit opened at Greer School, a home for neglected and dependent children.

15. At new unit in Albany, N.Y., VS-ers work with emotionally disturbed children and in St. Peter's Hospital.

16. Shemaya Magati, secretary of the Tanganyika Mennonite Church Youth League, worked in the Voluntary Service office during the summer. His exposure to youth work in the United States provided background for his work in the TMCLV.

The year 1966 was an active year, one which saw the number of long-term VS-ers increase by 28 to a total of 160, and earning I-W's by 128 to 294. But the real spirit of the Voluntary Service and I-W program is captured not in statistics or program decisions, but in changed lives.

Administrative trips were made to all units. The value of these trips cannot be overemphasized. Visits to the field allow closer administrative control and facilitate problem-solving and strategy development.

Leaders were found for several units this year. Unit life and program obviously reflect capable full-time leadership. Leadership remains one of the key needs for next year's program.

VS-ers and I-W's have grown in their appreciation of the church. Some have felt the joy of renewed commitment after struggling with personal problems. Others have made vocational decisions.

Fellow workers' lives have been challenged and persons have been drawn to the church through the service and witness of VS-ers and I-W's.

The young people serving in VS and I-W are making an excellent contribution to the outreach of the church. They are growing spiritually and representing the

church well.

There are problems and frustrations. Not every young person evidences the deep mature Christian commitment and stability which would be desired. But that is church life. The church exists not as a fellowship of the perfect but as the body of Jesus Christ, bringing healing and forgiveness to growing, imperfect Christians. The church is the fellowship in which

persons find help in growing into the measure of the stature of Christ.

The challenge of VS and I-W continues to be to provide the kind of environment which will lead youth of the church into the most significant kinds of Christian witness and service and toward maturity in Christ.

*American Bible Society, publisher.

Spruce Lake Camp

Canadensis, Pa.

Family Week, July 1-6,

Ed & Helen Alderfer, Scottdale, Pa.

Family Week, Aug. 1-6,

Harold Fly, Schwenksville, Pa.

Older Adults' Retreat, July 15-19,

Abner Stoltzfus, Atglen, Pa.

Older Adults' Retreat, Aug. 14-20,

Paul Erb, Scottdale, Pa.

Special note in schedule change: George R. Brunk, Harrisonburg, Va., will speak Aug. 24-30 instead of Aug. 18-24.

Spruce Lake Retreat is located in the heart of the Pocono Mountains. For further information write to Spruce Lake Retreat, Canadensis, Pa., or call 717 595-7505.

Ontario Relief Sale

The Ontario Mennonite Relief Sale held at New Hamburg, Ont., May 27, was deemed a success. Approximately 200 fancy quilts were contributed for sale. In addition there were thousands of other needlework items, many antiques, and tons of homemade food. All items were sold, much of the food by noon. A smorgasbord dinner at \$3.00 per plate was a popular feature as was the pancake and sausage meal at \$1.00. The top price for quilts was \$230. The final result of the sale is not yet available, but careful estimates indicate that it may be in the neighborhood of \$25,000.

Mennonites Consult on Mass Communications

The International Room of the Chicago YMCA was the scene for an inter-Mennonite consultation on mass communications, May 10, 11, 1967.

In a loosely structured meeting, Mennonite broadcasters learned to know the work being done by such organizations as Mennonite Broadcasts, Inc., Gospel Light Hour, Mennonite Radio Mission, Faith and Life Broadcast, Gospel Message, Calvary Hour, Songs of Praise, The Christian Home Hour, and Congo Inland Mission.

Discussion revealed that all of us face

many similar issues at this time. It was seriously asked whether we are actually reaching out evangelistically to those outside of the Christian church. New ventures in this direction are being tried by Mennonite Broadcasts, Inc., through bookracks in supermarkets, special seasonal broadcasts, and minute spots on radio.

Use of language, types of music, the Sunday time block, and target audiences are other issues which were grappled with.

J. Daniel Hess, Goshen College, shared with the group his experience of working

with the Columbia Broadcasting System in producing a television program on Mennonites.

Discussion about Mennonite involvement in television showed that no groups had seriously entered this field as yet. Prohibitive cost, lack of trained personnel, and lack of direction were cited as major factors.

At the same time, it was felt that the gospel leaves us no choice but to project the use of television as a means for communicating the good news of Jesus Christ! With this in mind, it was agreed that plans be made for a study conference that would focus upon a Mennonite witness on television.

A major highlight of the two-day session was a time of Bible study, sharing, and prayer fellowship held on the evening of the first day.

Chairman elected for the two days was Kenneth Weaver of Mennonite Broadcasts, Inc. Malcolm Wenger, William Schmidt, Roy Umble, and John Friesen were asked to serve as secretaries.—Bernie Wiebe, speaker, Abundant Life Broadcast; director, Mennonite Radio Mission, Akona, Man.

Mennonite World Conference Delegates

All persons attending Mennonite World Conference will be recognized as delegates. All such delegates have the privilege of attending and participating in all conference sessions.

Voting delegates will be limited to persons designated by their sending body to represent them, such as the three Boards of the Mennonite Church, Mennonite General Conference and its committees, district and overseas conferences, or other recognized organizations of the Mennonite Church.

It is expected that all delegates will endeavor to be effective in representing their constituency at the conference, and in any other overseas contacts. It is also expected that all delegates will assume responsibility for reporting and interpreting the experience of the Mennonite World Conference upon their return.

Seek to Increase Sales

How to tackle various problems of Christian publishers and writers in Ethiopia was discussed at the Light of Life Books Fellowship's semiannual meeting on Apr. 14, held at the Globe Publishing House, Addis Ababa. About 20 people took part.

The Globe Publishing House staff is grappling with the problem of advertising and distributing Sunday school materials. Although a dozen persons had bought nearly one fourth of the first printing of the junior level materials, orders have dropped suddenly. The



Participants in the Mennonite Consultation on Mass Communications.

200 samples sent to missionaries throughout the country have brought few results. The most effective method of distribution seems to be personal contact at the precise moment when people feel a need for these materials.

At present Globe is discussing the possibility of hiring a distribution agent to visit churches and show teachers how to use the materials, as well as to give suggestions how the cost can be met. Another method being considered is paid advertising in daily papers. The Globe staff is trying to find out why people express interest in the materials and show surprise at their availability but are slow to use them.

For the Birds?

Mario S. Munoz, evangelist, says that now since they have been preaching the gospel in the communities of Mina Street and Colonia Industrial in Reynosa, Mexico, there have been more birds around. At El Banco, where they also preach the gospel, there wouldn't be any because it is a new housing area and trees are all very young.

But what brings the birds to these other communities? The gospel? Well . . .

When we went to Puerto Rico in 1953, my wife saw a little boy eat a raw mourning dove. Why? Because he was hungry. He wasn't taught how to prepare his food properly. And he wasn't taught not to kill the birds. But that doesn't happen anymore in the La Plata Valley in Puerto Rico either. Why not?

Because the gospel came there too. And schools came. And broilers came. Now they raise about 300,000 broilers five times a year in La Plata. Now they eat chicken!

"And now there are birds here in Reynosa, Tamaulipas, Mexico," says Mario S. Munoz.—Elvin V. Snyder.

Tel Hai Bible Conference Summer 1967

- July 1—Andrew Telford, Bible teacher and conference speaker
- July 15—Nickel Family, sponsored by Sunday School Meditations
- July 22—Teen Challenge with Robert Bartlett, Philadelphia, Pa.
- July 29—Sunday School Meditations Annual Chicken Barbeque
- July 30—Song service formerly known as Kennel Woods Singing, B. Charles Hostetter, speaker, 1:30 p.m.

Aug. 3-6—Evening meetings, Sunday School Meditations, B. Charles Hostetter, speaker

Aug. 19—Dr. Noah K. Mack, illustrated lecture, "Following Mayo Indian Trail from 300 B.C. to 1966 A.D."

Aug. 26—Calvary Hour Fellowship Chicken Barbeque

Evening services begin at 7:30 p.m.

Tel Hai Conference Grounds located 3 miles south of Honey Brook on Route 10, 1 1/2 miles east on Beaver Dam Road. Christian groups wishing use of conference grounds should make reservations with Milford Hertzler, Morgantown, Pa. 15543. Phone: 286-9256.

Need Vision and Courage To Resolve Dilemma

The people of Vietnam are caught in a tragic combination of historical, geographical, military, economic, and political forces, many of these outside their own control. Vietnam's history is essentially the story of the impact of these forces on the people and of the responses and often resistance of the people to these outside forces. Three civilizations have influenced the character and destiny of Vietnam. For almost a thousand years the Chinese dominated the country. In its early history Indian traders and religious leaders came to what is now central and south Vietnam. Much later, in the middle of the nineteenth century, western missionaries, traders, and soldiers occupied the country.

In spite of the deep penetration and domination by these foreign forces the Vietnamese maintained a sense of national and cultural identity which could not be broken. The pattern of penetration and occupation, resistance and then suppression, of new hope and new efforts to achieve national selfhood has been repeated many times in Vietnam and much of its long history has been written in suffering and bloodshed. "We are," said one of Vietnam's poets in 1931 after one of the many abortive attempts to oust the French, "a people in search of a country." The late Bernard Fall commenting on these lines said, "And 35 years later the struggle goes on more desperately than ever."

Vietnam can be understood only in the perspective of the worldwide social and political revolutions of this century, of an intense desire for national identity free from all foreign domination, and of strong aspirations for much-needed reforms.

Since leaving Vietnam in August 1966, I have discussed Vietnam in over 150 different groups. These include service clubs and community organizations, college and university groups, and church groups. Three distinct impressions have emerged from these discussions.

1. There is a genuine uneasiness among the majority of these people about the Vietnam war—its cost, its legitimacy, and particularly about what the war is doing to the people of Vietnam. Some believe we are sliding into a major war with no real evaluation as to human and financial costs involved nor evaluation of the massive destructiveness of such an additional step.

2. There also seems to be a stiffening of position among those who support the war. Pressure is being applied to government representatives who oppose our Vietnam policy. There is considerable talk about "fighting through to victory." Defensiveness about our actions in Vietnam seems to be increasing. There is a minority among those who actively support the current policy who label those who raise questions about our policy as naive, uninformed, ill-advised, unpatriotic, or unrealistic about communism.

3. There are a substantial number of people who oppose our current policy and do so with considerable vigor and deep conviction. In the main these persons are thoughtful and intelligent and represent a broad spectrum of professional and other backgrounds. Persons who oppose our policy do so for one or more of the following reasons: the cost is too high, our reasons for being involved are not justified, purely humanitarian reasons, our current efforts are not achieving our objectives, the risks of an all-out nuclear war are too great, or war and violence are always wrong. There may be dawning across the world an awareness that the old ways of settling conflict by military force simply are not compatible or adequate for the kind of world which is trying to emerge.

So to break out of the current mold, to modify or reverse current direction, will take vision and great courage. I am looking to you who represent the sensitive and hard-headed people of Indiana to give this kind of leadership. There must be a way out of this terrible dilemma. This is perhaps our most urgent task. We support your every effort in this direction.—Atlee Beechy, from a presentation to a meeting of Indiana churchmen and Congressmen in Washington, D.C., May 9, 1967.

. . .

Past, present, and future India missionaries in the Goshen-Elkhart area of Indiana were scheduled for a farewell fellowship for J. G. Yoders, scheduled to fly June 25 to India for service in Bihar, replacing Mark Knisses, who are going on furlough; Florence Nafziger, scheduled to return to Dhamtari, India, on July 2 for service in the hospital nursing school there; Dan and Anne Lind and David Yoder, overseas missions associate teachers leaving for Woodstock, Landour, India, mid-July if visas are granted in time.

Invitation to Berlin

The Berlin Mennonite Church extends a cordial invitation to all World Conference participants and others visiting Europe this summer to come to Berlin. Berlin is a city worth seeing. Although Berlin is located well within East German territory, West Berlin is accessible to all persons visiting Amsterdam and Europe.

You may travel by car or train through East Germany to West Berlin or fly.

A special invitation is extended for the weekend immediately following the Amsterdam Conference, Aug. 4-6, 1967. On Aug. 4 we will tour West Berlin and on Aug. 5 and 6 we will tour and attend church services in East Berlin. Berlin is the city where East and West meet: religiously, culturally, economically, and politically.

We will arrange for moderate accommodations for anyone writing us in advance.—John R. Friesen, Berlin Mennonite Church, Berlin (West) 45, Promenadenstr. 15 b.

Eight Missionaries Appointed

Four missionaries were appointed for overseas service by the Eastern Mennonite Board of Missions and Charities on May 16. They are: Carl and Vera Hansen, Eastern Mennonite College, Harrisonburg, Va., as missions associates teaching Bible at Nazareth Bible Academy, Ethiopia.

Roy and Hope Brubaker, Eastern Mennonite College, Harrisonburg, Va., teaching in Somalia.

Four missionaries were reappointed:

Omar and Lois Stahl, 60 Main St., Salunga, Pa., for missionary service in Europe.

Maynard and Hilda Kurtz, 105 East 97th St., New York, N.Y., as teachers at Musoma Alliance Secondary School.

To Offer Course In German

Worte des Lebens (Words of Life), Mennonite Broadcasts' German program, is translating the Home Bible Studies course, *Living for Christ*, into German. The decision to add the course to the broadcast ministry came at the annual meeting of the Words of Life committee April 10 at Biengen, Switzerland.

Words of Life director Harvey Miller reported: "When it is ready for use, lessons will be offered free of charge on the broadcast."

Miller also noted in his report to Mennonite Broadcasts that increasing financial

support for the program is expected from European Christians. German Mennonite conferences will be contacted by Miller as they meet throughout the year to encourage their participation in broadcast evangelism.

Stay Put During Crisis

Tension in the Middle East remains high, but the MCC team in Jordan has decided, for the moment at least, to stay on the job.

David Kanagy, MCC director in Jordan, reported on May 25 that they were still able to move about freely, and that traffic on the Nablus Road was still as heavy as usual despite the crisis. Food prices had not yet gone up.

"Internally Jordan seems much more stable than in November and December 1966, just after the attack on Sammu," wrote Kanagy. "Anti-American feeling is not noticeable just now, but it could flare up quickly if Israel gets too much assistance in the struggle over the Gulf of Aqaba. In that case it will be necessary to shutter up our buildings and stay out of sight for a while."

On May 24 he reported, "This afternoon we had an air raid drill, and the writing of this letter was just interrupted with another, this time with a blackout. The Hashemite Broadcasting Service has begun broadcasting civil defense instructions in English and ended its day with 15 minutes of the Jordan Arab Army Band."

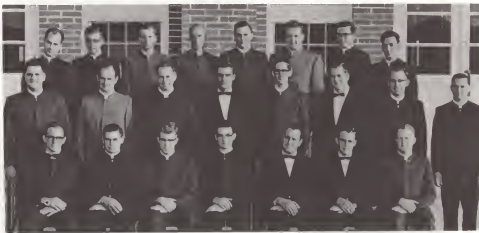
"People on both sides of the Jordan-Israeli armistice line are hoarding food and there is a general feeling of uneasiness and tension. Quite a number of Arabs have expressed to us the feeling that the time has come for action against Israel."

Menn. Camping Association

At the annual meeting of the Mennonite Camping Association, Apr. 7-9, delegates voted to implement the plan of MCA organization suggested by the Ad Hoc Committee. The MCA constitution, revised in March 1963, states that the Board of Directors shall consist of the elected officers plus a representative from each church group. The General Conference Mennonite Church and the Mennonite Church agreed to appoint representatives and share in financing the program of MCA. The MCA Board of Directors was asked to find a person who could serve part time as executive secretary.

Arnold Cressman, representing MCCE, and Elmer Richert, representing the Board of Education of the General Conference Mennonite Church, met May 20 with MCA officers—Roy Henry, Pres.; John R. Smucker, Pres. elect; and Edith Herr, Secy.-Treas. At this meeting the board agreed to invite a camp leader to serve as executive secretary. His services include leadership training, serving as consultant to camp leaders, publishing quarterly Newsletters, relating Christian education philosophy to camping, interpreting the camping mission to the church. Hopefully, he will be able to begin his duties Sept. 1, 1967. Finances were reviewed and the board realized services could be offered only as camps and individuals support the program. The secretary-treasurer was asked to interpret this service to camps and interested individuals.

The Mennonite Camping Association provides an avenue for camps to share ideas and concerns. It also hopes to coordinate resource personnel to serve camps. If you



Cheerful Anthems Male Chorus

The Cheerful Anthems Male Chorus recently donated \$500 to the Mennonite Hour for radio work. The 24-man chorus is conducted by Earl Zimmerman, Pottsville, Pa. In addition to their gift for broadcasting the gospel, the group sponsors the Mennonite Hour on station WPPA, Pottsville.

board members are not on the mailing list to receive the Newsletter and other mailings, please send names to Edith Herr. The Camp Directory can remain up to date only with camp cooperation. Report new camps, sponsorship, location, and board members.

Interested individuals can support MCA

and receive the Newsletter by paying a \$5.00 annual fee. The treasurer will send information for camp memberships.

As camps work together, their mission can become more dynamic!—Edith Herr, Secretary-Treasurer, Route 1, Charlotte Street, Millersville, Pa. 17551.

J. Paul and Erma Lehman and children Wayne and Lois were scheduled to arrive home on furlough May 29. Their address is 1220 Jefferson Avenue, Newport News, Va. 23602. The Lehmans served as houseparents at Good Shepherd School, Addis Ababa, Ethiopia.

Lydia Glick arrived home on furlough from Somalia on May 30. Her address is Route 4, Minot, N.D.

Larry and Ruth Ann (Zimmerman) Martin, Spring Run, Pa., arrived in San Jose, Costa Rica, May 1, for seven weeks of language study at the Spanish Language Institute before going on to their assignment in Overseas Voluntary Service in Honduras.

The two-week Bible school at Johar, Somalia, closed on Sunday. Eleven attended. The work project on the new garage-chapel was highly successful. The project was completed sufficiently to have the first worship service in the room on the final Sunday. The chairman pointed to one wall and with eyes brimming said, "I painted that. This is truly ours." A missionary said, "This Sunday service of praise and thanksgiving was a perfect climax to two weeks of very rich spiritual blessing. Already some are talking about next year's Bible school! We thank the Lord for this very happy two weeks!"

Three Ohio congregations—Zion Mennonite Church, Archbold; Evangelical Mennonite Church, Wauseon; and Lockport Mennonite Church, Stryker—donated a hay baler which arrived in Crete sometime during April. Members of the three churches serving or having served in Crete as Paxmen are: Richard Wagler, Marlin Rupp, and Roger Beck. "We are all grateful for this baler, for it will make the work easier, will save much time which is of great importance since we are generally short of Greek help, and it will make possible better quality hay," wrote Virgil Classen, director for Mennonite Central Committee in Crete.

FIELD NOTES

Mennonite General Conference

Budget for the biennium	\$210,000
Received through May 30	191,000
Needed by June 30 to meet budget	\$ 19,000

District conferences, congregations, and individuals are encouraged to send their contributions to Mennonite General Conference, Mennonite Bldg., Scottsdale, Pa. 15683, immediately. Your cooperation will be much appreciated.

Mennonite missionaries in Israel reported by cable on June 7, after hostilities had begun to cool down, that they were safe and that things were quieter Tuesday than they had been on Monday.

Earl Yoder, former member of the Springs congregation, Springs, Pa., was licensed to the ministry at the Oak Grove Church, Grantsville, Md., on May 28 to serve as pastor. The service was in charge of Walter C. Otto.

New members by baptism: five at Beaver Run, Watsontown, Pa.; one at Souderton, Pa.; two at Bethel, Ashley, Mich.; one at Roanoke, Eureka, Ill.; two at Ann Arbor, Mich.; four by baptism and one by confession of faith at Mennonite Christian Fellowship, Still Pond, Md.

Tenth Annual Missionary Prayer Conference, Riverdale Mennonite Church, Millbank,

Ont., June 23-25, with Bill Detweiler, Kidron, Ohio, as speaker. Theme: "Let's Get Going."

Change of address: Lydia (Mrs. M. C.) Lehman: c/o Dora Gehman, 115 West Hively, Elkhart, Ind. C. D. Troyer: 3003 S. Main St., Goshen, Ind. Wesley Richards: Arbor Forest, Apt. 208, 721 S. Forest St., Ann Arbor, Mich. David Helmuth: Box 146, Aibonito, Puerto Rico 00609.

Susan Stetter, eight-year-old second daughter of Robert and Lila Rae Stetter (missionaries for the Mennonite Church in Algeria), seems to be recovering from the illness that forced her admission to the hospital in Paris, France, on May 29. In spite of extensive tests and a lack of any diagnosis and therefore positive treatment, her mother says she has improved remarkably. "Many people have prayed," writes her mother, "and we recognize the hand of God in her recovery."

Missionaries of the Mennonite Board of Missions, Elkhart, Ind., returned recently on furlough, include: **Ralph Buckwalter** from Hokkaido, Japan; **Crystal Springs**, Kan. **Anna Marie Kurtz** from Somanya, Ghana; Route 5, Salem, Ohio. **Marian Hostetler** from Algeria; 204 North Elm, Orrville, Ohio. **Don Heisers** from Puerto Rico; c/o Elmer Zehr, Manson, Iowa 50563. **Ken Schwartzentrubers** from Campinas, Brazil; c/o Allen Schwartzentrubers, Petersburg, Ont. **Nelson and Ada Litwiller** from Uruguay; Box 370, Elkhart, Ind. 46514. **Marjorie Shantz** from Puerto Rico; 5-B Lang's Drive, Preston, Ont. **David Shanks** (arriving in August) from Belgium; 900 LeRoy, Goshen, Ind.

James and Faith Wenger, overseas missions associate English teachers in Obihiro, Japan, report spiritual interest among their students. They eagerly anticipate Japanese language study during the three-month school vacation in Japan.

Readers Say

Submissions to Readers Say column should contain printed articles and be limited to approximately 200 words.

In the March 14 issue of the *Gospel Herald*, Arnold Cressman has a suggestion in "Nurture Lookout" which we ought to take seriously. Why not discontinue printing the Scripture in our Sunday school materials? This would seem to me a very simple yet practical answer to the "versions" problem. It may even help those who open their Bible none too often to get a general idea of the content of the Scripture to be studied. Here's my vote to try it for at least one quarter.

A second alternative might be to have each congregation specify whether they want KJV or RSV. Then print only one. I find that by taping a piece of paper over the one column it gives more room to write my notes on both sides of the printed Scripture in the center.

Hats off to "Nurture Lookout" for helping to stretch our thinking even though we may not always agree. "When Others Differ" (Editorial,

Calendar

General Mission Board meeting, Hesston, Kan., June 22-25.
Alberta-Saskatchewan Mennonite Conference, Guernsey, Sask., July 1-4.
Virginia District Conference, EMC, Harrisonburg, Va., July 11-14.
Allegheny Mennonite Mission Board Meeting, Martinsburg, Pa., July 14-15.
Mennonite World Conference, Amsterdam, Holland, July 25-30.
Indiana-Michigan Combined Sessions of Conference, North Lee, Ind., Aug. 3-6.
Annual meeting, Iowa-Nebraska Conference, Iowa Mennonite School, Kalona, Iowa, Aug. 8-11. Sponsored by Lower Deer Creek congregation.
Allegheny Mennonite Conference, Scottsdale, Pa., Aug. 10-12.
Mennonite General Conference, Franconia Conference, Aug. 21-24.
South Central Conference, Pleasant Valley, Harper, Kan., Sept. 8-10.
Board of Education, Eastern Mennonite College, Harrisonburg, Va., Oct. 20-21.

5/9/67) and "Unionists and Separatists" (Editorial, 5/16/67) are tops and must reading for us all. All in all a great paper!—Paul G. Burkholder, Bronx, N.Y.

The editorial, "When Others Differ," in the May 9 issue of *Gospel Herald* was the answer to my prayers. It should be framed and hung where it can be read and reread, not only by me, but also by others who are just as much in need of enlightenment as I was.—Mrs. Abram Vollertsen, Glenfield, N.Y.

I have waited in vain to see a reaction in the Readers Say column to the article by Paul Lederach, "Prayer and the Christian's Mission," in the May 2 issue of *Gospel Herald*. It is, as Bro. Lederach suggests, "a part of our character not to pray." Someone else said long ago (I think it was Alexander Whyte), "Prayer, that unnatural act." Is not prayer the most neglected ministry in the church? To see this appeal for prayer and this concept of the place of prayer by our leader in education and other areas of church work was stimulating.

If I were a young pastor beginning work in a church, I would begin my pastorate by organizing the congregation and insisting on a prayer fellowship. If it began with only two or three, I would keep on until we had established a fellowship prayer meeting. This, of course, is the outward group expression. The constant secret closet experience is the most difficult experience to maintain for Christian workers and all of God's saints. May God bless this article to the glory of His name in a prayer ministry in our church.—Allen H. Erb, Hesston, Kan.

Your recent editorial spoke aptly to our own church attitudes toward one another in the light of disagreement. Perhaps if we could be moving more actively as a total brotherhood into meeting the needs of mankind, then we would find a different kind of "Readers Say" coming in to the *Gospel Herald*. May God continue to grant you the deepest of spiritual wisdom in your ongoing tasks.—Dan Haarer, Urbana, Ill.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:3)

Albrecht, Virgil and Martha (Schrock), Vassar, Mich., fourth child, third son, Dean Ray, Feb. 25, 1967.

Baer, Curtis H. and Pauline (Detweiler), Moorefield, Ont., first child, David Curtis, Mar. 23, 1967.

Beck, Daryl and Bonnie (Engler), Wauseon, Ohio, second child, first son, Steven Jay, May 23, 1967.

Erb, Lloyd and Reta (Bauman), Waterloo, Ont., second son, Karmen Leon, May 28, 1967.

Gingerich, Alvin and Ruby (Wagler), Baden, Ont., fourth child, third daughter, Katherine Mae, May 2, 1967.

Gingerich, Harold and Reta (Erb), Baden, Ont., first child, Garry Harold, May 4, 1967.

Groff, Larry and Lucille (Martin), Riverdale, Md., first child, Marilyn Sue, May 30, 1967.

Hershberger, Elmer Lee and Dorothy (Chupp), New Paris, Ind., second son, Doyle Dee, May 2, 1967.

Hook, Arlis and Wanda (Woods), Hesston, Kan., first child, Deborah Sue, May 15, 1967.

Knepp, Kenneth L. and Amanda D. (Lengacher), New Haven, Ind., second child (first living child), Dawn Renee, Feb. 2, 1967.

Lengacher, Elmer L. and Bonnie (Beerbower), Flint, Mich., first child, Max Lynn, Dec. 29, 1966.

Metzler, Richard and Carol (Snyder), Twin Falls, Idaho, second daughter, Linnette Carol, Apr. 23, 1967.

Petersen, Loren and Anna (Ranck), Boston, Mass., first child, Rodney Lynn, May 26, 1967.

Rittenhouse, Abram and Ruth, Harrisonburg, Va., second child, first daughter, Rebecca Dawn, May 25, 1967.

Stauffer, Roger and Clarice (Miller), Milford, Neb., second son, Thad Roger, June 1, 1967.

Stoltz, Stephen S. and Edna E. (Musser), Honey Brook, Pa., third child, second daughter, Cheryl Louise, May 16, 1967.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the *Gospel Herald* is given to those not now receiving the *Gospel Herald* if the address is supplied by the officiating minister.

Augst-Hottenstein.—Warren S. Augst, Elizabethtown, Pa., Bossler cong., and Mary G. Hottenstein, Manheim, Pa., East Petersburg cong., by H. Raymond Charles, June 3, 1967.

Brubaker-Hartzler.—John Mark Brubaker, Willow Street (Pa.) cong., and Beryl Hartzler, Belleville, Pa., Barville cong., by Don Jacobs and Elam Glack, May 20, 1967.

Denlinger-Kaufman.—Stanley H. Denlinger, Rooks, Pa., Paradise cong., and Nedra J. Kaufman, Parkesburg, Pa., Millwood cong., by Elmer D. Leaman, May 20, 1967.

Landis-Berger.—Richard N. Landis, Eloy, Pa., Franconia cong., and Evelyn Berger, Souderstown (Pa.) cong., by Norman E. Yutz, May 23, 1967.

Rhodes-Barnhart.—Eldon F. Rhodes, Dayton, Va., Banyan cong., and Lois M. Barnhart, McGaheysville, Va., Bank cong., by Lloyd S. Horst, May 13, 1967.

Roth-Marner.—Ezra U. Roth, Seward, Neb., East Fairview cong., and Susan E. Marner, Wellman, Iowa, West Union cong., by Herman E. Ropp, May 6, 1967.

Roth-Hofstra.—James Roth, Elmira, Ont., Berea cong., and Anna Hofstra, Moorefield (Ont.) cong., by Elvon D. Burkholder, assisted by Gordon Bauman, May 27, 1967.

Steele-Schwartzentruber.—David Steele, Zurich, Ont., Blake cong., and Carol Schwartzentruber, Shakespear, Ont., Hillcrest cong., by Henry Yantzi and Ephraim Gingerich, May 20, 1967.

Weirich-Kaufman.—Burdette Weirich, Augusta, Wis., and Elaine Kaufman, Sheldon, Wis., by Norman Witmer, Apr. 30, 1967.

Zook-Hackman.—Omar L. Zook, Mill Creek, Pa., Allensville cong., and Janice A. Hackman, Harleysville, Pa., Salem cong., by Marvin Anders and Nelson Roth, June 1, 1967.

Obituaries

May the sustaining grace and comfort of our Lord bless these who are bereaved.

Eby, Fannie L., daughter of Henry and Martha (Lehman) Ebersole, was born Feb. 25, 1870; died unexpectedly at the Maugansville (Md.) Mennonite Home, May 23, 1967; aged 97 y. 2 m. 28 d. She was married to John Eby, who died Feb. 1,

1955. Surviving are 6 sons (Ira L., C. Henry, Menno S., Harvey A., John A., and Norman E.), 2 daughters (Mrs. Edgar Neibert and Mrs. Martha Horst), 30 grandchildren, 114 great-grandchildren, and 3 great-great-grandchildren. She was a member of the Chambersburg Mennonite Church, where funeral services were held May 27, with Omar R. Martin, Amos E. Martin, and Harold Hunsicker officiating.

Frey, Ida Mae, daughter of John and Barbara (Loritz) Gitz, was born in Fulton Co., Ohio, July 27, 1887; died of cerebral thrombosis at Detweiler Hospital, Wauseon, Ohio, May 29, 1967; aged 79 y. 10 m. 2 d. On Oct. 9, 1909, she was married to Dan D. Frey, who survives. Also surviving are 5 daughters (Nevada—Mrs. D. R. Churchman, Vivian—Mrs. Lester Rich, Virginia, Georgia—Mrs. Wayne Shaffer, and Anna—Mrs. George Wynn), 3 sons (Daryl, James L., and Stanley), 2 brothers (Lawrence and Milton), 15 grandchildren, and 4 great-grandchildren. She was a member of the Zion Mennonite Church, where funeral services were held June 1, in charge of Ellis B. Croyle; interment in Pettisville Cemetery.

Gahman, S. Elmer, son of the late Samuel S. and Maggie (Tyson) Gahman, was born in Bucks Co., Pa., Jan. 12, 1908; died of a heart attack at his home in Dublin, Pa., May 18, 1967; aged 59 y. 4 m. 6 d. On June 27, 1931, he was married to Elizabeth Detweiler, who survives. Also surviving are 2 daughters (Eileen—Mrs. Henry G. Derstine and Kathleen—Mrs. Larry M. Groff), one son (Dale), 5 grandchildren, 3 brothers (Joseph, Melvin, and Chester), and one sister (Alice—Mrs. Harold Yoder). One brother (Willis) preceded him in death. He was a member of the Perkasie Mennonite Church. Funeral services were held at the Deep Run Church, May 21, in charge of James M. Lapp and Richard C. Detweiler.

Godshall, William S., son of Lewis and Matilda (Sell) Godshall, was born in Montgomery Co., Pa., Nov. 1, 1888; died at the home of his son (Marvin, where he resided), May 21, 1967; aged 78 y. 6 m. 20 d. On June 26, 1908, he was married to Sallie Adair, who died in 1932. On Mar. 2, 1941, he was married to Bertha Stover, who died in 1959. Surviving are 3 sons (Marvin K., William K., Jr., and Elmer K.), 5 daughters (Tillie—Mrs. Joseph H. Freed, Sadie—Mrs. Frank M. Landis, Iva—Mrs. John S. Hackman, Ruth—Mrs. Clarence F. Roth, and Naomi—Mrs. Richard F. Halteman), 50 grandchildren, 59 great-grandchildren, and 2 sisters (Mrs. Sallie Moyer and Mrs. John Forman). One daughter (Mary Hackman) preceded him in death. He was a member of the Franconia Church, where funeral services were held May 25, in charge of Leroy Godshall, Floyd Hackman, and Curtis Berger.

Herr, Roy W., son of Eli and Cora (Witmer) Herr, was born in East Hempfield Twp., Pa., July 28, 1900; died at St. Joseph's Hospital, Lancaster, Pa., May 3, 1967; aged 66 y. 9 m. 5 d. He was married to Mary Harner, who survives. Also surviving are 4 children (Mary—Mrs. J. Nissley Brubaker, Ernest L., David A., and Ethel J.—Mrs. J. Richard Heisey), 7 grandchildren, 2 brothers (Clarence and Christian), and one sister (Esther—Mrs. David Christpher). He was a member of the Mt. Joy Mennonite Church. Funeral services were held at the Nissley Funeral Home, Mt. Joy, Pa., with Henry W. Frank officiating; interment in Mt. Joy Cemetery.

Rupp, Laureen Faye, daughter of Levi W. and Laura J. (Miller) Rupp, was born at Morenci, Mich., Apr. 5, 1951; died unexpectedly of sickness of undetermined origin at University Hospital, Ann Arbor, Mich., May 8, 1967; aged 16 y. 1 m. 3 d. Surviving are her parents, 4 sisters (Betty—Mrs. Richard Falkenberg, Elaine—Mrs. Joe Nafziger, Judith—Mrs. Gene Metz, and Emogene), and 3 brothers (William, Tommy, and Peter). Two brothers (Robert Lee and James Edward) preceded her in death. She was a charter member of the Inlet Mennonite Church, where funeral services

are held in charge of Dale Wyse; interment in Pettitsville Cemetery.

Short, Adam H., son of Henry and Anna (Yoder) Short, was born near Archbold, Ohio, Aug. 4, 1894; died at his home May 23, 1967; aged 72 y. 9 m. 13 d. On Jan. 11, 1921, he was married to Edith Roth, who survives. Also surviving are 2 sons (Richard and Martin), one daughter (Velma—Mrs. Amos Roth), one brother (Raymond H.), and 4 sisters (Rose—Mrs. Simon Nofziger, Verna, Lillian, and Barbara). One son (Russell) preceded him in death. He was a member of the Central Mennonite Church, where funeral services were held, in charge of Charles H. Gautsche, Henry Wyse, and Simon Stuckey; interment in Pettitsville Cemetery.

Sommer, Simon Washington, son of Isaac and Elizabeth (Zuercher) Sommer, was born in Wayne Co., Ohio, Feb. 22, 1882; died at the Mennonite Home, Rittman, Ohio, May 25, 1967; aged 85 y. 3 m. 3 d. On Oct. 19, 1905, he was married to Sarah Lehman, who died Mar. 11, 1962. He was ordained as a minister July 25, 1915, and served in the following places: Inlay City and Cummings, Mich.; Martin's Creek, Millersburg, Ohio; and Berlin, Berlin, Ohio. Surviving are 3 sons (Mahlon, David, and Cal), 5 daughters (Matilda—Mrs. Joe Weaver, Mrs. Ida Boyd, Carrie—Mrs. John Chupp, Alma—Mrs. Floyd Crilow, and Laura Mae—Mrs. Roman Chupp), and 2 sisters (Mrs. Eva Zuercher and Ida—Mrs. Reuben Hofstetter). One son and 2 daughters preceded him in death. He was a member of the Martin's Creek Church, where funeral services were held May 28, in charge of Paul Hummel and Roman Stutzman.

Stamer, Christian, son of C. N. and Catherine (Stamer) Stalter, was born near Elida, Ohio, Aug. 20, 1877; died at his home May 20, 1967; aged 89 y. 9 m. On Mar. 26, 1904, he was married to Salome Good, who died Sept. 15, 1951. Surviving are 7 children (Zelma R., Mary E., W. Edward, Henry C., J. Mark, Timothy W., and S. Ezra), 18 grandchildren, 12 great-grandchildren, and one brother (W. Orvin). He was a member of the Salem Church, where funeral services were held at the Central Church, with Walter Smetzer officiating.

Weidman, Anna Mae, daughter of John W. and Katie (Kreider) Newcomer, was born in Manheim Twp., Pa., Aug. 15, 1898; died unexpectedly at her home in Mt. Joy, Pa., May 1, 1967; aged 68 y. 8 m. 16 d. On Nov. 29, 1917, she was married to Enos H. Weidman, who survives. Also surviving are 3 children (Clarence N., Vera—Mrs. Lester Grove, and John N.), 9 grandchildren, 2 great-grandchildren, 3 brothers (Ira K., Amos K., and David K.), and 2 sisters (Mrs. Katie Landis and Mary—Mrs. Richard Hollinger). She was a member of the Mt. Joy Church. Funeral services were held at the Nissley Funeral Home, Mt. Joy, Pa., with Ralph C. Warner officiating; interment in Eberle's Cemetery.

Yoder, Emmett W., son of John R. and Fannie (Kauffman) Yoder, was born in Champlin Co., Ohio, Feb. 22, 1886; died at his home in West Liberty, Ohio, after an 11-year illness, May 28, 1967; aged 81 y. 3 m. 6 d. On Jan. 6, 1912, he was married to Ella Stoltzfus, who died Dec. 8, 1933. On June 14, 1938, he was married to Katie M. Yoder, who died Apr. 20, 1967. He is survived by 4 children (Leona, Howard, Harold, and Emmett, Jr.) and 11 grandchildren. He was a member of the Oak Grove Mennonite Church, where funeral services were held May 31, in charge of Eldon King and George Fissel.

Yoder, Katie, daughter of David and Kathryn Yoder, was born near Kalona, Iowa, May 3, 1894; died at Mary Ruten Hospital, Bellefontaine, Ohio, Apr. 20, 1967; aged 72 y. 11 m. 17 d. On June 14, 1938, she was married to Emmett W. Yoder, who survives. Also surviving are 4 step-children (Leona, Howard, Harold, and Emmett, Jr.) and 11 step-grandchildren. She was a member of the Oak Grove Mennonite Church, where funeral services were held Apr. 24, with Eldon King and George Fissel officiating.

Items and Comments

An all-white neighborhood rallied strongly behind a Negro family whose home in Cleveland Heights, Ohio, was damaged by a 15-stick dynamite bomb.

Pledges totaling \$4,563 were taken for information leading to the arrest and conviction of the bomber or bombers who attacked the home of J. Newton Hill while he and his wife slept.

Mr. Hill, first Negro director of the internationally known Karamu House, interracial cultural center in nearby Cleveland, was not injured, nor was his wife.

At the church meeting, residents called the Hills fine neighbors and said "we hope we get more people exactly like Mr. Hill."

Hammer-and-sickle symbols and slogans deriding Quaker opposition to the war in Vietnam were smeared on a meetinghouse of the Religious Society of Friends in St. James, N.Y.

Police said they are investigating similarities between the vandalism and another instance in Bay Shore, 10 miles away, where a hammer-and-sickle symbol was painted on a Unitarian Church after U.S. Vietnam policy was criticized from the church's pulpit.

Among slogans painted on three walls of the meetinghouse were: "A Knife in the Back for American G.I.'s . . . The American dead will be avenged . . . Treason . . . \$10,000 for V.C." The latter message was considered a reference to a Quaker gift earlier this year of \$10,000 in medical supplies to North Vietnamese war casualties.

Anglican Archbishop George Appleton, of Perth, told a meeting of clergymen in New Castle, Australia, that the mounting horrors of the Vietnam war had made him a "full-blooded pacifist" and that he had been "shocked" into this attitude by

the "frightening increase" of the war during past months.

Addressing 50 clergymen at an interdenominational Conference on Vietnam, he said "an estimated one million children have been killed, injured, or burnt with napalm in this war" and that he was unashamedly opposed to Australian participation in the war.

"Is the ferment in Asia truly communist-inspired or is it a more nationalistic ferment for social justice?" he asked the clerics.

Frank H. Epp of Winnipeg, Man., editor of *The Canadian Mennonite* since 1953, has accepted a two-year appointment as part-time pastor of the Ottawa Mennonite Church. He will also work as free-lance lecturer and writer, including an assignment at the University of Ottawa.

Climaxing eight years of study and debate, the United Presbyterian Church approved by a standing vote, estimated at 4 to 1, the Confession of 1967.

The Confession—with its strong social emphases—is the first major change in the church's statement of faith in 300 years. However, it will not supersede, but stand with, eight other historic creeds of the church.

A national referendum on the war in Vietnam was suggested in an editorial in the May 26 issue of the *Catholic Star Herald*, newsweekly of the Roman Catholic Diocese of Camden, N.J.

"It seems to us," the editorial said, "that the people have a right to decide on the conduct of the war—and not just a score of experts who advise the president."

"Such a national referendum could be



RAMON'S WORLD by Dave Hill

Illustrated by Allan Eitzen

What is it like to be a member of a migrant family? To always be on the move? To work, work, and work? To live in shacks and be hated for it? To never have enough money? Here is migrant life as eleven-year-old Ramon saw it. Ramon was one of five children in the Martinez family of Mexican-Americans. This story shows that people are people even though they may have a different national background or a different color of skin. \$2.50



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held this fall in conjunction with the state and local elections. Even if a special election is held, it would be worth it."

The editorial suggested that referendum questions should examine voters' opinion on whether to increase or reduce the number of U.S. troops in Vietnam, whether bombing of North Vietnam should be stopped or intensified, and whether the U.S. should "abandon the war effort and have the United Nations take over" or "declare all-out war on Vietnam."

* * *

Asserting that "there is no moral issue more urgently confronting our church and nation than the war in Vietnam," the United Presbyterian Church has approved a "Declaration of Conscience" concerning that conflict.

The heavily debated declaration urged that while "we cannot responsibly withdraw our military forces . . . unilaterally," still new avenues should be explored for de-escalation of the war.

The General Assembly asked that the "Declaration of Conscience" be read from pulpits in all Presbyterian congregations June 11. The document formed an emotion-charged high point in a lengthy and comprehensive report on Church and Society which was voted on piecemeal by the 833 delegates.

* * *

Essay Contest on Separation of Church and State on "What Separation of Church and State Means to America."

Official Rules:

- (1) 1,200 words or less.
- (2) Postmarked no later than midnight, Oct. 22, 1967.
- (3) Limited to college undergraduates—under age 25.
- (4) Typewritten, double-spaced (handwritten will be disqualified).
- (5) Judged for originality, content, and style by the editors of *Church and State*.
- (6) Manuscripts become the property of AMERICANS UNITED and cannot be returned.

Awards:

- (1) First Prize Winner: \$200.
All expense paid trip to Cincinnati, Ohio, to present the essay as speaker at AMERICANS UNITED 20th Annual National Conference, Feb. 6, 7, 1968.
- (2) Second Prize Winner: \$150.
- (3) Third Prize Winner: \$100.
- (4) Fourth Prize Winner: \$75.
- (5) Fifth Prize Winner: \$50.

The five winners will be announced in *Church and State* review.
Address manuscripts and all inquiries to: Goele Settembrini, AMERICANS UNITED, 1633 Massachusetts Avenue, N.W., Washington, D.C. 20036.

SILAS WERTZLER
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7/68

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Coming Next Week

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Karuna--Life or Death

By Cheryl Jo Beachy, Bihar, India

I, Karuna, live in the dark
And hopeless village of Kusomtoli.
My house is empty. . . .

I starve.
My children starve.
My husband starves.
My relatives starve.
But we plod on.

I work in the fields,
But there is no seed.
There is no water. . . .

I starve.
I pray incessantly to the gods.
They are unmerciful and heed not.
And so I starve.

I, Karuna, am destined to die.
My children will die.
My husband will die.
My relatives will die.
Fields hold no grain. . . .
We starve.

In the shadow of gloom
We patiently wait for death.
We die.

Famine's Faces

By Miriam Beachy

I am sitting on the glassed-in veranda of our mission house at the pretty hill station of Mussoorie. I can look out over our garden of roses, snapdragons, daisies, past the two fir trees waving in the breeze, to the green, cool-looking ranges of the Himalayas. The vendors come to our doors selling their wares, a sign of a prosperous, thriving community. But the beauty is marred because memories of the past months at Latehar consume my whole being. I had to come to Landour to be with the children, especially Kenton who entered boarding for the first time this February. But my heart is at Latehar where I would like, in some small measure, to be able to help alleviate the intense suffering of the people.

This suffering came on us slowly, but steadily, like a great army nothing could stop. In 1965 we heard predictions of a famine in 1967. It struck us as interesting, but absurd. We haven't had a good monsoon in Bihar for many years, but the rainy season in 1965 was shorter than other years. In 1966 there was very little rain during the monsoon months of June to August. However, there was a good corn crop. The time when the jungle and countryside are usually green and luxuriant they were already looking brown and barren. I remember clearly the day we went into the interior to visit Mr. and Mrs. Bhatta when we realized there was nothing for animals to eat. Cattle herders with large herds of goats, cows, and buffalo were grazing them where one could see no grass. Then we began seeing animals being driven to the city for slaughter.

The Aged Are Turned Out

With almost no rice harvest and rice available on the market only at prohibitive prices people ate only corn. Old people began coming to us begging for food, because as food became scarce old people were turned out. One of the first of these that touched me deeply was an old, thin woman who met me on the road. Crying, she pleaded with me to give her something to eat. She had had nothing to eat for two days and said she was starving. I cried, too, as we walked to the house. We had nothing cooked to give her; so I told the boarding girls about her. They gladly shared their morning meal of rice and curry, gathering around to watch as she ate. Many began coming from morning to night. John bought a drum of cornmeal for me to give out.

All this time plans were being formulated for help on a large scale. John had been contact man for CORAGS (Committee on Relief and Gift Supplies of National Christian Council of India) in our area; so he was the logical person to coordinate this work. He became the coordinator for three relief agencies: MCC, CORAGS, and Feed the Children Aid. John has always enjoyed cultivating friendship with town

and government officials. This now formed a remarkable foundation for our unique opportunity. All work was planned in cooperation with the government: deputy commissioner, sub-divisional officer, block development officers, local panchayats, and the educational department.

Sole responsibility for the Latehar and Chandwa blocks was given to us. These blocks are comparable to townships. Plans included opening a kitchen in each school. Because of election and student riots, schools were closed in January and February. This hindered opening the school kitchens. During this emergency period MCC quickly opened cornmeal kitchens in these areas with our churches as centers. The deputy commissioner soon ordered schools to be opened in order to get the feeding program under way. Later these were enlarged to include non-schoolgoing children, pregnant and nursing mothers, and indigent persons. I do not have figures with me here, but I know this covered more than 27,000.

Grain for Work

Another important phase of the work is the manual labor scheme. We began building roads, giving grain for work. People came by the thousands. All this brought terrific demands and responsibilities in sorting, transporting, and distributing grain and in keeping accounts. Relief officers and volunteers came to help. MCC sent Francis Purushottam who had helped in Orissa last year. Three volunteers came from the Madhya Pradesh church. Groups of students and others came from Ranchi for periods of six weeks to two months. Lorne Grove and David Brenneman were transferred from M.P. to Nepal. Dave is still with us at Latehar.

Rain at the end of October raised the hopes of the people. In average years only a few winter crops are sown because of lack of irrigation facilities. Now the block development



Roll call and thumb print in Food for Work.

Miriam Beachy is a missionary in Bihar, India. This article is a prayer letter to friends and family. The photos and captions also are hers.

offices made seeds available. Everywhere people began plowing and sowing—crops came up, only to grow and dry up in the fields.

People existed on corn until December and early January when supplies were depleted. Fortunately a wild plum came into season. It is a pleasant-tasting fruit which looks like a crab apple. For about one and a half or two months this sustained the people. Many told us they had only these to eat, except for food from free kitchens.

Early in the planning the district commissioner was concerned about water supply: for wild animals, domestic animals, and for people. Near the end of February shortage became acute. We had begun digging wells earlier, giving MCC-bought corn as pay. But many reports of wells drying up began coming to us. In March we again had rain, giving a two-week period of water supply and time to work and plan for water. The irony is that the water was too late to save the winter crops. Another jungle food, mohua, which is a flower from a tree, now came into season, but the rain harmed the blooms. People eat these fresh, cooking them and also drying them. But with rain every day they could not be dried and soon got wormy. One man said, "How many can we eat?" It was the only food for many, and not being able to preserve them, they were spoiling. But the rain stopped and although not a good crop, mohua now helped keep people alive.

People Keep Coming

Before the enlarged program in connection with the school kitchens, people kept coming to us in groups all day long. Let me describe one day. A man with swollen legs and face was lying at our front door. He said he had come to stay as he was starving. One had to be careful in giving food to such because getting a meal may cause diarrhea and death. As soon as John could be free we took the man to the local doctor. He has no arrangement or funds to care for famine victims, but because we had brought him he admitted him. The man said his wife was in the same condition and had recently given birth to a child. She was 12 miles away and we do not know what happened to her.

At the doctor's a man came to me. I recognized him, as he had earlier been coming to our free kitchen. His legs were also badly swollen. He said he could no longer come as far as our place and his children were home without anything to eat. Three mothers with babies sucking at empty breasts came begging for help.

At noon I had gone to help in feeding the people at our kitchen. No one was in the house. As John came home and drove around back of the house, he saw a woman going inside in search of food. John helped her out the door and was shocked to find how frail and weak she was.

Starvation deaths have taken fantastic proportions politically. It was considered a great disgrace to report such. That is why all reports were investigated and earlier all were refuted as due to sickness. The sub-divisional officer had urged John to take all precautions so that there would be no deaths. This day we became frantically alarmed. We thought immediate arrangements must be made for a camp where food, shel-



Dr. Kniss and Dr. Matthew observing. Dr. Matthew is in charge of the medical team.

ter, and medical help could be provided.

In a few days the enlarged school program became operative and these people were absorbed in the kitchens near them. How grateful we were to see these kitchens meeting more of the needs. A volunteer medical team with headquarters at the Chandwa mission compound began giving smallpox vaccinations, and cholera and typhoid injections.

Many Other Responsibilities

In addition to free kitchens, work programs of road building, well digging, and making tanks for water storage, is the clothing distribution which I haven't mentioned. This in itself is a full-time job. We received a carload or 92 bales of used clothing to sort and distribute. MCC sent blankets and 3,000 saris. We were proud to give out the new saris instead of the used clothing, although these, too, were appreciated.

Two MCC kitchens at Nareshgarh and Behratarn became attractions for the many who came to see conditions for themselves. These two are farther in the interior and not touched by any other agency. Naked, skinny children sat from early morning until afternoon waiting for the cornmeal to cook in the seven or eight large earthen pots. The cornmeal was mixed with milk powder, pulse, or multipurpose foods. All the MCC kitchens were run so efficiently and fairly that later when we wanted to transfer the beneficiaries to other kitchens where rice was served, they wanted to continue the corn. This speaks highly for our church people in charge of the kitchens.

More Difficult Days Ahead

Later we can report on more recent developments. The government begged us to assume two more blocks, which we finally agreed to do. An enlarged MCC and Mission Board program is being initiated. Present beneficiaries in four blocks total 110,000. The harder months are still ahead! There can be no letup until the August or September corn and other crops. Bihar and U.P. provinces have been hardest hit. With-

in Bihar, Palamau and Gaya districts have been most needy and given much publicity. But newspapers carry daily reports of famine and deaths, in spots, throughout India. Insufficient rains, population increase, black market, and hoarding all contribute to the suffering and misery. What will the 1967 monsoon be like?

Cheryl Jo (our daughter) helped serve food and distribute clothing during this past winter school vacation. She liked choosing cute clothes that fitted well and seeing the transformation. When back in boarding she said in a letter home that it had been her most meaningful vacation. She wrote a poem for an English assignment which grew out of this vacation. (See front page.)

Such was the condition of many. But friends, through MCC, Mission Board, and other relief agencies, brought "relief" to them.

Here are a few of the blessings for which we give humble thanks to God:

For daily bread.

For helping Kenton to adjust happily to boarding when we suddenly found it impossible to teach him at home because of relief demands.

For spectacular responses to Christ.

For daily strength and ability to endure seeing suffering all around us. (I often felt nausea as I sat down to our abundant meals.)

For the coming of Mr. and Mrs. Lobe from Calcutta MCC office to help in the relief administration.

Pray for God's love to speak as it reaches people. Pray for all involved in bringing help to the hungry. Give out of your abundance. We can assure you that gifts given through MCC and your Mission Board reach the people you want to help.



First Mennonite, Kitchener, Ont.

First Mennonite Church, Kitchener, Ont., began as a log cabin built in 1813 with approximately 150 members. This log meetinghouse was the first building erected for public worship services in Waterloo County. In 1834 a larger frame church was built with seating accommodations for 700. Sunday school was first begun in 1841. In 1902 a brick church was built. An annex was added in 1927 and a tower and another annex in 1950. The church's 150th anniversary was celebrated in 1963. Robert N. Johnson is the present pastor and C. F. Derstine is the bishop. The membership is 541.

Nurture Lookout

Resources Unlimited

A few weeks ago I talked to a man in a Mennonite congregation who had just finished a thirteen-week vacation from his job. He said, "All of the employees in our plant get a thirteen-week vacation with pay every five years." I had heard of this sort of thing but filed the idea away under a lot of other stuff as slightly irrelevant for the church at this time.

In talking further with the man, I discovered that several others in the same small Mennonite congregation also had thirteen-week vacations to spend. How would you use it?

I asked, "What did you do?"

"Oh, just stayed around home," he replied.

The conversation continued. "The company has a policy that lets you retire whenever your age and the length of time you worked there add up to eighty-five," he observed. His matter-of-factness amused me. A little quick mental computing confirmed my hunch—retirement age was dropping rapidly. Theoretically, if a young man started working at eighteen in that particular steel plant, and if he worked for thirty-four years, he would be eligible for retirement at fifty-one or two.

Actually several generalizations can be made about work:

1. Young people start working later because they go to school longer.
2. Vacations, leaves, etc., are getting longer during the working years.
3. Retirement comes sooner and sooner.
4. People live about twenty years longer because of medical advances.
5. So, people will have larger and larger blocks of their lives released from work.

Let me say quickly that it is largely the unskilled and the laboring class that are being released by technology. If your skills lie more in the managerial, "creative," or service areas, your time will be in demand more, not less.

But what shall the church make of all this? Is there a way to rescue the endlessly vacationing and the early retiring from boredom? Can the church find ways to release the unlimited resources of these persons to extend the kingdom of Christ?

A little is being done on the denominational level, only a little. A program of Senior VS is being launched by MBMC. Also plans for a study of the needs of the retiring are emerging. The study may be broadened to include the use of leisure and what deeply rooted teaching such as the work ethic may be doing to us in a new situation. In the meantime congregations themselves should be aware both of the needs of bored persons and of the resources they represent.

—Arnold W. Cressman.

World Conference

One of the most important international religious congresses held during the last years in Holland will be the Eighth Mennonite World Conference in Amsterdam, taking place from July 23 to 30.

For this Conference already 3,000 people have announced their coming. These will attend the whole of the Conference. Moreover, some thousands will come for one or more days.

Participants come from 32 countries, in four continents, only Australia not being represented. Apart from the Dutch Mennonites, the largest group comes from America and Canada (about 1,200). Further there will come representatives from Mennonite communities from South American countries, most European countries, the USSR, the DDR, many African countries, Indonesia, Japan, India, Thailand, and Vietnam.

The general theme of the Conference is "The Witness of the Holy Spirit." This theme will be approached not only from a theological viewpoint, but also via lectures and discussions relating to practical life. Out of the large number of subjects to be discussed are: religious education, the university, mission, religion in culture and civil life, international relief work, overpopulation, hunger, Christian ethics in business and professional life, social life, modern evangelism, peace movement, modern revolutionary trends. Reports are expected about the situation of Mennonite communities and the political situation in Berlin, Vietnam, the starvation areas in India, the Chaco (Indians in Paraguay), etc.

The Dutch began preparations for this Conference as far back as the end of 1963. Since then about ten committees, assisted by a large number of volunteers, have done all the work for the Conference free of charge.

Out of the about 40,000 baptized members of the Mennonite churches in Holland, experts have been approached who have worked continuously to work out all the details. During Conference some 250 volunteers will be present to help the participants in all respects.

The about 80 lectures, which will be given, are all translated in Dutch, French, English, and German, so that people who do not understand the language of a certain speaker can follow his lecture in their own language. Some 80 odd translators are working on these translations.

During the Conference about one million pages of lectures will be distributed.

The representatives of the about 500,000 Mennonites, who form the international Mennonite communities all over the world, will not only hold meetings; they will discuss, sing, listen to choirs, but they will also have one day free for excursions (trips). Wednesday large numbers of Mennonites will go to Witmarsum (Friesland, Frisia), the birthplace of Menno Simons, who was a Roman Catholic pastor there, and who from that village joined the Mennonite movement. In Witmarsum there is a small monument for Menno Simons. Most for-

eign Mennonites want to see that, because it is practically the only place for pilgrimage in Holland for Mennonites. The trip is being made via the famous dike in the Zuiderzee. The plan for the drainage of the Zuiderzee was made by Dr. C. Lely who himself was a Mennonite. One will also visit some old Mennonite churches (Vermaningen—the old Dutch word for Mennonite churches which means: "admonition," or "house of admonition"). One can also go to the island of Texel in the northern part of Holland, where the peace group of the Mennonites have a Conference Hall, and one can make trips selected by the participants themselves. The Menno Travel Service will have an office in the Conference Hall.

There will be much to be seen during the Conference. There will be an extensive exhibition, open to all people, also nonparticipants. Further, a bookshop with American Mennonite books, a shop for typical Mennonite unica, paintings, manuscripts, books, and a letter written by Menno Simons in reproduction will be shown. A banking office, an office of the Amsterdam Travel Association, kindergartens, a post for giving first aid to sick people, will be in the conference rooms. There will be a special restaurant that can serve 2,000 meals.

For the official opening meeting on Sunday night, July 23, representatives of all churches and the civil authorities will be invited.

The last Sunday of the Conference, July 30, there will be an international Mennonite religious service, which will be broadcast by radio and television (probably also in other European countries).

On that Sunday morning the Mennonite churches in Amsterdam and surroundings, but also in such faraway places as Barsingerhorn, Bolsward, Harlingen, etc., will be closed, because people intend to come by train, bus, motorcar, etc., to Amsterdam, to attend this special service.—J. B. Th. Spaan, Amsterdam.

Polluting Air Waves

It is inconceivable that local radio and TV stations would air a daily broadcast that consistently told listeners that the recognized medical officials of the community and its reputable hospitals were in the hands of dishonest and untrustworthy men. No community would tolerate such a daily attack upon its medical leadership. But this is precisely what is being done in hundreds of towns and cities to the reputable and established religious leadership.

Listeners by the thousands are being told that their church leadership is untrustworthy, that the most respected ministers in the community and in their national denominations are dupes and rascals, that their only hope is to withhold their gifts and support the causes of the poisoner of the air waves. Station managements need to resolve how they can justify this persistent undermining of the religious leadership by men who are out to advance their own interests.—*The Presbyterian Outlook*.

"Religion in the News"

By Walter W. Van Kirk

This reprint is just 30 years old, taken from NBC "Religion in the News," Mar 6, 1937.

Seven gentlemen walked up to the front door of the White House the other day and pushed the bell. The door was opened. These seven men walked in and presently they found themselves talking with the president of the United States. There were no press reports, no ballyhoo, no flash-lights. The president agreed, however, that the statement presented to him by these seven gentlemen might be printed in the religious press, and it was there I found the story, in the *Friends Intelligencer*, and in the Brethren and Mennonite papers.

These seven gentlemen represented the Historic Peace Churches of the United States, the Society of Friends, the Church of the Brethren, and the Mennonites. In a quiet manner and without the use of superlatives or bombast, these churchmen told the president that the Historic Peace Churches, in keeping with their position for the past 250 to 400 years, could not participate in another war. It doesn't take much imagination to reconstruct this White House scene. The president, in the course of a week, talks to a lot of people. Not infrequently he talks to the officers of the army and the navy, and on these occasions there is, to be sure, a lot of give-and-take about guns, battleships, army posts, and military airplanes. But this was an interview of a different kind. These gentlemen were not adorned with gold braid. By their sides no swords were dangling. These seven gentlemen were men of peace. And this is what the spokesman of the Mennonites said to the president: "We wish," he said, "to assert again our patriotism and wholehearted loyalty to our country, even now as we appear before you to state our inability, on the grounds of our conscience and religious convictions, to participate in war or military service of any type. As a matter of record now, we humbly state to our government that, before God and our conscience, we cannot assume responsibilities or services, the purpose and end of which is the destruction of human life."

The representative of the Church of the Brethren then spoke up. "It is our conviction," he said, "that all war is incompatible with the spirit, example, and teachings of Jesus; and that it is wrong for Christians to support or engage in it. He paused a moment. And then he went on to say, "We earnestly solicit your cooperation, Mr. President, now, and if, or when a war comes, in discussing and dealing with the types of service in which those of us with deep religious

convictions on peace may serve in the spirit of Christ, with constructive benefit to humanity and without compromise of conscience."

The spokesman of the Society of Friends then had his say. He handed the president a paper, a white paper, if you please, and on this paper were written these words, "Friends will make heavy sacrifices to transmit their spirit of love and faith, but they cannot, as followers of Christ, endorse war methods or support them, or be themselves a voluntary part of a system engaged in war." "We feel," said this Friend to the president, "an obligation to make this conviction a matter of record with our government, now, in peacetime, not only in behalf of members of the Society of Friends, but for any others who, for religious or conscientious reasons, would take a similar position."

But this was only half the story and in some respects the least important half. During the World War, the president was told, Friends carried on an experiment of love and service by reconstructing many destroyed villages in the war zone and in Northern France. As soon as the Peace Treaty was signed, the Friends went to Germany and fed the German children who had been starved by the blockade, and in Poland, Austria, and Russia these quiet, peace-loving Friends carried on their work of relief and rehabilitation. The spokesman of the Mennonites told the president that many of the Mennonites who first came to this country did so because of military conscription abroad and that during and since the World War, in emergency relief work, they had assisted in the migration of many thousands of people to the United States, Canada, Paraguay, and Brazil, from countries where political, religious, or military persecution exists today. These peace-makers, standing before the president, summed up their case by expressing their conviction that true love of country does not mean hatred of others, and that only the application of the principles of peace, love, and international goodwill could make for the highest welfare of the country.

No one, we think, could possibly question either the sincerity or the patriotism of these peace-loving people. We don't know what the president said to these representatives of the Historic Peace Churches, but our guess is that he will not soon forget the occasion when seven men stood before him to ask nothing for themselves, but only that they and their comrades in the faith might be permitted, in times of peace and in times of war, to preach and to practice their gospel of reconciliation and goodwill.

How Do We Pray for Peace?

By John E. Lapp

When we pray, it must always be in the spirit of total abandonment of the personal will to the will of God. Selfish prayers do not bring the satisfaction of answer by our God who is all-knowing and all-sufficient.

We should pray "for kings, and for all that are in authority; that we and all other members of the human family may lead a quiet and peaceable life in all godliness and honesty" (1 Tim. 2:2). The Old Testament prophet exhorts to pray for peace of the city, with the promise that in the peace thereof you shall have peace.

When we pray for peace, we must be unselfish. We must pray that God's will be done. We must pray that His purposes be completed in the history of the world.

A prayer in which we commit our wills to God's will brings to us the peace within. We learn to rest more completely in our Lord and our God. It helps us to relax and to rest quietly in God's eternal promise that He cares for us. It helps us to understand God's purposes in a better way and to quietly trust in Him who said: "All power is given unto me in heaven and in earth." Every prayer always has the deepest effect upon us. So in this hour we will hear the voice of God speak to us, "In quietness and in confidence shall be your strength."

Poverty and Affluence

A fellow church publication recently offered \$1,000 in prizes for a photo contest—on the church amidst poverty and affluence. We mean no criticism of fellow editors, contest, or even the prize money. But we did wonder whether the editors saw—or, in fact, meant—the irony in their offer. Then we looked around—at the Poverty Program, at bureaucracies swallowing up \$1,000 thousands of times, at million-dollar churches with "help the poor" posters on bulletin boards. And the irony grew to unbelievable proportions.—Lee Ranck, in *Church and Home*.

Prayer Requests

Pray that Nigerian Christians can have an effective influence in the decisions made as political unrest continues in the eastern region of Nigeria.

Poor health is a handicap to the work in East Nigeria. Pray for the health of all the workers and families there.

Pray for Cliff Amstutz and Larry Borntreger and two semi-trained Nigerian assistants as they are involved in the agricultural work of our mission there.

Pray for Mrs. Clifford Amstutz as she attempts to learn to know the illiterate women in the nearby village.

Missions Today

Moved to Mission

By J. D. Graber

A Japanese missionary to Nepal, Mrs. Tsukada, gave her testimony, along with the other 16 new workers who joined the United Mission to Nepal this year, at the April conference of all the missionaries of the United Mission. Dr. Jonathan Lindell, executive director of the mission, said of the testimony, "Though short, it seems to me to contain the fundamental truths that have moved the missionary outreach of the church through the ages." This was her testimony:

"More than 12 years ago, when I was sick, I prayed very earnestly that Christ would reveal Himself to me. My prayer was answered and I had a real experience of meeting Christ. Afterward I asked my pastor what I should do to follow Christ.

"He told me, 'Everything that you do, you should do for the sake of Christ. Even ordinary things such as clothing yourself and eating you should do for the sake of Christ. Also you should tell others about your experience. You should tell them that He rescued you from your trouble and sickness and gave you the joy of meeting Him.'

"Now many years later, I have come to Nepal to witness the good news of His salvation, by living together with the Nepali people. So I am hoping to do my best at the place wherever I shall be placed. I need your help and prayer."

What is it that moves us to mission? This is the crucial question. It is really not so important to ask *what* is being done as to ask *why* it is being done. Does the love of Christ constrain us to self-giving service and witness, or do we have mixed motives? Is not the chief problem that so many in the church are not moved to mission much at all? Jesus still asks, "Lovest thou me?" If we answer, "Yes," He says, "Feed my sheep." Love will always find a way.

The Japanese missionary's testimony expresses several striking truths on missionary motivation:

1. Jesus has done so much for me that I am obligated to express my appreciation in self-giving service.
2. Jesus hears and answers the prayer of those who call on Him in need.
3. Do all for the sake of Christ. He pervades our whole life. The secular and mundane become radiant with meaning when done to please Him.
4. Not my will but Thine be done. Wherever you want me to serve and witness, there, Lord, send me and I will go.

An About-Face

By Evelyn Bauer

A tall, rugged, college tennis champ became tired of studying and left for California to "bum around." A restlessness seized him to find some goal, some meaning in life. But everything seemed at loose ends, including his religion. Since the draft was on his heels anyway, Roger Golden, at twenty, decided to buckle down and become a good soldier, serving his country and advancing himself as far as possible in the four years of training. He enlisted in the U.S. army on Oct. 19, 1964.

This decision brought forth in a few months an outcome he had least expected—one which changed him into a different person.

Lost Interest in the Church

As a young boy Roger had attended Sunday school at the Church of the Brethren in Wawaka and in West Goshen, Ind., and found it meaningful until his junior-intermediate years, when he lost interest and stopped attending church. He drifted farther and farther from Christianity. At eighteen, when his church had sent him peace literature explaining the position of the church, he had ignored it. When packing to leave for the army, he put his Bible into his suitcase, then purposely took it out, and left it at home.

He was sent to Ft. Leonard Wood, Missouri, for basic training. The training was rough, the hours long, but Roger took part wholeheartedly in all that he was asked to do. Even the bayonet training, which bothers many new recruits, did not faze Pvt. Golden.

Instructions for ripping up a man all seemed rather unrealistic, removed from life; so Roger did not take them too seriously. He felt he was getting good physical training, and he was grateful for that. To round out his new experiences a bit more, he decided to read the New Testament from the Gideon Bible, which had been given him at the Los Angeles induction station. After the long day of drills, which usually began at 4:30 a.m. and lasted until 8:30 or 9:00 p.m., he read for ten minutes each evening. It might be a good idea to get a little more religion and eventually find a church, reasoned Roger.

After two months Roger was transferred to Ft. Devens, Massachusetts, thirty miles from Boston. Because the Army Security Agency required top secret clearance, various checks into the soldiers' background were made. Intensive training programs were begun. The soldiers were taught, with the aid of movies and long lectures, how the communists work. One movie which Roger remembers vividly showed rows of men being shot and tumbling into trenches. Most of the fellows

burst out laughing at the sight, but Roger suddenly found he could not laugh. Instead, he was close to tears.

"Is this what man can do to man, and it's a laughing matter? How can I take part in this kind of business? How can I go on in this training?" Roger's conscience began showing him inconsistencies between Christ's teachings about which he was reading in the New Testament and the program of training he had chosen.

A Growing Problem

Not knowing the proper channels available to those whose conscience does not allow them to participate in war, he began considering going AWOL or getting into a little trouble by disobeying some routine rule, which might lead to his dismissal from the military net into which he was caught. At first this desire was not recognized by Roger as a matter of conscience due to religious feelings, but simply a hope to be free from a program which he found himself objecting to more and more. Perhaps his old restlessness was again coming to the surface. But it was more than that. He knew he had a problem deeper than the discontent he previously experienced.

Roger counseled with friends. When he had time off, he visited Howard Burkholder, a former acquaintance who was a student at Cambridge. He expressed his feelings to Howard and to his father, J. Lawrence Burkholder, who was teaching at Harvard Divinity School. Dr. Burkholder could see at once that here was a fellow who was objecting to military service for religious reasons and advised, "You should find a way to be discharged as a conscientious objector."

Rather hurriedly and without making his position too clear, Roger submitted an application for discharge on Apr. 19, 1965. Two months later it was returned, disapproved, with no reasons given. At the same time the authorities ordered Pvt. Golden transferred to Ft. Bliss, Texas, a missile school. They overlooked the fact that Roger's top secret clearance had not been completed and that he was not eligible for the regular program there. Therefore, Roger was given the job of clerk typist. Still he was not satisfied to go on contributing to the military program in this way. Should he refuse duty?

Burkholder had suggested he write to J. Harold Sherk of the National Service Board for Religious Objectors in Washington, D.C. Mr. Sherk advised against refusing duty. Although second applications for discharge were not often successful, it would be better to prepare one through the usual channels, he said.

A Long Search and Wait

When Roger sought help from his chaplains, one commented concerning Roger's belief that to take part in war

Evelyn Bauer is from Goshen, Ind.

was wrong, "I can't see how anyone who reads the New Testament can feel this way!" Another chaplain, when he learned of Roger's views, refused to talk to him. A young Catholic chaplain was willing to help by writing a letter to accompany the second application. Roger read Guy Hersherberger's *War, Peace and Nonresistance*, and pamphlets more recently published by the Historic Peace Churches, finding them helpful in clarifying his newfound beliefs.

J. Harold Sherk, who works closely with the authorities in Washington, and Ora Huston, peace counselor of the Church of the Brethren, both wrote helpful letters to Roger. After taking great care in expressing his reasons for feeling differently now about army service than when he first enlisted, he submitted the second application on Aug. 27. A long wait followed, during which Pfc. Golden's records and backgrounds were checked by the authorities. At the end of four months the answer came: application for discharge disapproved. Roger felt let down and a little angry inside. What could he do now?

Fortunately, Roger was given a three-week leave at Christmastime, when few leaves were being granted. He counseled with Ora Huston in Illinois, Ed Metzler, peace counselor of the Mennonite Church, at Akron, Pa., and Mr. Sherk in Washington. Mr. Sherk gave little hope for trying a third application. He said there was no set course to take and a person might have to refuse to wear the uniform and refuse duty, if all other channels failed.

His Mind Made Up

When Roger returned to Ft. Bliss, his mind was made up. He would restate his position and give the authorities additional time to act, while trying to remain patient. Then, if necessary, he would refuse duty and the uniform, whatever the consequences.

On the morning of Jan. 8, 1966, Roger sat on his bunk in civilian clothing. His sergeant ordered him to work. Roger replied, "Sorry, sir, I can't." The sergeant left, returned with a witness, and repeated the order, receiving the same answer. A higher officer was sent into the barracks—the young Puerto Rican first lieutenant who liked Roger very much. Knowing full well what it would mean for Roger to get himself into this kind of trouble, the lieutenant was more nervous than Roger. "Report for duty!" "I'm sorry, sir, I cannot do it."

Immediately Roger was put on restrictions and faced a possible general court-martial in the near future. The lawyer assigned to Roger was known to be young and inexperienced, which gave Roger a dark, uneasy feeling. But when he met his new lawyer, he immediately took a liking to him. Captain B tried to do all he could to help Roger as the Article 32 investigation was being made by investigating officers. When Roger saw how Captain B confused witnesses and "fought like mad" to save him, Roger thought perhaps he should not have a lawyer but rely only on his own stand as a Christian. Mr. Sherk wrote helpfully that defense lawyers are a necessary part of civilian and military courts. In Roger's case, Captain B was able to point out that his client was simply asking to be allowed to live according to his convictions.

On Feb. 23 Roger was given a special court-martial instead

of a general court-martial which involves a maximum of five years in prison. During the trial five officers questioned him at one time. As the questions were fired at him, Roger felt a calmness he had not expected; answers seemed to come easily. He could not help thinking of Jesus' words: "... do not be anxious . . . what you are to say; for what you are to say will be given to you in that hour . . ." (Mt. 10:19). After two recesses in court and much deliberation, the maximum sentence of six months' confinement to hard labor in the stockade was given Roger.

Roger was frightened at the idea of going into the stockade—the imposing jail at the army base. All types of prisoners were there. Earlier he had counseled by letter with Mr. Sherk, indicating his feeling that perhaps he should also refuse to wear the stockade uniform, should he land there, because it too was a part of the whole military setup. Mr. Sherk advised him to wear it, pointing out that this was not the same as the regular military uniform. In Mr. Sherk's words, "Prison fatigues do not make very glamorous uniforms." But Roger was not sure; so he entered the stockade and refused the uniform. Immediately there was a storm of protest, much yelling and threatening. Roger saw this would not help his witness; so he put on the uniform.

Roger's mail was censored, and he was allowed to write only to his immediate family. Confined to hard labor, he worked at moving huge stumps and logs. Later, the mess sergeant of the stockade needed a clerk typist and put him on this job.

In the evening Roger continued to read his Bible and other Christian literature. After other prisoners observed him for several days, they said, "You just don't appear to be the type that would be here." Some teased and laughed at him, calling him "Reverend" or "Brother Golden," but in a short time the guards and prisoners alike became his cordial, good friends. They apologized for swearing in his presence and held him in respect.

An exception arose one evening when a prisoner growled, "I've had enough of you, Golden!" Three angry men began advancing across the room toward him, menacingly. Roger felt a pang of horror, wondering what would happen, when the thought came to him: "They won't reach you." They did not; they suddenly detoured and went out a side door to smoke.

Happiest Time of Life

Roger began to realize this was the happiest time of his life. He had expected only hardship and suffering in the stockade. He was amazed to find deep joy and peace in being a Christian to the best of his ability. It was easy to smile. He was finding that to follow Jesus gave life real meaning. The inner strength which welled up when he was threatened surprised him.

There came back to him the feeling which he had had as a young boy when Sunday school lessons impressed him. Although he had accepted Christ then, he now experienced conversion in a more vital way.

"Is six months in a stockade the best way to use time?" wondered Roger. He was eager to finish his college training and to enter seminary, a thing he had never considered be-

fore. Or should he volunteer for relief service in Vietnam or some other needy place? He would gladly do that. He felt also it was valuable to be a Christian example to the many disillusioned men in the jail—drug addicts, rapists, homosexuals, and others who had committed lesser or greater crimes. His minimum release date would be at the end of five months.

Roger felt it was advisable to write to two colonels who had been sympathetic to him and saved him from going directly to the stockade on Jan. 8, when he first refused the uniform. He explained how he had been denied his rights as a conscientious objector on three levels: (1) constitutional rights; (2) Selective Service System; (3) Department of Defense provisions for conscientious objectors.

One of the colonels showed the letter to another officer of high rank and told him he was impressed with Roger's good conduct. Although few, if any, sentences were shortened, the top legal officers at the base began to feel Roger was an unusual case. Two weeks later Roger felt led to write directly to the high-ranking officer. On May 18, 1966, to his surprise, he received a general discharge "under honorable conditions," after completing only three months in the stockade!

When Roger was leaving, a drug-addict prisoner, originally

of the Greek Orthodox Church, hugged him and said he did not want Roger to leave. He explained that Roger had been like a priest to him.

The mess sergeant, with whom he had become a close friend during the time Roger worked as his clerk, came out through the barbed-wire barricades and iron gates to say good-bye. He was almost in tears when he shook Roger's hand and invited him to visit him sometime in his El Paso home.

The army military lawyer who had worked with Roger wrote to Ora Huston: "In my position as defense counsel, I do not meet many men like Roger. I do not believe I have ever met a person who is as sincere as he in his religious beliefs."

Although these unforgettable experiences were a tremendous turning point in his life, Roger feels Christian living is an ongoing process at which one needs to keep growing and learning.

Roger is now a student at Goshen College, majoring in religion, in the preministry program. Possibly someday he may work in the peace witness program and help youth in following the Way, the Truth, and the Life.

Readers Say

Submissions to Readers Say column should conform on printed articles and be limited to approximately 200 words.

I'm sure it must be a difficult job to discern what the Holy Spirit would have us say to each other within the brotherhood. May God bless you with His wisdom. I thank the Lord for your editorial, "When Others Differ" (issue May 9). This speaks to me very much. It is my prayer that God will yet allow us, as a church in mission, to know the reality of accepting each other as persons under God rather than to be repulsed by differences. I am continuing to pray that the Holy Spirit will use this editorial to speak to hearts throughout the brotherhood, that the true mission of the church be not hindered.—Theron Welby, Phoenix, Ariz.

* * *

Though I don't always agree with the views of every writer, I read the *Gospel Herald* from cover to cover. Especially the articles, "We Appreciate," by Arnold Cressman, and "Dangers of Middle Age," by Daniel Reinford, have blessed me. Amen and thank you.—Mrs. Paul Bishop, Telford, Pa.

* * *

We appreciate the *Gospel Herald* and the job you are doing as editor. I look forward to each issue and the excellent reading material. I appreciate the variety of subject material. The editorial, "When Others Differ," was especially good and so much needed. Can't we be big enough to love in spite of our differences? I don't always agree with what I read either, but my thinking is stimulated. Too often the difference of opinion is used as an excuse for a blistering verbal attack.

I'm sure most of us don't realize the responsibility that is yours as editor. God bless and continue to guide you in this work for Him.—Mrs. Robert Hartman, Dalton, Ohio.

Hesston College

"Christian education should liberate you in mind and spirit—but liberation comes at a price and it is costly to maintain," said Dr. Milo A. Rediger to one hundred graduating Hesston College sophomores at their commencement exercises in Hess Hall, May 29, at 9:00 a.m.

"God is not dead, but for many people faith is dead," Dr. Rediger said in his address. True faith is a disciplined liberty which enables persons to live on the top side of circumstances, he explained. He maintained that a disciplined person will read, think, believe, and act.

Eight students received scholastic awards at the commencement exercises. Rachel Horst, Lebanon, Ore., and Lois Bixler, Elkhart, Ind., graduated with high distinction. Graduating with distinction were Jim Diller, Hesston; Galen Greaser, Aibonito, Puerto Rico; Millicent Gingerich, Wellman, Iowa; Terry Koppenhaver, Hesston; Norman Licht, Hesston; and Terry Stoll, Casselton, N. D.

Before the recessional, President Tilman R. Smith gave special recognition and presented plaques to five Hesston College faculty members who have served over a period of years and are now retiring. They are: Dortha M. Eigsti, registrar and professor of mathematics from 1953 to 1966; E. Freedley Schrock, professor of industrial arts since 1946; Maurice A. Yoder, professor of biological science since

1927; Daniel D. Driver, professor of chemistry and mathematics since 1923, as well as executive secretary of the Alumni Association in recent years; Milo F. Kauffman, who has served since 1927—as president for 19 years and also as a professor of Bible and religious counselor.

New Court Dedicated

Included in commencement activities this year was the dedication of the Milo F. Kauffman Court—the new men's dormitory on the Hesston College campus. The dedication was held May 27, at 5:00 p.m. in front of the H-shaped two-story concrete block and brick structure.

Leland Bachman, business manager, presided at the service of dedication. Pastor Peter B. Wiebe, vice-president of the Mennonite Board of Education and pastor of the Hesston Mennonite Church, read Scripture and led in prayer. Professor Lowell Byler was the song leader. The litany of dedication was led by John Oyer, dean of men.

President Tilman R. Smith gave the recognitions, which included a special tribute to Milo F. Kauffman in whose honor the dormitory was named. Kauffman served as president of Hesston College for 19 years, from 1932 to 1951, and is presently serving as a part-time faculty member and religious counselor.

CHURCH NEWS

Nigerian Missionaries Evacuate

Mennonite missionaries to Nigeria arrived in New York City on June 9 as part of an evacuation plan worked out in cooperation with the American embassy because of the uncertain Nigerian political situation.

Mrs. Edwin Weaver, Mrs. Charles Hertzler and three daughters, and Miss Elizabeth Showalter were the evacuees to the United States. Earlier Ruth Miller and Joan Sauder had left Nigeria for the States.

The return of Mrs. Weaver, the Hertzler family, and Miss Showalter accelerated schedules that had been projected for later in the summer. The plan called for evacuation first of women and children. The Clifford Amstutz family and Mrs. Delbert Snyder and children went to Jos in northern

Nigeria. Ed. Weaver, Stan and Delores Friesen, Delbert Snyder, and Larry Borntrager are staying in Uyo in the eastern secessionist province awaiting further developments.

Workers in Abiriba (Cyril Gingerichs, Nelda Rhodes, Wallace Shellenbergers, Martha Bender, Kenneth Ropp, George Webers, and Dr. Charles Hertzler), in Jos (Truman Millers), in Enugu (Lloyd Fishers), and in Asaba (Clair Brennemens) are remaining at their posts.

According to Mrs. Weaver, who spent the week of June 9-16 in Elkhart, the act of secession was instigated by an announcement over radio by the ruling military governor Ojukwu of the East. The flag of the eastern

province replaced that of the federation of Nigeria, and the military command took political control.

The current situation in Nigeria forcing these changes is an internal political conflict in which various regions of the country are struggling to establish a balance between central governmental authority and regional autonomy.

Mrs. Weaver said that the powerful Ibo tribe of the East was gaining revenge for the murder of several Ibo leaders in the northern section of Nigeria several years ago. Gowan, the governor of the federation of Nigeria, is seeking to repress the revolt by cutting off the East's communications and economic ties with the West.

The total conflict is made difficult by religious, tribal, and economic problems as well as the fact that Nigerian nationhood arose out of colonial patterns of European control, according to Mrs. Weaver.

Administration of the Nigerian Mission for the Mennonite Church is carried by Mennonite Board of Missions, Elkhart, Ind. All the workers, except Miss Showalter, who had been working with a Nigerian agency for literacy and women's work, are missionaries with that Board.

News from EMC

College and High School Graduate Total of 217

Eastern Mennonite College and Eastern Mennonite High School graduated a total of 217. Roy Just, president of Tabor College, Hillsboro, Kan., delivered the commencement address, "Are You Prepared for Battle?" during college graduation exercises Sunday afternoon, June 4.

Of the 140 graduates, 117 were degree candidates and 23 were graduated from the two-year course.

Myron Augsburg, president, announced the names of the six students with the highest academic rank.

Placing first in the class was Kathleen Lehigh of Hanover, Pa., with J. Daniel Martin of Spring Grove, Pa., placing second. The next four in order were Ronald Guengerich of Harrisonburg, Linda Buckwalter of Wells-ville, N.Y., and Ernest Mast and Donald Kraybill, both of Harrisonburg.

Chester L. Wenger, Secretary of Home Missions of the Eastern Board, Salunga, Pa., delivered the baccalaureate sermon Sunday morning. He used as his topic for the graduates, "Under Order to Do So."

Eastern Mennonite High School graduated 77 seniors in commencement exercises May 29 at 10:00 a.m. in the Eastern Mennonite College auditorium.

Doris Marie Showalter, who held highest



Nine persons attended I-W orientation at Eastern Mission Board headquarters at Salunga, May 19-21. They will serve as:

St. Petersburg, Fla.—J. Nelson Horst, New Holland, Pa., and Norma H. Barge, Ronks, Pa.; Philadelphia, Pa.—Richard Gingerich, Kouts, Ind., and Danny Sarco, Harrisonburg, Va.; New Haven, Conn.—Samuel L. Miller, Middletown, Pa., and Lois Nafziger, Wilmington, Del.; Indefinite assignment—Elmer Leaman, Narvon, Pa.; Ralph S. Stauffer, Ephrata, Pa.; and Mark Zimmerman, Stevens, Pa.

Philadelphia I-W Sponsor Galen Martin spoke at a commissioning service at Salunga on May 21. District Service Counselor Harvey Zimmerman preached on "Service with a Purpose," and Leon Stauffer led in the commissioning charge.

academic rating in the senior class, graduated valedictorian. She is a daughter of Mr. and Mrs. Perry Showalter of Waynesboro, Va.

The salutatorian was Ruth Ann Swartz, daughter of Mr. and Mrs. Dwight Swartz of Dayton, Va.

A. Grace Wenger, professor at Millersville State College and former EMHS faculty member, gave the commencement address. Paul L. Wenger of Waynesboro, Va., preached the high school baccalaureate sermon.

Seminary Graduates' Accept Assignments

Eight 1967 graduates of Goshen College Biblical Seminary have accepted assignments in the church or are planning to continue their preparation beyond the degree programs they have just completed.

Norman A. Bert, of Upland, Calif., has accepted the pastorate of the Brethren in Christ Church in Nappanee, Ind.

Ray Brubacher, of Elmira, Ont., has accepted an assignment in Mennonite Central Committee's Teachers Abroad Program in the Republic of Congo.

Joseph S. Hertzler, of Goshen, Ind., has accepted the pastorate of the Iowa City Mennonite Church.

John E. Heyerly, of Albany, Ore., is presently considering a pastoral assignment in his home state.

Ronald L. Kennel, of Strang, Neb., has accepted the pastorate of the Mennonite Church at Wellman, Iowa.

John K. Stoner, of East Berlin, Pa., has accepted the pastorate of the Bellevue Park Brethren in Christ Church in Harrisburg, Pa.

Jerold L. Weaver, of Hesston, Kan., will be pastor of Whitestone Mennonite Church at Hesston. This summer he will enroll in clinical pastoral training at Prairie View Hospital.

John M. Lederach, of Goshen, Ind., will enter pastoral clinical training at Winston-Salem, N.C., for a year.

Other seminary students who have accepted assignments include Donald L. Bren-

neman and Arden Godshall, who have completed the second year of the three-year course; Cleon Nyce, who has completed most of the requirements in the three-year course; and Paul J. Weidner, who has completed the first year. All four were enrolled in the program of studies leading to the bachelor of divinity degree.

Mr. Brenneman has accepted an appointment to serve as a missionary in Argentina under the Mennonite Church; Mr. Godshall has accepted a two-year assignment under Mennonite Central Committee to direct well-drilling operations in a drought-stricken area in the state of Uttar Pradesh in India.

Mr. Nyce is serving as pastor of Deep Run Mennonite Church, Deep Run, Pa., and Mr. Weidner has accepted the pastorate at Wideman Mennonite Church, Markham, Ont.

Lay Library Cornerstone

A short ceremony for the laying of the cornerstone of the Harold and Wilma Good Library also took place on commencement weekend. Mr. and Mrs. Good, donors of the library, took part in the laying of the cornerstone. The new library is to be ready for occupancy by fall.

The graduating seniors represent 11 nations besides the United States and Canada. Thirty-four of the graduates are sons or daughters of parents who are both alumni of the college.

A poll of the graduating seniors showed that 29 will be entering graduate school immediately to begin their studies for advanced degrees. Ninety-eight have accepted teaching positions; 30 have taken nursing positions, and 10 have accepted positions with social welfare agencies.

Kreider Elected President of Mennonite Council of Colleges

The Council of Mennonite Colleges was reorganized at its June 7 meeting held at Hesston College, Hesston, Kan. Robert Kreider, president of Bluffton College, was named president; Myron Augsburg, president of Eastern Mennonite College, was elected vice-president; and Orville Voth, president of Bethel College, was elected secretary-treasurer.

The CMC, formed in 1942, is a council of presidents of the eleven Mennonite colleges: Bethel College, Bluffton College, Canadian Mennonite Bible College, Conrad Grebel College, Eastern Mennonite College, Freeman Junior College, Goshen College, Hess-

Growers Give Raisins "In the Name of Christ"

Prime viewing time on central California's largest television station KMJ carries a news feature in color with red-lettered boxes of raisins rolling off the processing line of a San Joaquin Valley packing house.

"Where are these raisins going?" asks the television interviewer standing beside one of the trucks being loaded.

"To hungry people in Asia and Africa," is the reply, "specifically, to Hong Kong, Korea, Vietnam, India, and the Congo in Africa."

"Where did you get the money to buy almost 200 tons of raisins to send overseas?" the man with the microphone asks, as the television camera records the activities of raisin processing in the background.

"A letter to West Coast Mennonite churches told them of a bargain buy in surplus 1965 and 1966 crop raisins offered by the Federal Raisin Administrative Committee," responds the interviewee.

"How much did you set as a goal for the raisins-for-relief drive?"

"Ten thousand dollars," the interviewee replied, and then with a smile added, "and \$14,000 has already been received."

The unrehearsed interview continues:

"How do you know the raisins will get to the people for whom they are intended?"

"We have representatives in the countries named who will personally supervise the distributions."

The cameraman is getting a close-up of one of the 30-pound boxes of raisins: On both sides of the box appear in big red letters, "California Raisins." The end of the box reads "Food for Relief, From Mennonite Central Committee, Akron, Pennsylvania and Reedley, California—In the Name of Christ."

"Since there are so many poor people in

253 Seniors Graduate

Degrees were given 253 seniors at Goshen College's 69th annual commencement on Monday, June 5.

Highlights of the commencement weekend activities included the address, "The Winner Names the Age," by Dr. Lloyd J. Averill, Jr., vice-president of Kalamazoo College and president-elect of the Council of Protestant Colleges and Universities, and the baccalaureate sermon, "What Is Man That Thou Art Mindful of Him," by Dr. Ross T. Bender, dean of the Associated Mennonite Biblical Seminaries.

Dr. William D. Fletcher, a specialist in internal medicine and hematology at the Elkhart Clinic, addressed the 36 graduating nurses at their senior class program on Saturday, June 3. Dr. O. B. Gerig, of Venice, Fla., a former high official of the U.S. State Department, spoke on "Education for World Citizenship" at the annual banquet at which the class of 1967 was inducted into the Alumni Association of Goshen College.

ton College, Messiah College, Pacific College, and Tabor College. Council members share information relevant to the operation of the Mennonite educational institutions, and are responsible for an annual Mennonite Cultural Conference.

The Council's largest activity is the administration of several programs for international studies. The CMC's educational programs include summer seminars in El Salvador and Europe; opportunities for a year abroad studying in Argentina, Colombia, Kenya, and Nigeria; and a study-service program operating in the Congo and Latin America.

the world, just how will you decide to whom to give these raisins?" the interviewer asks.

The representative of the Mennonite Central Committee replies, "We aim to give where the need is the greatest, regardless of race, language, or religion. Our headquarters in Pennsylvania and our fieldmen overseas determine where this need is."

The television camera now focuses on the interview.

"By whom is this raisins-for-relief project being sponsored?"

"The appeal for funds has been made by the West Coast Relief Committee, a welfare instrument of more than 100 Mennonite churches west of the Rocky Mountains. The West Coast Relief Committee then gives over the funds to the Mennonite Central Committee, an approved American voluntary relief agency for the purchase and the distribution of the raisins."

Thus inhabitants of "Raisinland, U.S.A.," learned that some of their distinctive and famous food will be used for humanitarian purposes overseas. The public seemed to respond to the television news feature with enthusiastic approval.

All America's raisins come from the San Joaquin Valley in central California. This small area—50 miles wide and 240 miles long—produces around 250,000 tons of raisins annually and brings growers around \$50,000,000 a year.

Fresno, Reedley, and Dinuba are in the heart of "Raisinland, U.S.A." Since there are large concentrations of Mennonites here, many Mennonites produce raisins.

When Mennonite raisin growers learned of a huge surplus and of the offer of the Federal Raisin Administrative Committee to sell surplus raisins to voluntary agencies for overseas relief at \$56.61 a ton compared to the market price of \$230 a ton, they were not slow in recognizing a real opportunity.

The West Coast Relief Committee appealed to churches there for funds to buy the raisins. With some misgivings the goal was set at \$10,000 but May 15 contributions by individuals and churches totaled \$16,777.13. Contributions came from Oregon, Washington, Idaho, Arizona, and New Mexico, as well as California. The largest individual contribution, \$1,500, came from Goshen, Ind.

By mid-May, MCC had purchased the equivalent of 180 tons of dried raisins ready for shipment at a total of \$83.11 a ton (including processing), which brings cost of the processed raisins to less than 4 1/2 cents per pound.

Twenty tons have been shipped to India, 15 tons to Korea, 15 tons to Hong Kong, two tons to Vietnam, and 50 tons to the Congo. A second 40-ton shipment was to go to India the last of May. The remaining 38 tons, together with as many more tons as money on hand will buy, will be sent to Algeria.—From a report by Norman Winger.

FIELD NOTES

Alvin Roth, London, Ont., rescue mission superintendent, has been invited by the city of Oshawa, Ont., to open a rescue mission in that city. The city will provide all facilities and expenses if Ontario Mennonites provide the personnel.

Noah S. Martin, formerly of Lititz, Pa., was installed as associate pastor of the Moxham Colonial Church of the Brethren, Johnstown, Pa., June 4.

Annual meeting of the Lebanon County Christian Workers' Band to be held at the Shirkville Mennonite Church, 4 1/2 miles north of Lebanon, Pa., July 1, 2. The guest speaker will be Andrew Hartzler, Newport News, Va.

Harold Buckwalter was ordained to the ministry on June 11 in a conjoint meeting of the congregations of the Norfolk District of Virginia Conference at the Mt. Pleasant Church, Chesapeake, Va. The services were in charge of J. Ward Shank, with Linden M. Wenger and Lloyd S. Horst assisting. Bro. Buckwalter will serve the Norwiew congregation in the city of Norfolk, Va.

Dedication services were held at the Sharon Mennonite Church, Elida, Ohio, on June 11. Visiting speakers were Loyal Troyer, Kenneth Brenneman, and William Stutzman. Evening services were in charge of the Hartville Singers.

New members by baptism: one at Ann Street, Peoria, Ill.; four at Rocky Ridge, Quakertown, Pa.; one at Protection, Kan.; twelve at First Mennonite, Morton, Ill.

The new executive committee for the Pacific Coast Conference is Max C. Yoder, Mod.; Claud Hostetter, Asst. Mod.; David Mann, Secy.; Henry Becker, Treas.; Millard Osborne and Marcus Lind, additional members.

Walter Leatherman, minister without charge, member of the East Chestnut Street congregation, Lancaster, Pa., died on May 23.

The General Council of Mennonite General Conference will be recommending to the delegate body Aug. 21-24 a projected budget quota of \$3.00 per member annually. This figure may serve as a guide to district conferences and congregations projecting to the sessions of General Conference when the delegate body will act upon this recommendation.

Robert Hostetter, 5216 Cochran Rd., Beltsville, Md., was ordained minister for Cottage City, June 11.

Larry Wenger, Route 3, Lititz, Pa., was ordained deacon for Vine Street, Lancaster, Pa., May 28.

Lancaster Conference is making plans to provide several counseling meetings each year for engaged couples. These will be held in various parts of the constituency.

James and Beatrice Hess and family arrived home on furlough from Honduras on June 6. Their address is 1916 Lincoln Highway East, Lancaster, Pa.

George and Grace Miller and family arrived home from Honduras on June 8. The first Eastern Board missionaries in Honduras, the Millers had served there since 1949. They will direct the work among the Spanish-speaking people in Lancaster, Pa.

Chester and Catherine Kurtz and family arrived in the States on June 7. The Kurtzes are on a two-year furlough from Somalia. Their address is Eastern Mennonite College, Harrisonburg, Va.

Mary Grace Herr arrived home from Honduras on June 3. She had served two and one-half years as dietitian in the Pine Grove Academy, Tegucigalpa. Her address is Route 1, Willow Street, Pa.

Miriam Leaman returned to Somalia on June 5 for her second term as missionary nurse.

Daniel Ness returned to Ethiopia on June 20 for his second term of missionary service. He will serve as general director of the Menno Bookstore in Addis Ababa.

MCC in Canada has collected more than \$10,000 of its \$35,000 goal to supply food to drought-stricken India. MCC has purchased 36,000 pounds of canned mutton for shipment to India since Muslims do not eat pork and Hindus do not eat beef.

Roy Kreider reported from Israel on June 7 that the Mennonite missionaries in that country are investigating ways to help reconstruct the damage in Jerusalem which underwent heavy bombardment.

A cable received from Cliff Amstutz in Jos in northern Nigeria on June 12 stated that the Amstutz family and Mrs. Delbert Snyder and children are safe in Jos.

The following missionaries under the Mennonite Board of Missions, Elkhart, Ind., arrived in the U.S., June 9-16: the Kenneth Schwartzentruber family returned from Brazil and Marian Hostetler from Algeria.

Mario Snyder wrote from Argentina that the churches in the Ramos Mejia area are growing rapidly. They are sponsoring a teacher and leader training program in addi-

tion to building a chapel at Moron to be dedicated during July.

Lester Hershey related that the Cayce church near Aibonito, P.R., is growing. They have instituted a teacher training class there under the direction of David Helmutz.

The senior class of Bethany Christian High School, Coshen, Ind., dedicated their yearbook, *Witmarum*, to "the peace efforts of the alternate service program amid a time of turmoil, want, and uncertainty." Jesse Click, district director of Civilian Peace Service, represented alternate service workers at a special student assembly to receive the *Witmarum* from editor Dan King.

Births

"Lo, children are an heritage of the Lord"
(Psalm 127:5)

Amstutz, Willis and Joyce (Stauffer), Calling Lake, Alta., second daughter, Michelle Dawn, May 19, 1967.

Bontrager, Elmer and Loretta (Stutzman), Sarasota, Fla., second daughter, Cheryl Renee, May 18, 1967.

Brøneman, Christian K. and Ruth (Siegrist), Philadelphia, Pa., first child, David Siegrist, June 8, 1967.

Buettner, Eugene and Ruth (Schweitzer), Grand Island, Neb., sixth child, fourth son, Michael Paul, Apr. 22, 1967.

Eberly, Earl B. and Lois (Mann), Garden City, Mo., fifth child, third son, Gary Lynn, May 23, 1967.

Eversmeyer, William and Kaythe Ann (Allen), Hannibal, Mo., first child, William Edward, May 26, 1967.

Groff, R. Clair and Alma (Smoker), Gordonville, Pa., third child, first daughter, Gina Renee, June 3, 1967.

Kornhaus, Eldon and Wava (Gable), Kidron, Ohio, fifth child, second son, Leland Mark, June 11, 1967.

Martin, Howard and Alice (Brubacher), Wallenstein, Ont., first child, Wendy Joanne, May 31, 1967.

Roes, Vernon and Doreen (Schlachbach), Castorland, N.Y., first child, Sonya Marie, May 7, 1967.

Roth, Orie and Elaine (Yoder), Milford, Neb., fourth child, second son, Eugene Ray, June 4, 1967.

Walker, Sherman and Carol (Miller), Fort Seybert, W. Va., first child, Susan Michele, Apr. 22, 1967.

Marriages

May the blessings of God be upon the homes established by the marriages here listed. A six months' free subscription to the Gospel Herald is given to those not now receiving the Gospel Herald if the address is supplied by the officiating minister.

Basinger-Stevens.—Darwin Basinger, Wooster (Ohio) cong., and Diane Stevens, Orrville, Ohio, Methodist Church, by Paul Baily and Sanford Ayer, June 10, 1967.

Birkey—Redman.—Duane Birkey and Roxann Redman, both of Manson (Iowa) cong., by James Detweiler, June 9, 1967.

Eby—Landis.—Melvin R. Eby, Gordonville, Pa., Paradise cong., and Joyce E. Landis, Landsville,

Pa., Mellinger cong., by Clair B. Eby, May 27, 1967.

Gingrich—Martin.—Abern Gingrich and Violet Martin, Glen Allan (Ont.) cong., by Nelson Martin, May 6, 1967.

Godshall—Nice.—Larry Godshall, Franconia, Pa., and Linda Lou Nice, Souderton, Pa., both of Franconia cong., by Floyd Hackman, June 3, 1967.

Herr—Danner.—Bradley D. Herr and Elizabeth M. Danner, both of Hanover (Pa.) cong., by Richard Danner, father of the bride, assisted by Richard Herr, Dec. 10, 1966.

Horning—Sheeler.—Alvin B. Horning, Jr., Fleetwood, Pa., Alsace Manor cong., and Roberta A. Sheeler, Spring City, Pa., Vincent cong., by Elmer C. Kolb, June 3, 1967.

Huff—Wolf.—Robert Lee Huff and Patricia Lynn Wolf, both of Elkhart, Ind., Belmont cong., by Ray Ball, June 10, 1967.

Hursh—Frey.—Paul J. Hursh, Stony Brook cong., and Martha H. Frey, Hanover (Pa.) cong., by Richard Danner, June 10, 1967.

Kauffman—Early.—Lowell Frederick Kauffman, Hatfield, Pa., Chicago Avenue cong., and Phyllis Irene Early, Dayton, Va., Weavers cong., by Harold G. Esleman, June 3, 1967.

Kindy—Hoylman.—David A. Kindy, Plummsteadville, Pa., Easton cong., and Merna Joann Hoylman, South English, Iowa, Liberty cong., by Herman R. Reitz, June 10, 1967.

Landis—Bergey.—Richard N. Landis, Eloy, Pa., Franconia cong., and Evelyn Bergey, Souderton (Pa.) cong., by Norman E. Yutzky, Mar. 25, 1967.

Nisly—Miller.—Larry Nisly and Barbara Miller, both of Hutchinson, Kan., Center A.M. cong., by Amos Nisly, June 4, 1967.

Overholt—Helmutz.—Ray Overholt, Hartsville, Ohio, and Verna Helmutz, Leon, Iowa, Salem cong., by Amos Nisly, May 5, 1967.

Sensenig—Weaver.—Mark E. Sensenig, Denver, Pa., Martindale cong., and Karen J. Weaver, Litzitz, Pa., Hess cong., by Elam W. Stauffer, June 3, 1967.

Stutzman—Nitschke.—Cloy Stutzman, Milford, Neb., East Fairview cong., and Linda Nitschke, Beaver Crossing, Neb., West Fairview cong., by Dale Oswald, June 2, 1967.

Weaver—Herr.—Roger L. Weaver, Millersville (Pa.) cong., and Peggy Ann Herr, Litzitz (Pa.) cong., by Melvin Lauver, May 6, 1967.

Wyse—Prior.—Leland Wyse, Midland, Mich., and Nancy Lee Prior, Bay City, Mich., both of Midland cong., by Ralph Stahly, June 2, 1967.

Obituaries

May the sustaining grace and comfort of our Lord bless those who are bereaved.

Axt, Livvia, daughter of Mr. and Mrs. Daniel Cressman, was born in Blenheim Twp., Ont., Mar. 15, 1878; died at Fairview Mennonite Home, Preston, Ont., May 30, 1967; aged 89 y. 2 m. 15 d. She was married to Jacob Axt, who died June 25, 1960. Surviving are 6 children (Russell, Andrew, Lillian, Mrs. Stanley Bowman, Luella, Alice—Mrs. Henry Gingerich, and Irene—Mrs. David Cathart), one sister (Ada—Mrs. Irvin Gimbel), and 4 grandchildren. She was a member of the Shantz Church, where funeral services were held June 2, with Leslie Witmer and Curtis Cressman officiating.

Derstine, Isaiah D., son of Henry C. and Mary (Detweiler) Derstine, was born in Salford Twp., Mar. 2, 1898; died at Grand View Hospital, Sellersville, Pa., as the result of a stroke, June 4, 1967; aged 69 y. 3 m. 2 d. He was married to Katie Alderfer, who died in September 1960. On

Oct. 6, 1961, he was married to Sara A. Halteman, who survives. Also surviving are 2 children (Dayton A. and Irene A.—Mrs. Russell I. Moser), 7 grandchildren, one great-grandchild, one brother (David), and one sister (Mrs. Vincent C. Detweiler). He was a member of the Franconia Church, where funeral services were held June 8, with David Derstine, Jr., Leroy Godshall, and Curtis Bergey officiating.

Diller, Anne M., daughter of the late John Cliggett and Margaret S. Keener Miller, was born Jan. 27, 1895; died at Hanover (Pa.) General Hospital, June 1, 1967; aged 72 y. 4 m. 4 d. She was married to Levi Diller, who survives. Also surviving are 2 sons (Roder J. and Ira L.) one brother (Clarence L.), and 8 grandchildren. She was a member of the Hanover Church. Funeral services were held at Bairs Hanover Church, with Richard Herr officiating; interment in York Road Cemetery.

Gingrich, Rebecca, daughter of Isaac and Leah (Baer) Witmer, was born in Wilmot Twp., Ont., Nov. 8, 1875; died at Waterloo Hospital, Galt, Ont., as the result of a stroke, May 26, 1967; aged 91 y. 6 m. 18 d. On Dec. 29, 1898, she was married to Enoch Gingrich, who died in 1961. Surviving are 7 sons (John, Cecil, Lorne, Arnold, Arthur, Clayton, and Wayne), 5 daughters (Ida—Mrs. Joseph Cressman, Bertha—Mrs. Stanley Moyer, Mrs. Anetta Witmer, Cora—Mrs. Harold Groh, and Mary—Mrs. Freeman Austin), 44 grandchildren, and 54 great-grandchildren. She was the last surviving member of her family, being predeceased by 4 brothers and 5 sisters. She was a member of First Mennonite, Kitchener, where funeral services were held May 29, with Robert N. Johnson, Rufus Jutzi, and C. F. Derstine officiating.

Good, John L., son of the late Samuel G. and Anna (Longenecker) Good, was born in East Earl Twp., Pa.; died at his home of a heart attack, aged 86 y. 3 m. 10 d. Surviving are 4 brothers and one sister (Amos L., Samuel L., George L., and Annie Hoover). He was a member of the Bowmanville Church, where funeral services were held May 29, with Benj. Weaver in charge.

Hochstetler, Mary Ann, daughter of Peter and Katherine (Roszart) Schrock, was born at Chenosa, Ill., July 10, 1896; died at Salford, Pa., May 23, 1967; aged 70 y. 10 m. 13 d. On Feb. 9, 1927, she was married to Aaron Hochstetler, who survives. Also surviving are 5 children (Franklin, Samuel, Ruby—Mrs. Leo Cuthall, Gladys, and Edna—Mrs. Gene Miller), 2 sisters (Katherine Schrock and Mrs. Emma Guengerich), and 2 brothers (Dan and Joe). She was a member of the East Union Church, where funeral services were held May 25, with J. John J. Miller and A. Lloyd Swartzendruber officiating.

Hoover, Celesta, daughter of Henry and Fannie (Baumgardner) Kauffman, was born in Clinton Twp., May 23, 1887; died at Elkhart General Hospital, June 2, 1967; aged 80 y. 9 d. On Dec. 22, 1917, she was married to J. William Hoover, who died Mar. 31, 1934. Surviving are 2 children (Lloyd W. and Mary—Mrs. Virgil Weaver), 2 brothers (Amos and Alvin), one sister (Carrie), and 9 grandchildren. She was a member of the Yellow Creek Brick Church, where funeral services were held June 5, with Mahlon Miller and Paul Hoover officiating.

Nyce, Harvey M., son of Jacob and Nancy (Mininger) Nyce, was born in Franconia Twp., Aug. 24, 1853; died at Silverstream Nursing Home, Montgomery Co., Pa., June 2, 1967; aged 83 y. 9 m. 7 d. On Sept. 17, 1904, he was married to Katie (Nyce) Nyce, who died Sept. 27, 1930. Surviving are 7 children (Lillie—Mrs. Jacob S. Landis, Henry N., Anna—Mrs. Lyle Frankenstein, Naomi—Mrs. Hillard Roth, Myra—Mrs. Krate, Harvey A., and Marian—Mrs. George Moore), 20 grandchildren, 32 great-grandchildren, and 2 brothers (Henry and Levi). He was a member of the Franconia Church, where

funeral services were held June 6, with Floyd Hackman, Leroy Godshall, and Curtis Bergey officiating.

Ruth, Marvin D., son of Isaiah and Amanda (Delp) Ruth, was born in New Britton Twp., Pa., Oct. 5, 1888; died at Souderton, Pa., while seated in his car, June 7, 1967; aged 78 y. 8 m. 2 d. In 1915 he was married to Emma Clemmer, who survives. Also surviving are one adopted son (William Yoder), one foster daughter (Mrs. Grace Christy), 3 brothers (Arthur, Willard, and Howard), 7 grandchildren, and 6 great-grandchildren. He served on the Franconia Mennonite Board of Missions and Charities since 1925, and as secretary of the board for many years. He was a member of the Plains Church, where funeral services were held June 10, with Henry Yoder and J. E. Lapp officiating.

Selzer, Alvin, son of Henry and Ann (Bitikof) Selzer, was born in Dundee, Ohio, July 20, 1880; died at Pioneer Lodge Rest Home, Coldwater, Kan., May 28, 1967; aged 86 y. 10 m. 8 d. On Sept. 20, 1903, he was married to Nora Loucks, who survives. Also surviving are 5 sons (Glen, Truman, Lester, Roy, and Ernest), 5 daughters (Florence—Mrs. Harry Schultz, Opal—Mrs. Eli Bontrager, Bernice—Mrs. Sanford Miller, Nellie—Mrs. Joe Schultz, and Mary Ann—Mrs. James Miller), 2 brothers (John and Edward), 35 grandchildren and 14 great-grandchildren. Two children died in infancy. Funeral services were held at the Protection Church, May 31, with Milo Kauffman and Wesley Veatch officiating.

Sauder, Alvin Bruce, son of Mr. and Mrs. Moses Sauder, was born at Erbsville, Ont., Jan. 28, 1935; died in a drowning accident in the Mattawa River, near Mattawa, May 22, 1967; aged 32 y. 3 m. 24 d. In 1957 he was married to Elvina Martin, who survives. Also surviving are 3 children (Orvie, Lloyd, and Darlene), 6 brothers (Sidney, Amsey, Melvin, George, Nelson, and Orvie), and 3 sisters (Salinda—Mrs. John Gingrich, Betty—Mrs. Edwin Martin, and Lydia Ann). He was a member of the Elmira (Ont.) Church, where memorial services were held June 1, with Vernon Leis and Emerson Dorsch officiating.

Shank, Amos Miller, son of David and Clara Shank, was born Apr. 27, 1882; died at Martin Manor Rest Home, Apr. 21, 1967; aged 74 y. 11 m. 25 d. He was married to Bessie Mellott, who survives. Also surviving are 6 stepchildren (Mrs. Omer Ripple, Russell Hutzell, Mrs. Alvey Burger, Charles Hutzell, Mrs. Ted Barnhart, and Alvey Hutzell) and a number of step-grandchildren. He was a member of Stouffer's Church, where funeral services were held Apr. 24, with Reuben Martin, Mervin Martin, and Daniel Miller officiating.

Sherk, Andrew, son of Joseph and Catherine (Heximer) Sherk, was born in Rainham Twp., Ont., Nov. 10, 1874; died in his home at Selkirk, May 26, 1967; aged 92 y. 7 m. 16 d. In February 1897, he was married to Lizzie Hoover, who died in December 1898. On Sept. 5, 1900, he was married to Minnie Bandella Cooper, who died Nov. 7, 1952. Surviving are 4 children (Lilly—Mrs. Victor Otterman, Richard, Albert, and Harley), 11 grandchildren, and 13 great-grandchildren. One daughter (Clara) preceded him in death in 1940. He was a member of the Rainham Church, where funeral services were held May 29, with Orrie Gingrich officiating; interment in Greenwood Cemetery, Waterford, Ont.

Snyder, Christ E., son of the late John G. and Fianna (Eby) Snyder, was born Oct. 14, 1873; died at the St. Joseph Hospital, Apr. 22, 1967; aged 93 y. 6 m. 8 d. He was married to Emma H. Bucher, who survives. Also surviving are 6 children (Mary—Mrs. Henry B. Her, Mrs. Lotin Smith, Martha B., Mrs. Earla Dombach, Elam B., and Mabel—Mrs. Harry Kauffman), 23 grandchildren, and 34 great-grandchildren. He was a member of Hernley's Church, where funeral services were held Apr. 25, with Homer Bomberger, Clyde Metzler, and Paul Witmer officiating; interment in Hess Church Cemetery.

Items and Comments

The *Sunday School Times*, a 108-year-old religious weekly newspaper in Philadelphia, suspended publication with its May 27 edition. Its closing was announced in a box on page 1 of the tabloid-sized publication, saying "income from subscriptions, advertising, and gifts was not sufficient to continue publication." Approximately 40,000 subscribers were advised that negotiations were under way with another evangelical publication to continue to provide them with the weekly International Uniform Sunday School Lessons, the major purpose of the publication throughout its history.

Later, Herbert A. Fryling, vice-president and treasurer of the Sunday School Times Foundation, announced that the Union Gospel Press of Cleveland had acquired the name and the rights to the lesson series, and would carry the unexpired subscriptions. This publication will take the combined name, *Sunday School Times and Gospel Herald*, and provide in addition its quarterly magazine, the *Bible Expositor and Illuminator*, which has a circulation of about 150,000.

More than 30,000 middle-class Americans are living in plural marriages, or polygamy, and the practice is increasing, it was reported in the June issue of *Ladies' Home Journal*. The majority of plural households are in Utah, where 72 percent of the population belongs to the Mormon Church. Thousands more live in the adjoining states of Idaho, Nevada, Wyoming, Colorado, New Mexico, and Arizona, and sizable numbers are in Oregon, Canada, and Mexico, the article revealed.

Although polygamy was outlawed by Federal statute in 1890, it is continued by members of the fundamentalist sect of the Mormon religion, the *Journal* reported.

A 1967 Indiana statute provides for tax credits of 50 percent of donations to accredited public and private colleges and universities in Indiana, including Goshen College.

The statute, under the Indiana Adjusted Gross Income Tax Law, is believed to be the only one of its kind ever enacted in any of the 50 states.

Dr. M. M. Chambers, a nationwide observer and scholar on legislation affecting higher education, commenting on the new law, says, "In the case of a taxpayer other than a corporation, the amount allowable as a credit against the state income tax in any one tax year cannot exceed \$50, or 20 percent of the taxpayer's adjusted income tax, whichever is smaller."

"In the case of a corporation, the amount allowable as a credit cannot exceed \$500, or 5 percent of such corporation's adjusted gross income tax, whichever is smaller."

For the first time in its 42-year history the United Church of Canada has shown a decrease in membership, an annual report revealed in Toronto. Membership dropped 2,000 during 1966 from a 1965 figure of 1,064,000. In the same period contributions to the church rose by \$1 billion.

One alarming item, according to observers, was the drop in number of candidates for the United Church ministry—from 540 to 422. The *United Church Observer* described the situation as "both serious and threatening. . . . The revival is over. We may be in for a difficult time of retrenchment in the United Church."

"After the war," the *Observer* said, "the church was the first institution to serve the young, mortgage-laden veterans and their families. New suburbia has grown affluent and sophisticated."

The Senate has approved a bill which would authorize the president to set up a special study commission to recommend steps to curb distribution of obscene literature and

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materials. Similar action is awaited in the House.

Sen. Karl Mundt (R.—S.D.), sponsor of the bill endorsed by 28 other Senators, expressed hope of early action in House "to set in motion action required to bring an end to the operations of greedy merchants-in-filth who are trying to pollute our society."

* * *

The National Congress of Parents and Teachers has called on the TV industry to ban all cigarette commercials before 9:00 p.m. It also called on tobacco manufacturers to produce commercials for other time periods that would not show cigarettes being smoked. Mrs. Robert W. Frilick of Wilmington, Del., who introduced the amended resolution adopted in Minneapolis, said: "The constant seduction of cigarette advertising on TV gives children the idea that cigarettes are associated with all they hold dear—beauty, popularity, sex, athletic prowess." She said "representatives of TV" had told her they would like to curb tobacco commercials but that they can't refuse such advertising.

* * *

A recent membership promotion letter from the American Civil Liberties Union (156 Fifth Ave., New York, N.Y. 10010) led off with a banner line, "Government by Conformity! Don't You Agree? You'd Better." This was followed by five items from recent news which back up the warning. The listing follows:

1. In Washington, D.C., a new bill would permit the secretary of state to limit travel whenever "the full, effective, and successful conduct of the foreign affairs of the United States requires such action." ACLU testified in opposition, stating that a peaceful citizen should be free to travel where he likes — at his own risk.

2. In New York, a picket at the Armed Forces Day parade displayed a placard protesting war, and was arrested for disorderly conduct and creating a public nuisance.

3. In Michigan a number of university students are reclassified to I-A draft status for having taken part in a sit-in peace demonstration.

4. In California a school bus driver was dismissed from his job because of his fundamentalist religious beliefs.

5. In Washington, D.C., the Office of Economic Opportunity's new loyalty requirements for anti-poverty workers bar the hiring of new personnel for "membership in subversive organizations." ACLU in opposing this regulation points out that some have called the War on Poverty subversive.

American Civil Liberties Union membership ranges from a "basic" annual dues \$6.00 to whatever more one feels his liberties to be worth.

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Cover photo by Miriam Beachy. Indian recipient of MCC sari and blanket.

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